00033049

Digitized with financial assistance from the

Government of Maharashtra

on 02 July, 2018

AA a 20

ATLAS JAPANENSIS:

BEING

Remarkable Addreſſes

BY WAY OF

EMBASSY

FROM THE

Eaſt-India Company

OF THE

UNITED PROVINCES,

TO THE

EMPEROR of JAPAN.

CONTAINING

A DESCRIPTION

OF THEIR SEVERAL

Territories, Cities, Temples, and Fortreſſes;

THEIR

Religions, Laws, and Cuſtoms;

THEIR

Prodigious Wealth, and Gorgeous Habits;

THE

Nature of their Soil, Plants, Beaſts, Hills, Rivers, and Fountains.

WITH

The Character of the Ancient and Modern

JAPANNERS.

Collected out of their ſeveral Writings and Journals

BY

ARNOLDUS MONTANUS.

Engliſh'd, and Adorn'd with above a hundred ſeveral Sculptures,

By JOHN OGILBY Eſq;

Maſter of His MAJESTIES REVELS in the Kingdom of IRELAND.

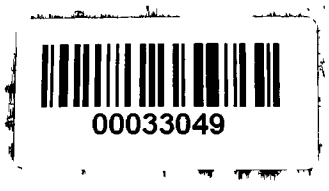
LONDON,

Printed by *Tho. Johnſon* for the Author, and are to be had at his Houſe in *White Fryers*. M.DC.LXX.

1670

33049

915.2
Mon/Atl
33049



TO THE

Supream, Moſt High and Mighty

PRINCE CHARLES II.

By the Grace of God,

OF

GREAT BRITAIN, FRANCE, and *IRELAND*

KING,

DEFENDER of the FAITH, &c.

THESE

STRANGE and NOVEL

RELATIONS

CONCERNING

Both the Ancient and Preſent Eſtate of the ſo Populous and Wealthy EMPIRE of

JAPAN,

BEING

A Book of Wonders,

DEDICATED with all HUMILITY,

LIES PROSTRATE AT THE

SACRED FEET

OF YOUR MOST SERENE

MAJESTY;

BY

THE HUMBLEST OF YOUR SERVANTS,

AND

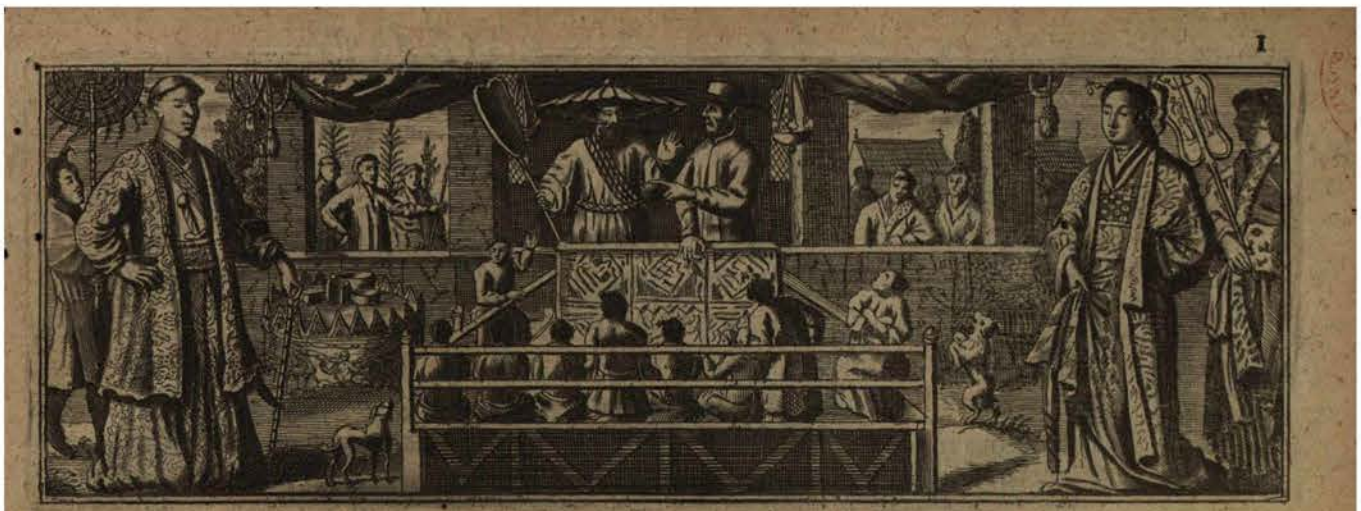
MOST LOYAL SUBJECT,

JOHN OGILBY.

DIRECTIONS
FOR PLACEING
The Whole-Sheet Prints
IN
JAPAN

TITLE.

De Land-Reyſe van OSACCA *tot* JEDO. Fol. 1
The City BATAVIA. 38
The Lodge before NANGESAQUE *on the Iſland* SCHISMA. 72
The City OSACCA. 89
MIACO. 99
The Murdering of the Emperor CUBUS. 100
JEDO. 134
Temple with a Thouſand Images. 139
The Emperors Court at JEDO. 147
The Dayro's *Court in* MIACO. 162
The Boyling Water of SINGOCK. 266
DAYBOTH's *Temple.* 274
The Caſtle of OSACCA. 300
The Great Temple without SACCAY. 303
Earthquake at JEDO. 382
The Emperors THRONE. 385
JAPAN *TOMBS, or BURYING-PLACES.* 389
Ceremonies of their MARRIAGE. 404
A Pourtraicture of the FIRE at JEDO. 409
The City SACCAI. 419
A Burning Mountain. 447
CANGOXUMA. 467
Governor of MIACO's *Progreſs.* 473
PAUROMAMA, *or Mount of Pleaſure.* 476
The RECEPTION of the AMBASSADORS. 479



A MEMORABLE

EMBASSY TO THE EMPEROR OF JAPAN.

FRom the round Shadow which darkens or eclipſeth the Moon, the different Riſing and Setting of the Celeſtial Luminaries, and the various Elevation of the Zenith, or Vertical Point, infallibly demonſtrates, That the Earth and Sea making one Body, preſents exactly the Figure of a Globe: Which though the Surface of this mighty Ball be rough and gibbous, many parts thereof ſwoln into Rocks and high Mountains, others ſunk into depreſſed Valleys, yet makean even and ſmooth Circumference: for the higheſt Tops and loweſt Deſcents are nothing in compariſon to the Magnitude of this vaſt Body, but ſeem leſs than Warts on the Hand, or ſmall Furrows in a Plough'd Field.

The Earth and Sea conſtitute a round Globe.

Incircling this our Terreſtrial Orb at an unmeaſurable diſtance, ſparkle the innumerable Lights, in the immenſe expanſions of the Firmament.

About the Earth, the Air ſpreading it ſelf into three Regions, diſpenſeth from the middle, all ſorts of Meteors, with their ſeveral Effects upon us. The loweſt Storie variety of Birds and flying Fowls make their Receptacle; the Sea and Rivers, Fiſh inhabit: but the Earth and Sea, and all Creatures there reſiding, the Creator left ſolely to the gubernation of Man, under whoſe Command they remain, ſo inverting the Authority of Power, placed the *Microcoſmus* over the *Macrocoſme*, the little World to Rule the great.

The Deſcription of Heaven and Earth.

But ſince the Fall of *Adam*, his Generations perſiſting, more and more increaſing their enormous ſins, and louder-crying offences, brought Gods juſt Judgment upon them, who therefore deſtroy'd the Old World by an Inundation or general Deluge, onely preſerving eight Perſons, who deſcending from the Ark, the Waters being ceaſed, a new World began; in which by degrees

The diſtribution of the People upon the Earth.

their numerous Progeny ſo multipli'd, that they were forc'd to Plant freſh Colonies, ſtill more and more remote from the Foot of the Mountain where they firſt ſettled. But nothing more help'd to the well and equal re-peopling of the deſolated Univerſe, than the confuſion of Tongues, which happen'd in the Worlds Infancy at *Babel*, where all the Children of that Generation reſolving to ſettle, not minding farther Diſcoveries, pitch'd upon the fertile Plains of *Shinar*; Here muſt be (ſay they) the Center of our growing and intended Empire; this our begun, this our ſtupendious Work, whoſe aſpiring Tower looks down already upon the Clouds, and hereafter threatens to ſcale the Skies, ſhall be the mighty, and all-commanding Head of our Imperial City, which extended over theſe Plains, we will inhabit, and with our Lives and Fortunes guard and maintain. But they in their vain Deſign and preſumptuous Project, were ſuddenly baffled by Divine Providence, who in ſtead of ſetling, ſcatter'd them over the face of the Earth: for when they were at the buſieſt, and in the heighth of their expectation, labouring to finiſh this marvellous Structure, thus the Almighty diſappointed their whole endeavours, all Tasks were ſuddenly thrown aſide, each miſtaking, not underſtanding one another; in which confuſion their onely comfort was, to meet with any that ſpake with them the ſame Language: Theſe uſing one Tongue, gathering in a Body, ſtuck together, and in ſeveral Companies fled to ſtrange and unpeopl'd Regions; where Planting they flouriſh'd, and ſuddenly grew up to be ſeveral great Kingdoms. So this their total rout, and flying to all the Angles of the Univerſe, proved for the better, each by this means being ſooner ſuppli'd; ſo extending by degrees their freſh Colonies to the utmoſt and Maritime Coaſt.

Since call'd *Europe*, *Aſia*, and *Africa*, the then onely known Countrey.

Yet however, one Party after this diſſolution remaining ſtill upon the Spot, which though they utterly ſleighted their begun Tower, leaving it to ruine and decay, yet went on chearfully with their chief City; where *Nimrod* firſt taking the Title and ſupreme Authority upon him, ſat in his new erected Throne, firſt Monarch of the *Aſſyrian* Empire. Beſides him, many abſolute Princes were thus in proceſs of time eſtabliſh'd in their ſeveral Dominions, and the whole World ſeem'd to be once more totally repleniſh'd.

When the reſtleſs Nature of Man, either unſatisfi'd with what he hath atchiev'd, or ſpurr'd on by ambition, or urgent neceſſity, to enlarge their Bounds for their ſupernumerary Swarms, gave the beginning to the Iron, or turbulent Age, War and Hoſtility raging every where, in which thoſe prevailing, grew high and mighty, thoſe conquer'd, low and humble, continual viciſſitudes and fluctuations of People, Kingdoms ſubverted in Republicks, and Common-wealths, weary of ſuch Government, turn'd again into Monarchies. The weakeſt Party, put to all extremities, and worſt of exigencies by the purſuing Enemy, were enforc'd, all Land deni'd them, venturing for refuge into the wide Ocean, were ſoon ſwallow'd up; ſome driven they knew not whither, lighted on uninhabited Countreys, there beginning new Plantations, and perhaps, by ſuch Fugitives the new World never heard of by antiquity, became of old to be peopled, and by that means grown ſince to ſuch vaſt Empires, as our late Voyagers have diſcover'd.

Here it will not ſeem amiſs to give you an account, according as all Writers have it, how this our Old World was peopled, *viz.* *Aſia* and *Africa*, and who were the Fathers, or chief Captains, giving Denominations to the People, and ſetling them in their ſeveral Plantations, beginning with Holy Scripture.

Noah

Noah and his three Sons, *Japhet* being the eldeſt, his Offspring ſpread themſelves over *Aſia* and *Europe*. *Moſes* recounts theſe to be the Sons of *Japhet*, *Gomer*, *Magog*, *Madai*, *Javan*, *Tubal*, *Meſhech*, and *Tiras*: *Gomer*, as they ſay, firſt ſettled his Colony along the *Caſpian Sea*, where *Strabo* and *Pliny* place the *Cemerians*; the Sons of *Gomer* being *Aſhkenaz*, *Riphat*, and *Tagorma*, Planted other Colonies, *Aſhkenaz* laying the Foundation of the Kingdom of *Media*, which others contradict, ſuppoſing that he ſettled in the leſſer *Aſia*; others, the Countrey of *Heſſen*, or *Saxony*, but out of what Records we know not; and *Euſebius*, where'ere he hath it, calls *Aſhkenaz* the Father, or firſt Prince of the *Gothes*, whil'ſt the Modern *Jews* make him the Planter of the *Teutonick* Nations, or *High-Dutch*, and the tranſplanted Seed of *Riphat* into more Northern Regions, gave Denomination to the *Riphean* Mountains beyond *Scythia*, which afterwards took in *Paphlagonia*. From his third Son *Togarma*, ſprang the *Togarmians*, who ſat down on the North-ſide of *Canaan*, beyond *Cappadocia*: but it appears by the *Chalde Paraphraſe*, that *Togarma* peopled *Germany*; and the *Jews* affirm, that the *Turcomany*, or *Turks*, are alſo ſprung from the *Togarmians*, whereupon ſtill the *Turkiſh* Emperor is by them call'd *Togar*. But *Magog*, *Japhets* ſecond Son inhabited *Cœleſyria*, *Mada*, and the Territory of *Media*. *Javan*, the third, was Father to the *Ionians*, who in proceſs of time, growing great with other conjoyn'd Nations, call'd themſelves *Greeks*, their Countrey *Grecia*. From theſe the *Latines* drew their original: whereupon at firſt, a great part of *Italy* was call'd *Greece*; and ſtill ſeveral Names of *Italian* Cities do undeniably ſhew the Extract of the *Latines* from the *Greeks*, which the antient Writers affirm, by making *Javan* to be the Bifronted *Janus*, ſignifying Father both to the old *Greeks*, and new *Latines*, deſcended from him. The Sons of *Javan* were four, *Eliſha*, who Planted in the Iſlands of the *Mediterranean Sea*; *Tarſhiſh*, from whom *Tarſus* in *Cilicia* bears the Name; and *Kittim*, a Place in *Cyprus*, where between the two utmoſt Points *Thronus* and *Dades*, in the Entrance formerly ſtood the City *Kittim*; and ſtill the Point *Dades* bears the Name of *Cape Chiti*. *Dedanim*, *Javans* youngeſt Son, poſſeſs'd that part of *Eperia*, where the City *Dodona* was renown'd famous for the Oracle of *Jupiter Dodoneus*, preſaging by tinckling Braſs Inſtruments, or Cymbals, and alſo from the oraculous Oak it ſelf, which (as they ſay) ſpake from its hollow womb, giving Reſponſes. From *Japhets* fifth Son ſprang the *Tubaleans*, afterwards call'd *Syrians*. Others, according to *Joſephus*, ſet themſelves down in *Spain*, (ſo believ'd) becauſe the antient City *Setubal* in that Kingdom retains *Tubals* Name. *Meſhechs* Progeny ſteer'd their Coaſt towards *Arabia*. The Antients differ in no thing more, than ſettling the Habitations of *Tiras*, *Japhets* youngeſt Son: *Joſephus* affirms him to be Father of the *Thracians*, in whoſe Countrey *Pliny* and *Mela* delineate the River *Atira*: Others tranſplant him to the *European Sarmatia*, according to *Ptolomy*, ſprinkled with the Stream call'd *Tyras*, and at preſent *Neſter*: Some make *Tiras* the Builder of *Tyre* in *Phœnycia*; again, ſome of the *Duringians* and others, of *Thurium*, a very antient City in the entrance of *Tarentine*.

The Offspring of *Japhets*

Thus far *Japhets* Succeſſors: next *Sems*, that is to ſay, *Elam*, *Aſhur*, *Arphaxad*, *Lud*, and *Aram*, did overſpread *Armenia*, *Perſia*, *India*, and the farther Eaſtern part of *Aſia*: But eſpecially *Elam* is acknowledg'd to be the Father of the *Elamites*, from whence the *Perſians* proceeded, extinguiſhing by their firm eſtabliſhment of their ſole Dominion, the firſt Name of *Elamites*. *Aſhur* Founded within the built City *Nineveh*, the *Aſſyrian* Power: formerly the *Heathen* Hiſtories bring theſe down from *Ninus*. Concerning *Arphaxad*, *Moſes* ſaith thus: *And Arphaxad begat Salah; and Salah begat Eber. And unto Eber were born two ſons: the name*

The Progeny of *Shem*.

Genes. 10.

of one was Peleg, for in his days was the earth divided; and his brothers name was Joktan. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, and Hadoram, and Uzal, and Diklah, and Obal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab: all these were the sons of Joktan. And their dwelling was from Mesha, as thou goest unto Shephar, a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. *Benedictus Arias Montanus* ascribes particularly these Distributions to every one of the Children of *Joktan*; that is to say, to *Almodad*, the People of *Themeotes*, according to *Ptolomy* and *Mela*, transplanted into the *Asiatick Sarmatia*; to *Sheleph*, the *Selebians*; to *Hazarmaveth*, the *Sarmatians*; to *Jarka*, the *Arachosians*; to *Hadora*, the *Hircanians*; to *Uzal*, the *Oxiaenian Bactrians*; to *Dikla*, the *Scythians*, within the Mountains of *Imaus*; to *Obal*, the *Obolites*, between the top of *Caucasus* and *Paropanisus*; to *Abimael*, the *Imaenses*, where the renown'd *Imaus* hath very high Precipices; to *Sheba*, the famous *Saces*: yet others think it more advisable to bring the *Sabeans* to *Sheba*, bordering on the *Persians*; *Ophir*, call'd *The Territory of Ophir*, whether *Solomon* every third year set forth a Fleet to fetch Gold from thence. Yet after all the Distributions and Sprinklings of Mankind over the surface of the Earth, much of it confirm'd by many Authors, and also by sacred Writ, our Modern Geographers, and late Travellers, hardly make out scarce two Parts of three of the Terrestrial Globe to be yet inhabited, all the Antartick, and most of the Artick Regions, an unfrequented Desolation, and *Africa* and *Asia* full of unpenetrated Desarts, and inaccessible Mountains, and many Isles: Of which several were discover'd by the Antients, and since by our Moderns, not thought worthy the labour of Cultivation, amongst which our *Japan* lay a long time Fallow, till by a necessitous Calamity a few miserable Exiles, being (as they say) banish'd from their Countrey, were enforc'd to Plant there; which from such poor beginnings, and unwilling undertakers, hath insensibly by degrees in few Ages, shot up from nothing, to be a most Potent and formidable Empire.

But before we proceed any farther in this our intended Design, concerning a Description and Relation of *Japan*, (of which the *Hollanders* are most able to give the best account) it seems not amiss, raising our selves a little from our Seat, to look round about, and by an easie Prospect take a brief and general Survey, not onely of the new Art of Navigation, but also of those famous Navigators, that boldly first adventur'd to unloose (though thought unpossible before) the Virgin Zone of this our Terraqueous Globe; so not onely finding undiscover'd Parts of the East, but also a new Western *Indies*, abounding in Gold and Silver, as the other in Silk and Spices; besides, giving us a farther account of a third Continent (though yet unknown) equivalent to either of the former.

The Compass by whom found.

The Loadstone, or Magnet, whose several Vertues, and wonderful Operations, being well known through many Ages; yet that it was a *Terrella*, or little Earth, having Poles respecting the North or Southern Points of the Firmament, having imaginary Meridians and Parallels, being the greatest wonder, and of most use, was not found untill *Flavius Melvius* a *Neopolitan* discover'd it, about two hundred years since, to the great benefit of Mankind, and perfection in Navigation; before which without Compass or Chart, the poor Seaman, when stressed with Weather, the Sun and Stars, his onely Pilot, Night and Day muffl'd in Clouds, he crept along the Shore, which was the constant practice, or emboldned by the signs of fair Weather, ventur'd farther into the

the Offin; their condition was moſt miſerable, not knowing where they were, which way to Steer; or from what part of Heaven the Wind then blew: As in *Virgil Æne.* lib. 3.

After our Ships ſo far had left the Coaſt
Till all the World, but Sky and Sea was loſt,
A ſable Cloud with Night and Tempeſt roſe,
And th' Ocean rough with horrid darkneſs grows;
Inraged Winds make raging Waves more fierce,
And through vaſt Floods us every way diſperſe;
Whil'ſt Fleeting Tempeſts muffle up the Day,
All Heaven becomes to Gloomy Night a prey,
Perpetual lightning breaks from broken Clouds.
Drove from our courſe, we wander through Dark Floods,
Nor Palinurus *knows, in ſuch a Sky,*
Day from the Night, or whither he ſhould Ply.
Three Sun-leſs Days, as many nights we were
Wandring through diſmal Fogs, without a Star;
But the fourth Dawn, we riſing Land behold,
And far off Hills, which miſty Clouds infold,
Sails ſtruck, we row, our luſty Seamen ſweep
The azure Pavement of the briny Deep.

Poſtquam altum tenuere rates; nec jam amplius ullæ
Apparent terræ, cœlum undique, & undique Pontus:
Tum mihi cæruleus ſupra caput adſtitit imber,
Noctem, hiememque ferens, & inhorruit unda tenebris,
Continuo venti volvunt mare, magnaque ſurgunt
Æquora: diſperſi jactamur gurgite vaſto.
Involvere diem nimbi, & nox humida cœlum
Abſtulit: ingeminant abruptis nubibus ignes.
Excutimur curſu, & cæcis erramus in undis.
Ipſe diem, noctemque negat diſcernere cœlo,
Nec meminiſſe viæ media Palinurus in unda.
Treis adeo incertos cæca caligine Soles
Erramus pelago: totidem ſine ſidere noctes.
Quarto terra die primum ſe attollere tandem
Viſa, aperire procul montes, ac volvere fumum.
Vela cadunt; remis inſurgimus: haud mora, nautæ
Adnixi torquent ſpumas, & cærula verrunt.

So that now, by the help of the Needle, our Modern Navigators often run ſafely that in ten days, which *Æneas*, *Uliſſes*, and other Antients Navigators, ſtill fearing Shipwrack, made a ten years pudder of.

And lately, by the help of this great additional, the Compaſs, they were able to ſay, By your leave, taking a long farewell of *Atlas*, and the *Herculian Pillars*, fixed, and looked upon as eternal boundaries of the Weſt and South, both to Empire and Navigation, and boldly ventur'd to Plow the unmeaſurable boſom of vaſt and unknown Seas; ſo with a ſteady Courſe night and day, dark or light, fair or foul, with an unwearied patience, ſlighting all dangers, raiſing new Stars, and ſetting the old, till they happily finiſh'd their long Voyages; ſome of them compaſſing the World, Girdling the Univerſe, making the utmoſt Eaſt and Weſt joyn hands together.

Thus they have, in a manner, accurately Surveigh'd the New World, *America*, inſpecting it from Coaſt to Coaſt, from the Eaſt to the Weſtern Ocean; and *Magellanica*, the laſt or unknown World, though they have not ſo penetrated as the former, yet by Sailing the skirts of its extended Border, they Calculated, by the largeneſs thereof, to be no leſs than another third part; ſo baffling the opinion of the Antients with a *finis*, that were ſo ſtupid to ſit down contented with the onely knowledge of a third part of the whole world.

How *Columbus* came to the knowledge of a new World.

The firſt *Neptunian Hero*, or great Sea-Captain, who had the prime honour of diſcovering the *Weſt-Indies*, was *Chriſtopher Columbus*, a *Genoeſe*; who having Marry'd in *Portugal*, ſettled in the *Maderas*: He being ingenious, and naturally much addicted to Novelty, ſtill hearkening after new Projects, as well to ſatisfie his own Inclination, as to improve his Fortune, by chance in his Travels felt acquainted with *Marcus Paulus*, a *Florentine*, not onely a Phyſician, but a great Naturaliſt and Student in Philoſophy; who finding his humor, highly

treated

treated his curious and inquisitive disposition, with then suppos'd imaginary Stories, first discovering to him *Antipodes*, and making out by rational demonstrations, that the great Celestial Luminaries, where not idle nor hudwink'd up in their absence from us, and our privation of light; nor as the antient Poets tell us, that *Phœbus* when setting, descended into *Thetis* Lap; so all night, quenching his Horses fiery Fetlocks, swimming under water, till drawing near the East, he with reflected Beams colour'd the Golden Port-holes of the Dawn. But that these great and Resplendant Lights sprinkl'd, and chear'd with fecundating Rays, in alternate Day, so blessing other places, that were no less than inhabitable Worlds with happy fertility, making evident, that the Earth was not round and flat like a Trencher, as other old Writers affirm'd, but Orbicular and hung Self-poysed, surrounded not onely with Air, but the vast expansions of the Sky.

But whilest he ruminated and revolved such Notions in his Working Fancy, so it hapned, that a Vessel Bound for *Africa*, was driven quite from her intended Course by extremity of Weather, and many days tossed up and down in the wide Ocean, far out of sight from any Land; and at last having spent all their Provision, in a most miserable condition put in to the Haven of *Madera*, where the Captain and his whole Crue being utterly Famish'd with long Fasting, and past all recovery by Refreshment, soon after dy'd. But the Master, whom *Columbus* had taken to his House, in the time of his Sickness, related unto him wonderful Stories, how he had been driven on strange and altogether unknown Coasts, being by his Calculation Westward, and so far off, that he suppos'd never any *European* had seen; and withal, bequeath'd to him after his Death his Journal Papers, of that his so much unfortunate Voyage: who soon after Dying, *Columbus* with great earnestness perusing the Writings, found what confirm'd him, as if he had been there in Person, and also gave him great Instructions of directing his Course to New Countreys not yet discovered.

After this, he rested not long, till he put in Action what might promote his Business, that by the help of a better Purse than his own, he might Purchase Wealth and Honor by this his new and great Design.

Proffers his Service to the King of *Portugal*, and the King of *England*.

First he address'd himself to the King of *Portugal*, whose Maritime Countrey being opposite to his intended Discoveries, made him (as he supposed) fittest for the Undertaking; who altogether declining it, he sent his Brother *Bartholomew Columbus* into *England*, there to make his Address, and Negotiate with King *Henry* the Seventh, concerning these Discoveries; who famous for his great Abilities and Prudence, he suppos'd the onely Prince in Christendom to imploy him in so great an Enterprise; but such was his Misfortune, that he was taken by Pirats, and kept by them (wanting Ransom) a long time close Prisoner; so that he came too late to the Court of *England*: For during his Captivity, his Brother *Christopher Columbus* made Application to *Ferdinand* and *Izabel*, Kings of *Castile* and *Aragon*, who then in very low condition, turmoyl'd in a great War, against the *Granada Moors*, did not hearken to his Proposals.

Thus *Columbus* and his Cause lay seven years quite neglected; but when these Princes, had by their several happy Victories subdu'd their Enemies, he then in the beginning of the Peace, and first halcyon after so long a Storm, renew'd his Business, and mov'd the Court of *Spain* once more: The King and Queen then, though low, and their Treasure exhausted with the late Wars, yet began to listen to him, and at last were so much perswaded, that they took up

seven-

ſeventeen thouſand Duckets upon Intereſt, with which they Rigg'd and Furniſh'd him out three handſom Veſſels.

With which *Columbus* well ſatisfi'd, ſet Sail *Septemb.*1. *Anno* 1492. firſt directing his Courſe to the *Canary-Iſles*; from thence ſtood full Weſt with a Trading Wind into the great Ocean, where he ſoon after, met with no ordinary Storms or Huricanes, Winds blowing from all the Points of the Compaſs, which ſadly ruffled and ſhatter'd his Veſſels: next falling (which Block prov'd to him worſe than *Æſop's* Stork) into continual Calms; for there his Men growing ſick and weary with lying ſo long at Sea, Mutiny'd, and deſpairing ever to ſee Land, nothing would ſatisfie them but a ſpeedy return to ſave their Lives whilſt their Proviſions laſted: He thus put to it, was inforc'd to promiſe them, that if they diſcry'd not Land in three days, he would perform their deſire.

Columbus ſet Sail 1492.

So it happen'd, that at the appointed time they ſaw Weſtward near the Horizon, ſprinkling Clouds, by which ſign he overjoy'd, bidding them be of good comfort, and told them they ſhould ſoon ſee Land, which accordingly they did; and ſoon after came to Anchor on the Coaſt of *Florida*, where Landing, taking ſome ſhort refreſhment, help'd by the Natives, he took a ſurvey of the neighboring Countrey, and the adjacent Iſles; and whilſt he barter'd Trifles for Gold, and other rich Commodities, he took poſſeſſion of the Countrey, by raiſing of a Fort in his Royal Maſters name; in which, leaving forty eight *Spaniards*, Commanded by *Diego Arana*, he departed thence Fraighted with great Riches, and ten of the *Indians*.

Diſcovers *Florida*.

Returns home.

Soon after arriving in *Spain*, he was receiv'd with great joy, giving a good account to their Majeſties of their ſucceſs, with which they were ſo well pleaſed, that they furniſh'd him out again; then he diſcover'd the great Iſles *Hiſpaniola*, and *Cuba*, and the bottom of the great Bay of *Mexico*.

Diſcovers *Hiſpaniola* and *Cuba*, and alſo *Nombea De Dios*, and *Panama*.

Thus *Chriſtopher Columbus* finiſh'd fourteen years in ſeveral Expeditions, diſcovering the *Weſt-Indies*.

Mean while, the fame of theſe his grand enterpriſes ſtir'd up, invited many other Sea-Captains to raiſe their Reputation, and better their Fortune in like manner; amongſt which, *Americus Veſputius* a *Florentine*, was employ'd by *Emanuel* King of *Portugal*, who making larger Inſpections along the Continent, got the denomination of thoſe vaſt Territories, the *Weſt-Indies*, now call'd *America*, though *Chriſtopher Columbus* was the firſt Diſcoverer.

Americus Veſputius, ſet forth by the King of *Portugal*, to make a farther Diſcovery of the *Weſt-Indies*.

But before we go on any farther with the buſineſs of *Spain*, we ſhall give you a brief account of the *Portugueſe*; who mean while, or rather before took up the Art of Navigation, and became Sea-men, following their new Diſcoveries to the South and Oriental parts of the World: Their firſt Undertaker being the young Prince *Henry* Duke of *Viſco*, ſecond Son to *Henry* the firſt, King of *Portugal*, the eldeſt being Heir Apparent, and well provided by Patrimony and due Right of Succeſſion to the Crown of *Portugal* after his Fathers deceaſe, the younger Brother being of a high and maghanimous Spirit, was ambitious; if ſo, it might be, the enjoying of his Native Land, Birth-right had deny'd him, to raiſe his Fortunes at Sea, which who knew, but might prove equivolent to his Brothers Kingdom; and alſo encourag'd to Study the Art of Navigation, by ſeveral Learn'd Perſons, who aſſur'd him by clear and many demonſtrations, that there was much Land that might prove of great concern, altogether yet unknown, and eſpecially in the South beyond *Maretania*, which could not be penetrated by Land, by reaſon of the vaſt and unpaſſable Deſarts

Henry the Fourth, Son to the King of *Portugal*, diſcovers new Countreys.

and

and exceſſive heat; but finding thoſe Coaſts by Navigation, they might make a deeper inſpection of the whole *African* Continent.

His firſt Voyage was beyond Mount *Atlas*.

Reſolv'd upon this, he put in action what with mature judgement he had deſign'd; and getting all things ready, furniſhing ſome Ships for that purpoſe, ſet Sail in the Year 1410, and Steering on, was the firſt that ſunk Mount *Atlas* lofty Crown under the Horizon, being till that time the Terminary, or *Ne plus ultra*, of all Southern Navigation, diſcovering beyond the Mount threeſcore Leagues off the Coaſt of *Africa*, and ſo return'd, but with mean ſucceſs.

But not altogether daunted, ten years after having repleniſh'd his ſtock, deſign'd for ſuch Adventures, he fitted out another Fleet, under the Command of *Johannes Gonſalvez*, a good and expert Sea-man, who firſt ventur'd to looſe ſight of Land, and Sail into the Main Ocean, where he, though encountering many Storms, prodigious Tempeſts, croſs Tides, and unbridled Currents, yet bore up couragiouſly, and fighting his way through all Weathers, and other Incumbrances, reaching four hundred and twenty Leagues beyond *Atlas*; where weary and over-power'd, at laſt by ſuch grand Oppoſers, *viz.* Winds and Tides, contented himſelf with the honour of ſo great a Diſcovery, return'd.

Theſe names they gave them at the firſt Diſcovery.

Thus this Prince in forty Years, Diſcovering the *Maderas*, the Iſle *Porto Sancto*, *Cape de Verd*, and the Coaſt of *Guinee*; and having the honour of opening the Boſom of the Southern Sea, and making the *Portugueſe* Navigators, being of a great age, he died in 1463.

Alphonſo the fifth diſcovers the *Affrican* Coaſt.

After his Deceaſe, the whole buſineſs of Navigation fell, and the Sea lay Fallow, unploughed by the *Portugueſe* twenty years, when *Alphonſo* the fifth, King of *Portugal*, taking hold of ſo well begun, and long neglected a buſineſs, the ſecond time revived the Art of Navigation (though much againſt the preſent humor of the People) ſtrenuouſly went on: Firſt Sailing beyond *Cape de Verd*, finding the Iſland of *St. Catherine*, and ſettled a conſtant Trade, which came to a good account with the *Negro's* in *Guinee*.

Diſcovers *Congo*.

He dying, *John* the ſecond ſucceeding him, went on with the Work, and ſet out *Jaques Canus*, a good Sea-Captain, who firſt diſcover'd *Congo*, and Sailing up a River, penetrated much of the In-land thereabouts.

When ſtirr'd up much by the rumor of *Chriſtopher Columbus*'s Expedition, employ'd by the King of *Caſtile*, the fame being ſpread over all *Chriſtendom*, ambitious to match what *Spain* could do in the Weſt with his Southern Expedition, being ſo well prepar'd already by their former Voyages, with great Coſt and Care, he ſet forth *Bartholomew Diazio*, who Coaſting *Africa*, reach'd at laſt the great Southern Point, which indeed was the Work, if he had underſtood it, and made right uſe thereof; but there being diſanimated by mutinous Mariners, and ſtreſs of Weather, giving a bad Epithet to the great Point, calling it *Cabo Buyig*, or *Cabo Boyie*, becauſe there he was ſtopt, and ſoon after forc'd to return; yet his wiſer Maſter underſtanding it better, nam'd it *Cabo de Bona Eſperanca*, that is, *The Cape of Good Hope*.

A Voyage of *Bartholomew Diazio*.

Cape of Good Hope, why ſo call'd.

A ſtrange Voyage of a *Franciſcan* Monk.

But whilſt *Diazio* Rid before the great Southern *Cape*, a *Franciſcan* Monk, call'd *Anthonio*, his intimate Friend, incited by a ſtrange curioſity, Landed there, and ventur'd alone to ſeek his Fortune in ſo vaſt and unknown a World. I tell this Story, though not ſo pertinent, becauſe of the wonder, that one Man ſhould be ſo hardy, to venture his ſingle Perſon, to travel through Countreys ſo full of Heat, Drought, and Deſarts, and Peopled with ſuch as he could nei-

ther

ther underſtand, nor they him; but thus he went, not onely through all *Africa*, but a great part of *Aſia*, reaching to *Jeruſalem*, there paying his Devotion, he return'd to *Lisbon*, giving the King an account of his miraculous adventures. Upon this the King bethought himſelf of a leſs chargeable way than Rigging a Fleet, which could onely diſcover the Coaſt; to which end he employ'd *Pedro de Cavillano*, and *Alphonſo Payva*, both skilful in the *Arabick*, as private Pilgrims, to make Inſpections of thoſe Countreys, which were yet to them unknown. They firſt came to *Naples*, then touched at *Rhodes*, after viſited *Egypt*, and ſaw *Grand Cair*, from thence to *Jeruſalem*; here paying due Tears to the holy Sepulchre, they parted, travelling ſeveral Ways, *Payva* for *Ethiopia*, where he died; and *Cavillano* to *Ormus*, ſo to *Calicut* in *India*. Here he receiv'd Meſſages from the King his Maſter, not to return till he was able to give him a good account of *Africa*: Thus commanded he ventur'd into *Ethiopia*, where the King of that Countrey became his great admirer, much taken with his Perſon and Parts, inviting him to dwell in his own Court, and offering him, if he would Marry, a Lady of great Fortune, and Noble Extract.

A wonderful Journey of two *Portugueſe*.

From the Emperors Palace he made means to ſend a Letter to the King of *Portugal*, in which he inform'd him at large both of the *Aſiatick* and *African* Countreys; and amongſt the reſt, deſcribed the City of *Calicut*, and gave a Character of the Inhabitants, who, he ſaid, were of a ſwarthy, and of an Olevaſter Complexion, ſcarce knowing ought of humanity or civil addreſs, unaffable, irreligious, and ignorant of all Moral Vertue: they are proud of going naked from the Middle upwards, onely above their Elbows they wear Armlets of Pearl, and a Simiter in a Belt hangs thwart their Shoulders; and about their Middle they wear Skirts, or long Baſes of Purple-Silk, richly embroider'd with Gold.

Here the Female Sex are allow'd Polygamy, one Woman may Marry as many Husbands as ſhe pleaſes, and thoſe which enjoy the greateſt number, are eſteem'd there the moſt Noble, ſo there is no priority to their Children by Birth, none knowing well their own Father, but either they are all Co-heirs, or elſe her Siſters Children Inherit. That the Natives of *Ethiopia* were all *Blacks*, and a kind of *Chriſtians*, but mix'd with an allay of *Judaiſm* and *Mahumetan*; and how the Emperor maintain'd a great ſtanding-Army, to defend his Dignity and Territories, which were very vaſt.

Soon after this Information, King *John* died in the Year 1495. *Emanuel* ſucceeding him, and willing to go on with the Work of Diſcoveries, adviſed with his Peerage, what was beſt to be done in ſo high a Concern: His Council conſiſting more of private than publick Spirits, who aim at Grandeurs, and the general good, firſt looking upon the difficulty, danger, and great Charge, then conſidering as to the Honor and Profit, they had gotten enough by the Diſcoveries in *Africa* already, and it were meer madneſs to take upon them more than they were able to perform: for ſending freſh Ships and new Colonies to Plant remoter Countreys, would weaken the Kingdom, and diſable their Navy, neither would theſe new-found Lands turn to any other account, more than to maintain thoſe that ſettled there: theſe and the like they alledged. The publick-ſpirited Party, which were, and are commonly the feweſt in all great Conſultations, convinced them in all their Arguments, ſaying, That they had no cauſe to complain of the Honor and Profit which the Nation had already gotten in their firſt Diſcoveries, but that it ſhould rather encourage them to proceed. The King's Treaſure being better ſuppli'd, and the whole

Emanuel King of *Portugal* is earneſt to make farther Diſcoveries of *Africa* and *India*.

Nation much employ'd, and more enrich'd by this their foreign Trade, and ſhould they neglect what they had ſo happily begun and undertaken, they would not onely loſe their Expence and Pains, but the whole Affair would in time by degrees moulder away to nothing. And if we ſhould wave ſuch honorable Enterpriſes as theſe, who would attempt (diſcourag'd by our example) any Buſineſs that had the leaſt face of difficulty or danger?

Thus the buſineſs being highly debated, the King hearkned onely to thoſe of his Council who advis'd according to his judgment and inclination, and with all diligence ſpeedily ſet forth four Ships, well appointed with Soldiers, Sea-men, and all other Neceſſaries, making *Vaſco de Gama* their Admiral, adding his Brother *Paulo*, and *Nicolao Celio* for his aſſiſtance; who ſet Sail on the tenth of *June*, *Anno* 1497, follow'd with great ſorrow, cries and tears of the Adventurers Wives, Children, and their neareſt Relations, being poſſeſs'd with a prejudice, that the Voyage was ſo long and dangerous, that they ſhould never ſee them again.

Having weigh'd Anchor, firſt they directed their Courſe to the *Fortunate Iſles*, from thence to the *Heſperides*, and having clear'd *Cape de Verd*, they ſteer'd more Eaſterly till he loſt all ſight of Land, and lay engag'd in the wide and open Sea three Moneths together, when in ten Degrees of Southern Latitude Land appear'd, towards which he made with all poſſible ſpeed, and ſoon anchor'd in the Mouth of a pleaſant River, where Landing he found ſome of the Natives, whoſe Hair was ſhort and curl'd, and they of a ſwarthy Complexion, were naked, who never knowing what belong'd to Commerce, nor having ſeen any Strangers before, they made but ſmall Traffick with them, onely trucking Spikes, and ſeveral ſorts of Nails for Cattel and Fruit. *Gama* call'd this Place *St. Hellens Bay*, and the River falling in it, *St. James River*.

Being thus refreſh'd, ſuch was then their Courage, that weighing, they reſolv'd never to touch again, till they were clear beyond *Cabo Bona Eſperanca*; but here they were ſo vexed and puſſ'd with almoſt never quiet Weather, that they not onely deſpair'd of performing their Expedition, but alſo of their Preſervation; the common voice and complaint of the Sea-men was, That they run themſelves like blind and mad Men to their utter ruine: This deſpairing fancy of theirs was more and more fermented by the continuation of ſtill vexing Storms, eſpecially having loſt all hopes of return to ſee their Native Countrey, Wives and Children any more. But *Gama* on the other ſide labor'd to appeaſe and encourage them, ſaying, That truly noble Souls ſlight all dangers, and that whatſoever they had once undertaken they would never let go, nor be baffl'd or deluded with any fear, in what face ſoever it appear'd: but now the worſt was paſt, the hardſhip in a manner over, and after a long Race they were now ready to ſeize the Quarry, ſo purchaſing not onely immortal Fame for the wondrous Atchievement, but alſo Riches, which would both ſupply their preſent neceſſity, and make them and theirs for ever. But they were deaf to all perſwaſions; and ſtubbornneſs, mix'd with a general conſternation, had ſo block'd up their Ears, that they in ſtead of inclining to the advice and encouragements of their Admiral, ſeeing he would not hear of any return, they conſpir'd his death, concluding that it were better for one Man to ſuffer than ſo many: This Combination of theirs his Brother *Paulo* diſcover'd, and ſeveral of the Crew and Maſters were brought in queſtion, and ſecur'd, whilſt *Vaſco* taking the charge of the Helm himſelf, and truſting none, Steer'd, though ſtill charged and affronted with ſtirring Weather, till at laſt he doubled

Are in great danger.

The Sea-men would return.

Conſpire his Death.

doubled the great Southern *Cape*, not ſtopping till he ran fifty Leagues beyond, where he found a *Bay*, which he call'd *St. Blaſius*; in the middle of which lay an Iſle, where Landing they met with ſome of the Inhabitants, not unlike thoſe where he had touched lately before, onely they cover'd their Privacies with a Shell fitted for that purpoſe. Diſcovers ne / Countreys.

From hence, having refreſh'd themſelves, they Sail'd on, but making little way, being ruffl'd often with foul Weather, hollow Seas, and a contrary Current, ſtill running Weſtward: yet at laſt they reach'd the Confines of *Zanguebar*, which he ſo call'd from the Name of that Saint, and ſoon after caſt Anchor before *Sofala*, the chief City of that Countrey; where he found the Inhabitants more civiliz'd: who thought themſelves very gay in Copper Hoops, or Rings, which they wore as Bracelets and Armlets, and proud of Daggers with Cotton Hilts, uſing a Language altogether unknown: but one of the Towns-men ſpake *Arabick*, by whom they underſtood, that a white People in Veſſels like theirs, had traffick'd with them formerly. They come to *Sofala*.

Vaſco de Gama had ten Convicts, or condemn'd Perſons in his Fleet, ſent by the King, who ſav'd their lives, to be put aſhore where the Admiral thought fit, there to wander and ſeek their Fortunes, and if they liv'd, to make Obſervations of the Countrey, and learn the Language, which hereafter might come to ſome account: two of theſe he turn'd aſhore, leaving them there for that purpoſe: Mean while, ſtaying a Moneth at *Sofala*, a great Sickneſs happen'd in the Fleet, from the alteration of Diet, which before was ſcarce and ſalt, now freſh and plentiful, of which many died.

The next ſtart he made was to *Moſambique*, a rich City, famous for Trade and Commerce, ſituated in a ſmall Iſle under fifteen Degrees of Southern Latitude. To *Moſambique*.

Here the Merchants and Citizens went all in Sattin, embroider'd with Gold, and wear great *Turbants* of fine Linnen, Simiters hanging acroſs their Shoulders, and in their left Hand a Buckler, who being thus Habited, came in

ſmall Boats aboard the Admiral, who civilly and kindly treated them; where Diſcourſing, they told him, That their King was call'd *Abraham*, and was the ſole Monarch of *Moſambique*, but under him his *Xeque*, or Lieutenant, Govern'd the City, That he was call'd *Zocacia*. *Gama* ſoon after, converſing and being amongſt them, got ſo much in theirs and the Deputies favor, that he obtain'd two Pilots, who undertook to carry his Fleet ſafe to the *Eaſt-Indies*; which kindneſs of theirs aroſe from a miſtake, ſuppoſing them to be Weſtern *Saracens*: but afterwards underſtanding that they were *Chriſtians*, all this ſweetning and good will turn'd to rancor and hatred, the Pilots firſt repenting, abhorring to do any thing for Unbelievers, leapt over-board, and ſo ſwimming to Shore, deſerted the whole buſineſs. The *Portugueſe* being troubled at this high affront, conceiving their relinquiſhing of them was influenc'd from the Town it ſelf, brought all their Guns to bear upon them, which diſcharging, they hurt and ſlew ſeveral of the Inhabitants, inſomuch that *Zacocia* was forc'd to call a Council; who there reſolv'd to ſend him another Pilot, which had alſo private inſtruction, in ſtead of carrying them to their deſigned Port, to betray and deliver them up to the King of *Quiloa*, making them believe that they were *Abyſſine Chriſtians*, who would kindly receive, and furniſh them with all ſorts of Proviſions. This treachery they willingly undertook, out of malice and deteſtation they bore to *Chriſtianity*. Thence weighing Anchor, *Gama* haſted with a fair Gale to the Port of *Quiloa*, ſuſpecting nothing, to his utter ruine, which was there decreed, as before mention'd, when Providence, being now ready to enter the Mouth of the Harbor, ſent a terrible Storm, but indeed a friendly one, which in ſpite of all his endeavors, Tacking to get in, drove him at laſt back into the Offin, and ſo much to the Leeward, that by his treacherous Pilots advice, and they willing to ſave their lives, ſteer'd his Coaſt to *Mombaza*, a City, or rather a Fortreſs, being built on a Rock impregnable, almoſt Moated round about by the Sea. Here *Gama* having no ſooner dropt his Anchors, but the Inhabitants, delighting in Novelty, came flocking in great Companies aboard, who entertain'd them with all civility, whilſt the Pilots, not forgetting their treacherous Deſign, inveigl'd the Inhabitants, having the advantage of the Tongue, firſt telling them that they were *Chriſtians*, and that they would do God and their Countrey good Service, beſides their own private benefit, being able to over-power them, to ſeize their Ships, and ſacrifice thoſe unbelieving Dogs. Thus concluding, they inform'd one another, going from Ship to Ship, as if upon curioſity and pleaſure, reſolving to put in action what they had thus concluded, when the Decks were more fill'd with the Inhabitants.

Fires at the City.

This matter was the eaſier to perform, becauſe one of his Ships he had burnt already, being not able to Man her, loſing ſo many in their laſt great Sickneſs. But *Gama* not liking his Anchorage, being too much within, and too near ſome Rocks, if he by ſtreſs of Weather ſhould chance to drive; ſuddenly, upon better conſideration, gave order to weigh, and to Anchor, as he ſuppos'd, in a fitter place to Ride in, and to moore his Veſſels.

A Plot againſt *Gama* diſcover'd, and by what means.

Now the *Saracen* Pilots, ſeeing an unexpected hurry amongſt the Sailers, buſie to and again about their Tackle, bending to Sea-wards, thought their Plot diſcover'd, and that they were carrying them clear away, leapt ſuddenly over-board, muttering they were betray'd, the reſt of the Natives, taking the Alarm, as ſoon follow'd them, Diving under Water like a Flock of Sea-Fowl, not appearing till they were out of Muſquet-ſhot, rejoycing they had ſo eſca-

ped.

ped. But this Rout was not ſo ſudden, nor were they all ſo ready in making of their eſcape, but that he took thirteen Priſoners, and alſo carry'd away with him two of their Veſſels that lay near him; amongſt which he found an expert and honeſt Pilot, who firſt truly inform'd him, that the City *Melinde* was not far diſtant from thence, being almoſt under the Equinox, and that their King was an affable Prince, receiving all Strangers with great civility. The Admiral *Gama* being thus encourag'd, and believing the Pilots report, follow'd his directions, Steering ſtreight on for *Melinde*, where they found (though a *Saracen*) his Relation to be true.

Gama takes two Veſſels.

The *Melindian* King having withdrawn himſelf, being old, from all publick Addreſs and Buſineſs, ſent a handſom Preſent, as a token of Amity and true Friendſhip, by the young Prince his Son; and ſoon after provided him an excellent Pilot, who conducted his Fleet in twenty days ſafely to *Calicut* in the *Eaſt-Indies*.

The City *Calicut* lies on the Coaſt of *Malabar*, and though it boaſts no Haven, or any ſafe Harbor, and yearly much troubl'd, eſpecially in the latter end of *May*, with foul Weather, and overgrown Seas, raging with ſudden and often violent Heuricanes, yet by its great Commerce and Trade, is a famous, rich, and well peopled Seat. It happen'd that the *Portugueſe* arriv'd there in the midſt of this their turbulent Winter, getting within two Leagues of the City; and ſoon after, there being a ſhort intermiſſion of Rain and Tempeſt, the Inhabitants being able, came aboard in nimble Skiffs for that purpoſe, and *Gama*, hoiſting out his Pinnace, went aſhore with ſome choſen Men, carrying another of the forementioned condemn'd Perſons along with him; who being turn'd looſe to ſeek his Fortune, and diſtinctly habited from the reſt, the People flock'd about him, amongſt which happen'd to be two Merchants of *Tunis*, one of them, whom they call'd *Monzaido*, being well experienced in the *Spaniſh* Tongue, and hoſpitable, took him to his own Houſe, and afterward proffer'd all ſervice and kindneſs to the Admiral *Gama*, himſelf diſcovering the Condition of the Countrey, and Inclinations of the Inhabitants. Whereupon *Gama* ſent this Merchant, with two others joyn'd in Commiſſion, as Envoys to their Emperor, or *Zamarin*, who beſought from *Gama*, that he would permit them ſafe Landing, that ſo he might preſent him Letters from his Maſter, the Great King of *Portugal*, which contain'd Matters of great conſequence for the general good, eſpecially deſiring an everlaſting League of Amity and Peace.

Deſcription of *Calicut*.

The *Zamarin*, or Emperor, at that time reſided in *Pandarana*, a ſmall City two Leagues from *Calicut*; where *Gama*'s Ambaſſadors had Audience, and their Requeſt without any ſcruple or dilatory demurs preſently granted them, taking it a great kindneſs and honour, that he had made his Addreſs on ſuch an amicable purpoſe. The Emperor alſo out of meer kindneſs advis'd them to come to Anchors under *Pandarana*, there being a ſafer Harbor to protect them againſt the ſudden violence of the Weather, and that alſo there he might the better, being ſo near in Perſon, eſtabliſh the Overtures of the King his Maſter. And preſently after he lent his prime Pleaſure-Boat, call'd *Catuales*, from *Pandarana*, to fetch *Gama* in fitting State to his Royal Palace. But *Gama*, who by late woful experience was grown cautelous, conſidering the worſt of what might happen, choſe twelve of his ſtouteſt Sea-men to attend him as a Guard, and ſome of his own Boats to wait aſhore for his return, and left the charge of his Ship to his Brother, with Inſtructions, that if any miſchance ſhould befall

How *Gama* was entertain'd.

Gama goes to the Emperor, but not without being very circumſpect.

fall him, which might detain him there, or otherwiſe, that he ſhould ſpeedily hoiſe Sail, and carry the whole Relation to his Maſter the King of *Portugal*.

At that time theſe *Indians* had neither Horſes, nor other Cattel to carry Men or Burthens, ſo that *Gama* was convey'd to the Palace in a Sedan. In the Way he was met by ſome of the Emperors Attendance, all Cloth'd in fine Linnen, who, employ'd for that purpoſe, march'd orderly before him to the Palace, and then conducting him by the Hand through ſeveral Anti-Chambers and Rooms of State, at every Door and Entry ſtanding ten of the Emperors Guard. He entred at laſt the Preſence, which was very large and ſtately, the Floor cover'd with a rich and coſtly Stuff, interwoven with Silk and Gold, the Walls hung with more rich and curious Tapeſtry; round about upon aſcending Steps, on ſeveral Thrones, all Princes, his Privy Council ſat. The Emperor, or *Zamarin* himſelf, clad in white Cotton, embroider'd all over with Golden Roſes, ty'd up with handſom Knots, rich with invaluable Oriental Pearl, lay ſupinely at his eaſe, leaning upon his Elbow; on a moſt glorious Couch, wearing a Hat, which rather reſembled a *Turbant* of Maſſie Gold, deckt with ineſtimable Jewels, ſparkling like Stars; a great part of his Arms and Legs were neatly Hoop'd about with weighty Golden Rings, which being Buckl'd ſat cloſe; his Toes and Fingers were cover'd with Jemald-Rings, and Armlets, ſet with Diamonds: Near him ſtood an Officer with a flat Plate cover'd with *Betel*, an Herb which the *Indian* Princes continually chew, whoſe Vertue keeps always a ſweet Breath, and better than drinking allays Thirſt, correcting Crudities, freeing the Stomach from all Qualms, and the Head from melancholy, diſaffecting Vapors. The *Zamarin* being of a black and ſwarthy Complexion, his Body, tall and burley, his Limbs large, and brawny, (for his Arms and Legs were naked) ſhew'd enough in Countenance and Perſon, the Majeſty of a King.

The deſcription of the *Zamarin*'s Palace at *Calicut*

Gama being commanded to ſit, by an Interpreter declared firſt the occaſion of his Addreſs to his Imperial Majeſty, that he was ſent from his Royal Maſter the King of *Portugal*, in his behalf with Salutations, and to kiſs his Hand, who endeavor'd, being a great Prince himſelf, to make amicable Leagues, and everlaſting Friendſhip, with all other Foreign Monarchs whereſoever, and in the firſt place with him, hearing of his Majeſties many ſingular Vertues, Magnificence and Fame, ſpread to the utmoſt Confines of the Univerſe, he alſo commanded a Fleet to be Rigg'd and ſet forth under his Conduct, who now having ſpent much time, paſſing through many dangers, an unmeaſurable Way, toſs'd with all Winds on a turbulent Sea, at laſt being happily Landed at this long deſired Port, and having receiv'd the extraordinary honor and favor of this his publick Hearing and Addreſs, he in the King of *Portugal*'s Name, humbly propoſes what he ſo much deſires, that is, not onely an eſtabliſhment of a well-grounded Peace, and friendly Correſpondency betwixt the Princes, but alſo that his and your People might drive a conſtant Trade and Commerce, which might equivolently redound to the good and profit of both Nations.

Gama's Diſcourſe to the *Zamarin*.

Thus ſaying, with a ſubmiſs and comely Poſture he deliver'd his Letters, written in *Arabick* and *Portugueſe*, with ſeveral Preſents, which though not coſtly, yet their Novelty was ſuch, that the Emperor was ſtrangely taken with ſeveral of them, growing to that kindneſs thereupon, that he proffer'd him all Friendſhip, promiſing him of his own accord whatever he deſir'd: and then being more inquiſitive, entertain'd himſelf by enquiring of his King, what

The *Zamarin* ſhews Friendſhip to *Gama*.

manner

manner of Perſon, and the like, then of his Countrey, what, and where it was, and how far diſtant, deſiring to know of his ſtrange Adventures in his ſo long a Voyage thither: To all theſe he gave him a brief and handſom account; which no leſs pleaſing, the Emperor careſs'd him with a ſumptuous Banquet after their manner; both Parties being extremely ſatisfi'd, *Gama* departed.

The fame of this Negotiation was next day all the News through the City; all ſorts of People for the moſt part well approving of what they heard, onely the *Saracen* Merchants, who were many, and there reſiding, drove a great and profitable Trade from thence to other Parts; they hearing of this were ſtrangely ſurpriſed, being much troubled, leſt the *Portugueſe* ſhould break in upon them, and carry a great part or all of this their rich Traffick into their own Channel; nay, this would not onely be deſtructive to their Eſtates, but alſo to their Religion, which is very catching, by this means introduced, might prove fatal to many of their Souls.

The *Saracen* Merchants incenſe the *Zamarin* againſt *Gama*.

Theſe upon a double ſcore, love of Profit, and hate of *Chriſtianity* (to which they bore an inveterate malice) the next morning the primeſt of them gather'd together, and went to the Palace with a ready Speech prepared, to draw an odium upon the *Portugueſe*; who having ready admittance, their buſineſs by their looks and behavior appearing to be ſerious, and of no ſmall concern, they humbly ſhew'd to the *Zamarin*, how that theſe Strangers, who had in a manner ſurpris'd his Majeſty, having no other information of what they were, or their Condition, but from themſelves, were indeed not ſo, and that they had told him nothing but Lyes, for they were able to make out, that they were a Crew of Roving Pyrats and Robbers, and declar'd by their actions common Enemies to all humane Society; and that their King, if they had one, was a petty Prince, far off in the Weſt, who not able to enlarge his narrow Territories upon the adjacent Countrey, ſent theſe Hectoring Deſperado's through all Seas, to make Booty of what they could either get by Wheedling, down-right Cheating, or the Sword: And if his Imperial Majeſty be ſo pleaſed to grant them a free Trade and Commerce, that then they would, being ſo enforc'd, leave *Calicut*, this their ſettled Staple, and ſeek Trade elſewhere, which ſure would not redound ſo much to his Majeſties benefit, who had ſo long brought in their Cuſtoms and Duties, a certain and great Revenue to the Crown, which they by no poſſible means, if they deſerted the Place, could in many years make the like, or any conſiderable Return. Thus the buſineſs was agitated, and the Emperor inform'd by both Parties.

The *Malabars* contrive to make away the *Portugueſe*.

When the *Malabars*, being by Nature fickle and treacherous, not onely perſwaded by the *Saracens* how dangerous ſuch alterations would be, but alſo influenc'd and encourag'd from the wavering Court, conſpir'd, laying a Plot how to diſpoſe of the *Portugueſe* otherwiſe, by their utter deſtruction: which was not ſo clearly carry'd, but that *Monzaido*, the *Tunis* Merchant, and a real Friend to the Strangers Intereſt, ſcenting the bottom of their Deſign, inform'd *Gama* of the whole Intrigue; who being very ſenſible of the danger, made his eſcape ſudden and privately from the City, that he might the better ſave himſelf and his Fleet from undoubted Ruine; ſo ſetting Sail, he left the treacherous Harbor for his ſecurity, where Cruiſing at Sea, he met with an *Indian* Veſſel, ſtanding in for *Pandarana*, a ſafer Port than that of *Calicut*, where the Emperor had formerly adviſ'd *Gama* to, by whom he ſent Letters to the *Zamarin*; wherein he gave an account, that he was enforc'd for his ſafety to leave his Harbor, and truſt the Sea, a Plot being laid, to take away, not onely his

Their Plot is ſpoyl'd, and *Gama* falls upon the *Malabars*.

Life,

Life, but to ſeize his Ships, and make Prize of all he had; and that ſome had ſo poyſon'd his Majeſties Ear concerning them, gracious to him before, with lying and ſcandalous Tales, and other falſe Aſperſions, that he would not venture any further Commerce, nor have to do with ſuch a fickle and not to be truſted People; therefore deſiring, That ſuch Goods as he had there left aſhore, might ſpeedily be ſent aboard, and he would not trouble his Majeſty nor them any further.

But the *Zamarin* excuſing himſelf, laid the fault on his corrupt Officers and Attendants, who were already tryed, and condemn'd to ſuffer condign Puniſhment.

But whatever his Excuſes were, there was no Reſtitution, and the Goods lay ſtill as Confiſcated for the Emperors Uſe; at which *Gama* being juſtly incens'd, reſolv'd by Repriſal to make up his Loſs: And ſoon after he ſeiz'd on a *Malabar* Veſſel, by chance ſtanding into *Calicut*, in which were ſix Perſons of Prime Quality amongſt them: Thus the Emperor being enforc'd to releaſe thoſe Priſoners of ſo much eſteem, deliver'd up all thoſe Goods which *Gama* laid claim to, ſending with them alſo an Anſwer to the King of *Portugal*'s Letter.

In the mean time *Monzaido* the *Tunis* Merchant (his Kindneſs towards the *Portugueſe* being diſcover'd) made his Eſcape from the City (where he fear'd no leſs than Death, and Confiſcation of all he had) for his Safety, to the Fleet; whom *Gama* receiving with all Civility, carry'd him after to *Lisbon*, where he (a Convert) receiv'd Baptiſm, and lived there, being turn'd a *Chriſtian*, Honorably, and in good State and Condition, many Years.

But the *Zamarin* looking upon this as a high Affront, to be force'd thus to his diſhonor to exchange Goods for Priſoners, and to be brought to Capitulations, onely three Ships oppoſing his Mighty and Abſolute Power; would not thus ſit down, nor take it ſo; although his own Navy, by which, nay, with a ſmall part, he might have vindicated his Cauſe, which were there then, by reaſon of the Annual Tempeſts hall'd aſhore, and could by no means poſſible be ſuddenly Launch'd; yet with wonderful dexterity he Mann'd out ſixty Boats, with ſtout and expert Soldiers, who were ſo Order'd and Commanded, that they were able to deſtroy and Swallow them all.

He flying, and they purſuing, and juſt ready to lay him aboard, twenty to every Ship; ſo it pleaſed Providence, to befriend him with a ſudden Storm, which parted the Fray; they being routed, and forc'd, not without danger, ingloriouſly to return; and *Gama* coming clearly off, looſing the ſight of *Calicut*, Steer'd his Courſe directly home, and in ſomething more than two Years compleating his Voyage, *Anno* 1499. he Anchor'd in the Haven of *Lisbon*, where he was receiv'd with great joy; being the firſt (to his Eternal Fame and Honor) that with an undaunted Courage, paſſing ſo many imminent Dangers, found a Way by Water to the ſo much deſir'd *Eaſt-Indies*.

Gama returns home to *Portugal*.

After *Gama*'s Return, of whom the King had receiv'd ſufficient Information concerning the Profit and Advantage which might be made by the *Eaſt-India* Expeditions, did ſo much encourage him, that he fitted out thirteen Ships, Mann'd with 1500 Mariners, and 500 Soldiers, under the Command of *Pedro Alvaro Caprales*, who had ſtrict Order, That he ſhould endeavour by all means to make a League of Amity and Friendſhip with the Emperor of *Calitut*; and to requeſt the Liberty of Raiſing a Fort there, to the end they might there ſettle their Staple of Merchandiſe: Which if the Emperor ſhould refuſe, nor would

would be drawn to by any Perſwaſions, then to endeavor to force him to it by Arms.

Thus having receiv'd his Inſtruction and Commiſſion, he departed with his Fleet out of the Haven of *Lisbon*, and Steer'd the ſame Courſe to *St. James* Iſland, as *Gama* had done before. Then he Sail'd more Weſterly, and fell at laſt on an unknown Coaſt, which he call'd *Holy-Croſs-Land*, ſince *Braſile*; where Landing, and finding it a fruitful and rich Soil, he caſt up a Fort; and ſent *Gaſpar Lemius* back to *Portugal*, to inform King *Emanuel* of his New Diſcovery. And leaving the Charge of the New Work which he made there, to ſome choice Men that he took out of the Fleet, with all Neceſſaries to maintain it, he departed, directing his Courſe towards *Calicut*.

But in the way he rancountred with ſuch Storms, that he loſt four of his Veſſels; and glad he came off with no greater damage, Steer'd directly for *Calicut*, where ſoon after he arriv'd.

Where the *Zamarin* dealing alſo treacherouſly with him, they fell at variance; but *Caprales* play'd his Game ſo well, that he forc'd the *Zamarin* to pay him double the damage of what his Loſſes came to: So returning with mean Succeſs, he arriv'd in the Haven of *Lisbon*, *Anno* 1501.

The ſame year *Emanuel* plying his Buſineſs, ſet forth three other Ships, under *Johannes Novius*; who meeting with *Caprales*, now in his way homeward, telling him of the fickle and treacherous behavior of the *Zamarin* of *Calicut*, quite diſcourag'd, ſuppoſing ſuch his Labor would prove in vain, return'd with him: So that that Expedition ſignified nothing.

Notwithſtanding all theſe Rubs and Diſcouragements, his being ſtill more and more out of Purſe, and all his Endeavors turning to no account, but only feeding as it were vain Hopes; yet not one jot diſcountenanc'd, he went on ſtrenuouſly, and ſet out the year following a ſecond time *Vaſques de Gama*, with ten Ships, conceiving by his well-experienc'd Conduct, he might be more fortunate, and might at laſt ſet a better face upon the whole Affair; yet he return'd with little better Succeſs than the former had done: But howſoever, the King went on, and would not be daunted, ſetting forth *Vincent Soderio*, next *Stephano Gama*, then *Alphonſo* and *Franciſco Albuquerque*, and after *Gundiſſalo Cœlio*, with ſeveral Fleets; all which return'd but ſmall Audits, in lieu of his vaſt Expences.

But at laſt, conſidering the whole weight of this high Concern lay only upon his Shoulders, and ſome few of the Nobility; his Merchants and Private Traders, and the whole Body of the People, not at all concern'd: Neither ſeeming willing, then, or at any time, to be ingag'd, either in their Purſe, or otherwiſe; he bethought himſelf (obſerving the Nation to be naturally Superſtitious, and much inclin'd to hearken to Prophecies, and ſuch Follies of knowing Future Events) of a way, a ſubtile Artifice, to catch the whole People, or at leaſt the Richer ſort, with a new Device, or Royal Trepan, which was thus effected.

Hermicus Cajadus, a Learned and Famous Poet of that Time, being not only witty in his Art, but ingenuous, and truſty to carry on a cloſe Deſign, King *Emanuel* privately employ'd: They contriving together, what the King dictated, the Poet ſet down; and ſoon after at his leaſure put it in Verſe, and with as cleanly Conveyance, got the whole Matter ingraven in ancient Characters, upon three Stones; which done, he buried them on the Sea-ſhore, near *Cape Rocha Decintra*, which were there to lie till *Emanuel* gave the Word. The day being ap-

pointed for the Diſcovery, *Hermicus*, the better to carry on the Kings Buſineſs; invited ſeveral Friends, Perſons of Quality, his Neighbors, who dwelt thereabouts, to a Treatment at his Countrey-Farm; where when they were merry, amidſt their chang'd Diſhes and turn'd up Bowls, one that he intruſted, brought him ſtrange News, which was, That where he had been digging for Stones to finiſh his Worſhips new Wall, they had found three Stones, with Inſcriptions upon them, which neither he, nor any there preſent knew one Letter of; and ſure muſt be of ſome wonderful Signification. At this they all ſtarted up from the Table, left their Feaſting, and running immediately to the Place, gaz'd upon the Marbles, all admiring the ſtrange Characters, but none underſtanding a Tittle thereof; reckoning by the worn and almoſt defac'd Letters, That the Stones muſt have lain there many Ages. Soon the fame of this was ſpread through all Parts thereabouts, which came at laſt with great wonder to the Kings Ear; but he ſhew'd himſelf more amaz'd and ſtrangelier concern'd than the Relater; and very earneſt ſuddenly to ſee and know what they might ſignifie, ſtraight commanded the Marbles to be brought to Court. The King then viewing them with greater aſtoniſhment, with much ado a good while after got them to be Read and Copied out, finding them to be a Prophecy of *Sybilla*, to this effect.

A ſtrange Diſcovery.

Sybilla vaticinium Occiduis decretum:
Volventur Saxa Literis, & ordine rectis.
Cum videas, Occidens, Orientis opes,
Ganges, *Indus*, *Tagus*, erit mirabile viſu;
Merces commutabit ſuas uterque ſibi,
Soli æterno ac Lunæ Decretum.

Sybil *foretells Joy to the Weſtern Shore,*
When Stones are found, with Letters graven o're.
O Weſt, when thou the Eaſtern Wealth ſhalt ſee,
Indies *and* Tagus *ſhall Admirers be;*
That all Parts open'd, Traffique entertain,
Where-e'er Suns riſe and ſet, Moons wax and wane.

And order'd them to be laid up in his Treaſury, as Holy Reliques, ſignifying by their Preſervation, as the *Palladium* to *Troy*, the Safety, Good, and Utility of the Nation; clearly demonſtrating, That the *Portugueſe*, being the moſt Weſtern People, ſhould be them, that by their Conqueſts at laſt ſhould Command over the remote *Eaſt-Indies*.

The Cheat thereof.

This ſtrange Diſcovery not only ſpread through *Portugal*, but was more than Table-talk through all *Chriſtendom*; and the Inſcriptions every where Copied, and Tranſlated into their ſeveral Languages, and many Learned Commentators gloſſing, and giving the ſame Opinion thereupon, That the *Portugueſe* were onely deſtin'd for that Buſineſs.

Thus by deceiving of his People, they were undeceiv'd, and brought to a right underſtanding of the Benefit that would accrue both to him and the whole Kingdom, by a vigorous Proſecution of the Grand Deſign, ſo lately and well begun by *Vaſco*; in purſuit of which, they might without queſtion make themſelves Maſters of the vaſt, and yet unknown Territories of the Oriental World.

Thus, and by this Superſtitious Means, the Work went forward on all Hands, every one ſtriving to be foremoſt, and to joyn their Stocks together, to carry on the Deſign; By which enabled, the *Portugueſe* firſt conquer'd *Goa*, and there ſettling their Staple, from thence penetrating every way, they got ſeveral Footings, making themſelves by Conqueſt Maſters of many conſiderable Places, Conquering whole Kingdoms, bringing from thence a World of Treaſure, and alſo drove the firſt Trade in our *Japan*.

Now

Now leaving the *Portugueſe*, with their Voyages and Diſcoveries in the *Eaſt-Indies*; it ſeems not amiſs, nor altogether impertinent, to peruſe the remaining Navigators, that ſought Adventures Weſtward in *America*. Next to *Americus*, of whom we have formerly ſpoke, was *Vaſco Nunno Bolboa*, a ſtout and expert Captain, who adding to *Columbus* his Diſcoveries, *Anno* 1513. firſt found the *Straits of the Bay of Mexico*, between *Nombre de Dios* and *Panama*; and (paſſing the *Iſthmus*) the great Southern-Sea, verging both the *Eaſt* and *Weſt-Indies*.

Hernando Cortis takes Mexico.

Next *Hernando Cortis*, not onely a Voyager, but a Conqueror, with a great Fleet and conſiderable Army Landed at *Mexico*; who with a few *Spaniards*, and the help of the *Claxcallans*, Natives, and inveterate Enemies to the *Mexicans*, Conquer'd that vaſt Empire, Peopled with Millions of Men, for the King of *Spain*, *Anno* 1520. and entring the great City *Mexico*, took their Emperor *Montezuma* Priſoner in his Palace: But the exceeding Glory of this Action, and Honor of this mighty Conqueſt, he but a ſhort while enjoy'd; for in the height of his Hopes and Bravery, looking out of a Window, about to appeaſe ſome of his then mutinying *Spaniards*; a Stone hit him by chance, of which Wound, though not mortal, he ſoon after died.

Franciſco Piſaro conquers Peru.

Five Years after, *Franciſco Piſaro*, another Voyager and Conqueror, ſeiz'd a ſecond Empire, being the large Territory of *Peru*, in the Name of *Charles* the Fifth. But of this he was not ſo ſoon Maſter, ſpending ſix Years in finiſhing ſo great a Work: yet at laſt he took Priſoner their King *Atabalixa*, who, though he us'd him not very civilly, brought him the greateſt maſs of Treaſure that ever was heard of in one Booty ſince the Creation; for all the Utenſils of the Court, from the Scullery and the Kitchen-Boards, to the Royal Table, were all of maſſy Gold; inſomuch that the meaneſt Private Soldier ſhar'd no leſs than nine thouſand Ducats, beſides whatever was embezell'd away.

Gets an invaluable Treaſure.

Here *Piſaro's* Part was ſuch an infinite Sum, that *Arithmetick* would ſcarce find Figures for it; the Revenues of which, improv'd by Good-husbandry at Uſe, might have made him the richeſt Perſon in the Univerſe; and if he ſo pleas'd, he might have eaſily ſet himſelf up a new Emperor, had he not been defrauded of the moſt part of his new acquir'd and vaſt Riches, by *Almagro*, one whom he moſt truſted, and his chief Companion and Confident.

Spaniards kill one another at Peru.

This cloſe Conveyance and grand Cheat of his was not kept ſo private, but *Piſaro* had intelligence of the whole Fraud; and from thence the Difference grew ſo high betwixt theſe former Friends, that Love turning to Hatred, they as Enemies ſtood upon their Guard. In this Contraſt, and tumultuous gathering of Parties, *Ferdinand* Brother to *Francis Piſaro* laid a Plot, ſuddenly ſurprizing *Almagro*, who being not able to make his Defence, was ſlain: But *Diego*, *Almagro's* Son by an *Indian* Woman, being hot upon Revenge, like a bold Aſſaſſinate ſtood not to make cloſe Contrivances, but at high Noon entred the Houſe of *Francis Piſaro*, and amidſt his Friends diſpatch'd him: And ſoon after *Gonſalves*, *Piſaro's* Brother, ſlew *Diego*; who then Commanding All, deſerted the Emperor *Charles* the Fifth his Maſter, and aſſum'd the Government upon himſelf; which he not long enjoy'd: For the juſt Authority of the Emperor being carried on with great Diſcretion by *Peter Gaſca*, ſuddenly overthrew his ill-grounded Government, real Right prevailing over imaginary and uſurp'd Regality; ſuch Grandeurs belonging only to Princes: Thus the Uſurper being defeated, the Emperor was repoſſeſs'd.

Whileſt *Caſtile* and *Portugal* were thus buſi'd, following their Fortunes, and ſeveral new gotten Intereſts, one in the *Eaſt*, and the other in the *Weſt-Indies*;

enlarging their ſeveral Territories, till they at laſt began to Claſh and Interfere; and alſo the *Portugueſe* then looking with an ill eye on the *Golden Fleeces*, rich and mighty profit that *Spain* brought from the Weſt; the *Spaniard* on the other ſide, as much grudging and repining at their new and great Trade of Spices, which the *Portugueſe* fetch'd from the Eaſt, furniſhing in a plentiful manner all Chriſtendom, which turn'd to no leſs account, as they ſuppos'd, than their Gold, when alſo a great diſcontent and no ſmall difference aroſe, not eaſie to be reconcil'd.

The *Portugal* laid his claim to all new Diſcoveries, being the firſt that broke the Ice, and open'd the way for ſuch adventures; and withal, challenged what ever was found, not onely in the Eaſt, but alſo in the *Weſt-Indies*, by his Commiſſion and Patent granted him by Pope *Eugenius* the Fourth, and Sign'd by his whole Conſiſtory.

But *Spain* on the other ſide produc'd other Letters, Sign'd by Pope *Alexander* the Sixth; in which his Holineſs expreſly Conferr'd upon his Majeſty, in conſideration of the Promulgation of the Goſpel, that might be by his means ſpread into many unknown Countreys, all that lay Weſtward beyond *Cape de Verd*, being on the main Land of *Africa*, the Meridian of the Iſles *Heſperides*, ſo all on the other ſide, to the South and Eaſt, he Decreed for *Portugal*, and indeed not improperly, becauſe ſo lay their buſineſs, and both being poſſeſs'd of the ſame Diviſion before.

Thus the Controverſie being ſetled by the Court at *Rome*, that *Caſtile* might not meddle any further in Eaſtern; nor *Portugal*, with Weſtern Diſcoveries, which both parties agreeing to, obſerv'd the Orders.

Ferdinand Magellanus Sails about the World.

Till *Ferdinand Magellanus*, one that had ſerv'd a long time under *Alfonſo Albuquerque*, in the *Eaſt-Indian* Expeditions; for which being not rewarded according to his Expectation, and as he thought he deſerv'd, bearing a private grudge, on this account againſt King *Emanuel*, making his Addreſs, proffer'd his Service to *Charles* the Fifth; telling the Emperor, that if he were pleas'd to Employ him, he would undertake, without the leaſt breach of his Holineſs Commiſſion, by a Weſtern Courſe, to find the *Molucco* Iſlands, and ſo make him abſolute Maſter of the *Spicy*, as well as the *Golden World*.

How it happen'd.

He conſidering the great profit of ſuch a Trade, and alſo by that means to leſſen the *Portugueſe* Commerce, by taking from them ſuch a yearly Revenue, accepted of the proffer; and in the Year Fifteen hundred and nineteen, ſet him forth with five ſtout Veſſels, all well appointed for a long and new Expedition; leaving *Sivill*, he firſt directed his courſe towards *Braſiel*, from thence Coaſting on, till he reach'd 53 degrees Southern Latitude; here he diſcover'd thoſe Straits, which from his name are call'd *Magellan*: In the Mouth of theſe, one of his Ships Founder'd ſtriking on a Rock, another of his Veſſels weary, and horribly diſguſting the Voyage, Weighing Anchor, ſtole from thence by night, and ran away directly back to *Sivill*.

But *Magellanus*, paſſing with many difficulties theſe unknown Straits, open'd at laſt the great Southern Ocean; where alſo ſuffering much by foul weather, he came to the Iſland *Subus*, where he, and ſeveral of his prime Officers going a Shore, where invited by the Natives farther into the Countrey to a Treatment; who having gotten them at ſuch an advantage, ſuddenly, expected Feaſts, turn'd to bloody Banquets, and there amidſt their Merriment, by the Salvages, they were all barbarouſly Murder'd.

Magellane murder'd.

Thoſe few that eſcap'd the Maſſacre, not able to Man three Ships, were neceſſi-

neceſſitated to burn one of them, being the worſt; ſo they proſecuted their intended Voyage to the *Molucco* Iſlands; here Anchoring before *Tedor*, they took in their Lading of Spice, which they ſo long had ſought for. And from thence Steering homewards, one of them receiving ſo great a Leak, could not poſſibly be ſav'd by all their endeavors, but that ſhe ſunk down-right with her whole Fraight, and ſo rich a Burthen; ſo that of five Sail that went chearfully forth, return'd (that being ſo craſie) ſcarce one; which after three years, and ſo long expectation, enter'd the Haven of *Sivill*, with a poor Lading of tainted and dammag'd Spices: But however, the name of the Ship and Maſter that firſt of all Sailing a Weſtern Courſe, Girdled the World, deſerves to be Regiſtred; the Maſter *John Sebaſtian Lano* a *Biſcaner*, the Ship call'd, *The Victory*.

Of five Ships, onely one returns home.

But now returning to our intended *Japan*, concerning whoſe Plantation from a few Exiles, we have formerly hinted, we will now inlarge.

The Peopling of *Japan*, and firſt Plantation thereof was from *China*; as by their own Relations about Seven hundred Years ſince, proceeding firſt from a Grand Conſpiracy and Rebellion.

Who firſt peopled *Japan*.

A great Miniſter of State, Ally'd and Intereſſed in a prime Family, though he enjoy'd as much as his Prince, having the whole Government and Diſpoſure of all things at his pleaſure; whilſt the Emperor follow'd Eaſe and Luxury, thought himſelf unhappy and diſſatisfi'd, unleſs he became abſolute Maſter: This Ambition of his, was for their own Promotions fermented by all his Relations and Kindred, which were very many; So that at laſt they contriv'd a Subtle and Execrable Plot, yet very difficult to carry on; not onely the Death and Murder of the Emperor himſelf, but of all ſuch of his Privy Council, and others in great Authority, that adher'd not to him, or had on ſeveral occaſions diſcover'd their averſneſs againſt his too much preſent Power and growing Popularity. This their damned Contrivance, though cloſe and clandeſtinely carry'd, and not many intruſted with the bottom of their Deſign; yet how, I know not, taking Air, a part of their horrid buſineſs came to light. Thus being diſabled to Work any longer privately in their Mine under ground, whereby at one blow, and in one night they might finiſh the whole Buſineſs, they were forc'd to ſet a fair Face on their foul Intention, by publick Vindication, and wreſting the ſence of their Black Cauſe into a better Conſtruction; ſo firſt letting looſe their Band-Dogs, Fears and Jealouſies, recriminating and complaining againſt evil Councellors, that therefore they were forc'd to ſtand upon their Guard; and as they call'd it, take up defenſive Arms; mean while, the Imperialiſts being not idle for their ſafety, aray'd themſelves againſt this their new-raiſed Militia; So Privy Conſpiracy became a Grand Rebellion, and the whole Empire ingag'd in a long Civil War, many great Battels fought with various ſucceſs; at laſt the event falling on the right ſide, the Emperor, by the Victory made more abſolute than ever; being ſtir'd up with juſt indignation, reſolv'd to make them Exemplars by their ſufferings, to all that dare leap at the Throats of their Soveraign Princes: Firſt, Setting forth a ſevere Proclamation, preſcribing all, who either were Abettors, or had been actually in Arms, where ever Detected; ſo that the whole Empire became a Shambles, bluſhing with Bloud and Slaughter, by putting in Execution this his ſevere Decree. When a more moderate Party of his Majeſties Council, having alſo of their Relations amongſt them that were in imminent danger, ready to ſuffer under the Perſecution, humbly beſought the Emperor that he would

The time unknown.

A ſtrange accident, by which *Japan* was peopled.

miti-

mitigate his Juſt Sentence with Mercy, and ſparing their Lives, onely to Baniſh the Rebels his Dominions, and ſuffer them to ſpend the remainder of their miſerable Lives in the Deſolate Iſles againſt *Corco*; which he granting, they were tranſported thither; and as we ſaid before, from a few poor and Male-contented Exiles, began a ſmall Plantation, which in proceſs of time, growing up, is now become a famous and formidable Empire, ſtanding in competition with that of *China*, and ſince call'd *Japan*.

Japanners baniſh'd from *China*.

Whether this Story be true, or not, we are not able to aſſert, but that they were a *Chineſy Colony*, may appear by much of their Speech and Character yet remaining amongſt them; and that this Tradition either true or falſe, cauſes an irreconcilable Difference, with inveterate Malice againſt the *Chineſes*, as a people that have unjuſtly thrown them out of their Native Countrey, taking from them their Rights, Lands, and Poſſeſſions. Thus this antient Feud continuing to this day, they on all occaſions fall on their Coaſt, entring with Fire and Sword, and all manner of Hoſtility; and alſo they ſo much abhor and loath the *Chineſy* Cuſtoms and Faſhions, that rather than they would reſemble them in their behavior, they have taught themſelves ſuch propoſterous actions, that they are not onely unlike them, but all the world beſide.

Inveterate malice of the *Japanners* againſt the *Chineſes*, and their different cuſtoms, from whence it proceeds.

Firſt, As the *Chineſes* and ſeveral Nations uncover their Heads, or bowing in their Salutation, conjoyn right Hands or imbrace, they ſtand Starch'd like a Statue, ſtiff without any Motion; and in ſtead of uncovering their Heads, they in a croſs manner, put off their Shooes; and as they and we commonly riſe up in Reſpect to any Perſon, entering the Room, they juſt contrary, in ſtead of ſtanding, ſit down; and as the *Chineſy* and other Nations, when they walk abroad put on an upper Garment, a Cloak, Coat, or Mantel, they Diſrobe themſelves and March in *Querpo*, putting on their looſe Veſtments when they come in; and whereas we eſteem bright colour'd Hair, and white Teeth, they look upon Treſſes as black as Jet, and Ebbony Teeth, (both which they artificially make ſo) as moſt Ornamental, and the chief marks of Beauty; and what all Nations agree in, making the right Hand the Superior, and place of moſt honor, either walking or ſitting, that Preheminence they give to the left: and to be clad in black, amongſt them ſignifies Triumphs and Joy, which every where elſe are the Habits of Mourning and Sorrow; onely White amongſt them being the Dreſs of Loſs and Diſaſter: And ſo amongſt their Women, who when they walk abroad, orders their Hand-Maids and Daughters to go before them, whereas ours follow their Miſtreſſes; and as other Women, when with Child, expatiate their bodies by unlacing, to give more liberty to their growing Iſſue, they on the otherſide, contract, impriſoning the Infant in a narrower Circle, by pinching and girding cloſer their ſwelling Waſte, ſuppoſing elſe they ſhould Miſcarry with what they go withal; and when not impregnated, they give their bodies all ſcope and liberty; when ours, as much ſtraiter, and bind themſelves up to recover, if poſſible, their former ſhape and ſlenderneſs.

Cuſtoms of the *Japanners*.

Strangely different in their nature from all other people.

They after Delivery, in ſtead of Swathling and wrapping up the Child in warm Clothes, throw it into cold Water to harden; and in ſtead of comforting the Mother with ſome Cordial Broth, they keep them faſting, not ſuffering them, a good while after their Delivery, to receive any conſiderable nouriſhment.

Their manner of Diet is alſo oppoſite to ours; whereas we delight in Friends and Strangers at our private Tables, or at leaſt admit Relations and

Concerns

Concerns to ſit with us, never willing to eat alone; they on the contrary have each their peculiar Boards, where they Dine and Sup by themſelves in a churliſh manner; and ſerv'd but meanly, are ſatisfi'd with a ſlender pittance.

Their Drink is a Concoction made of Rice, which in ſtrength and relliſh reſembling Wine, they uſe as if ſuch, often taking ſuch plentiful Doſes, that they become inebriated therewith; but for their mornings Draughts, and cloſing up of their Stomacks after Meals, they onely following the *Chineſy* manner, drink *Chaa*, which comforts, and is a great ſuppreſſor of Fumes, that riſing from the Stomack after great Meals diſturb the Head.

A Drink in *Japan* call'd *Chaa*, held in great eſteem by them.

The Empire or Iſland of *Japan*, if it be an Iſle, is not onely one, but many; which evidently appears by thoſe parts that border on the Sea, where the Coaſt diſcontinued with many In-lets, ſtands like a broken Wall, and the ſeveral falls of freſh Water Brooks and Rivulets, deſcending from the upper Grounds, with their mixt interweavings, both from Sea and Land, make a numerous croud of petty Iſles: from which watery redundancy, ariſe Cloudy exhalations, that cauſe variety of ſtirring weather; as ſudden Winds, cold Rain, Hail, Froſt and Snow; yet theſe mixt changes ſo attemper the Air, that though under a hot Climate, they ſuffer not by extremity of heat in their Summer Solſtice.

It is not known how big *Japan* is. *Linſchot.*

This Countrey extendeth it ſelf from 157 degrees to 170½ Longitude, and in North Latitude, from 30 to 38, which makes 810 in length, and 408 *Engliſh* Miles in breadth.

Its Eaſtern borders onely open to the great Ocean; the South lies towards the South-Sea, where great and many Iſles lie ſcatter'd, and make now a new Archipellago. The Weſt ſide, the Sea intervening lies oppoſite to the Empire of *China*: The North-Weſt, but at vaſt diſtance reſpects *Tartary*: The North bordering on *Pedſo*, onely ſeparated by an Inlet of the Sea, which runs not up above thirty *Engliſh* Miles, where both Lands continuing, ſtop the courſe of the Flood, and make one Continent, which *Francis Cairon* Embaſſador to the Emperor of *Japan*, that travelling from the Territory of *Quanto*, where the Imperial City *Jedo* lieth North-Eaſt, ſeven and twenty days journey to the Prominent Point of the Kingdom of *Sunguar*, here Sailing over a Bay or Gulf of the Sea, they came to the Countrey of *Jeſſo*, deſolate and Mountainous, but full of precious and coſtly Furrs. The *Japanners* have often times ventur'd very far in *Jeſſo*, but could never diſcover the end. The Emperor himſelf hath ſo much endeavour'd the knowledge of it, that he ſent Perſons a purpoſe to inſpect and make diſcoveries how far his Territory extended, and ſupply'd them with what, not onely might ſerve their Neceſſities, but whatſoever might accelerate and make more eaſie ſo difficult an Expedition.

Yeco borders on *Japan*.

Yet after long ſearching and far travelling through rough and untracted Wilds, ſometimes climbing ſteep Aſcents, oft engaged in amazing Precipices, they found their labor in vain, and no end, onely ſeeing ſome few Salvages hairy all over with ſlovenly Beards.

The extent thereof could never be found out by the Inhabitants.

Theſe beaſtial People, rather than humane, could neither give any account of the Countrey *Jeſſo*, nor of their own wherein they dwelt; ſo it evidently appears, that *Jeſſo* and *Japan* are one Continent, but how far *Jeſſo* extends Northerly; and whether both may make one Iſle, none hath yet inform'd us.

Who

Who first Sail'd to *Japan* is uncertain.

Who of our *European* Voyagers (a new way being found by doubling the great Southern *Cape* to the *East-Indies*) first diſcover'd this Land is uncertain.

Some relate, That a *Portugueſe* Ship by ſtreſs of Weather, not intending any ſuch Courſe, was accidently driven upon the Coaſt of *Japan*, *Anno* 1539, but neither tell us the Ships Name, Captain, Maſter, or any other Particulars; ſo we wave this account as but a ſtory, and not ſufficiently Authentick, to have the honor of the firſt Diſcovery.

Jo. Petrus Maffeus, and *Jacobus Thuanus*, *Anthonius*, *Guluamus*. Moſt ſet down, that it was in *Anno* 1542.

But this ſeems more credible which *Joannes Petrus Maffeus*, and *Jacobus Thuanus* atteſt in the Writings of *Anthonius Guluamus*, how *Antonius Mota*; *Franciſco Zeimot*, and *Antonio Pexot*, in their Voyage Sailing from *Dodra* to *China*, were forc'd from their intended deſign, and driven with an unwearied Tempeſt on the Confines of *Japan*; the time being more memorable, becauſe that in that Year 1542 the King of *Portugal* ſent *Alphonſo Soſo*, impower'd by his Commiſſion, with like authority, as if himſelf were there preſent, his firſt Lieutenant or Vice-Roy, to Raign at *Goa*. But ſoon after (of which alſo we have no certain account) the *Portugueſe* by ſeveral Caſualties and Adventures, got good footing, and drove a great Trade there, amongſt which, this in the firſt place being of moſt remark:

By what means the *Portugueſe* got footing in *Japan*.

A Youth, a Stripling of *Japan*, being terrifi'd with the hard uſage of a cruel Maſter, expecting upon ſome occaſion a ſevere puniſhment, fled; taking Sanctuary in a Monaſtery of the *Bonſi*, amongſt them the prime Religious Order; where whileſt he skulk'd and kept himſelf in private, to eſcape his terrible Lord, it happen'd, that a *Portugueſe* Veſſel, Commanded by one *Alvarius Vazius*, touch'd in that Harbor; who coming a Shore, and curious to ſee Novelties, viewing this Religious Structure, where whilſt he was gazing about, and feeding his fancy, now with this, now with that, the Youth preſented himſelf in a ſad Petitioning Poſture, ſignifying to him by ſigns, that he would be pleas'd to ſave him a-board his new arrived Veſſel from ſome threatning danger; he taking compaſſion of him, found out a means to conveigh the Youth from thence, thither that night, where, ſuppoſing the Boy not altogether ſafe, nor himſelf neither, put him aboard a Merchant that lay cloſe by him, who was to Weigh Anchor that night; who accordingly ſet Sail, and carried him to *Malacca*, whether he was bound with his Freight: The young *Japanner* in his paſſage, obſerving their manners of Worſhip, and hearing them Chant and Sing at their daily Service, or elſe mov'd by Divine Inſpiration, earneſtly deſired to become a Chriſtian, as they were; whereupon the Maſter of the Ship made his deſires known to the Fathers, then Reſiding at *Malacca*, that he might receive Baptiſm; but they modeſtly refus'd, ſaying, That the honor of it belong'd to the Biſhop, *Johannes Albuquerken*, then Reſident at *Goa*; whereupon he was tranſported thither, and there with much Ceremony, after Divine Service, he receiv'd in ſight of the whole Congregation, Baptiſm, and changing his *Japan* Name *Auger*, was Chriſten'd *Paul of the Holy Belief*.

Paul now well inſtructed in the *Portugal* Tongue, inform'd *Franciſcus Xaverius*, *Coſmo Turrenſis*, and *Johannes Fernandes* Jeſuites (Fathers that had ventur'd their Lives in promulgation of the Goſpel, and to make Proſelites in thoſe parts) of the whole eſtate of his Countrey; whereupon, being encourag'd, they Embark'd themſelves firſt for *Malacca*, and from thence intending their courſe upon the like ſervice for *Japan*.

Arriving

Ariving at *Malacca*, they met with a *Chineſy* Veſſel, with whom they agreed to Tranſport them to *Japan*; all which proceedings, *Cluverius* inform'd in a Letter to ſome of their Society at *Conimbrica*, and alſo that they were encouraged by the information of ſome *Portugueſe* Merchants in *Malacca*, that Traded to *Japan*, How that the Seed of Chriſtianity had been already Sow'd there by ſome of their own Society, and that in a miraculous and wonderful manner, which in brief they related thus:

The Contents of *Xaverius* his Letter, concerning his Voyage to *Japan*.

Some Fathers, *Portugueſe*, by chance arriving there, but how he knew not, a *Japan* Prince feigning Civility to them amongſt other Entertainments, provided them ſtately and well-furniſh'd Lodgings, where when at night expecting to take their repoſe; the Scene ſuddenly changing, they were entertain'd with dreadful Apparitions and prodigious Spectrums, horrible Dins and Noiſe of ratling Chains, Stools, and Cuſhions flying about their Ears; their Clothes rent and torn off from their Bodies, and themſelves fearing in like manner to be pull'd to pieces; which when all their Exorciſmes and Prayers not prevailing, they bethought themſelves of their laſt refuge, which was Signing themſelves with the Figure of the Holy Croſs, and ſcoring them on the Walls and Poſts; which ſo doing, on a ſudden all was huſh'd, and thoſe terrible Repreſentations vaniſh'd, and all that night after, they, without the leaſt diſturbance, reſted well till the next Morning; which, when divulg'd about the Town, and that they night by night heard nor ſaw no more of thoſe Diabolical Phantomes, the whole people were almoſt perſwaded to Chriſtianity; in token of which, and alſo to keep away the like evil Spirits from their abodes, you might have ſeen all the Walls and Poſts of their Houſes every where mark'd with Croſſes: Thus they reported.

Xaverius Voyage to *Japan*.

But to return again to *Xaverius*, and to conduct him in his Voyage to *China*: The foremention'd *China* Ship, ſtood to and again betwixt the Iſlands, ſo lingring and looſing time, the Maſter being never willing to Steer that Courſe, and beſides being very ſuperſtitious in his own perſwaſion, he had his God, a Woodden Idol erected on his Stern, to whom, when ever he conſulted concerning the courſe of his Voyage, or what elſe he deſir'd to be reſolv'd, he humbly Addreſs'd himſelf with Preſents, Perfuming the Image with Aloes, and Frankincenſe, and lighting many Tapers; Preſenting him with ſeveral Diſhes, as Birds, and other light Meats for Digeſtion, which though it would not eat, yet he took ſigns and tokens from the Statues looks, though immoveable, which were to him Reſponces of his good, bad, better, or worſe ſucceſs. This, as in other things that are left to chance, happen'd ſometimes right, ſometimes wrong; but by this ſtirr'd up, and ſtill following the ſeeming counſels of his Woodden God, and his own inclination bending him homeward: he perſwaded *Xaverius* and the reſt of the Fathers ſo much, that they being weary with lying ſo long at Sea, conſented, and ſo unanimouſly agreed, to refreſh themſelves at *China*, hoping from thence the better to compleat their intended Voyage: So the Maſter upon their reſolution, Steer'd directly for *Canton*, but the Wind proving more favorable for *Chincher*, a Haven further up in the Countrey, and where he dwelt; they condeſcending, he Steer'd directly thither, all intending to Winter there; So Sailing on till they came near *Couchin*, where they were inform'd, that the Pirats had taken the Harbor, and the Wind hindring to go back to *Canton*, he had no other courſe left, but was neceſſitated to Harbor that Winter in *Japan*, whither ſtanding with a fair Gale, they ſoon arriv'd at *Congaxima*, the very place where young *Paul* was born, had

A Ship-Idol of a *Chinese*

Xaverius lands in *Japan.*

dwelt, and fled from his cruel Maſter two years before: Here *Xaverius*, and the reſt of the Fathers Landed, the 15 of *Auguſt* 1549. where they were kindly receiv'd by the Young-mans Parents and Relations; and he himſelf, though he had deſerted the Heatheniſh Idolatry of his Native Countrey, yet they looked upon him with great reſpect, becauſe as they accounted he had been now a great Traveller, and able to render an account of wondrous Novelties, which he had made obſervation of in Foraign Countreys; every one coming and buſie about him, making ſeveral enquiries; inſomuch, that the whole Town was full of the news; and at laſt it came to the ear of the King of *Saxuma*, who being inform'd of it as a buſineſs of no little concern, the young Traveller was commanded to attend, where the Prince himſelf inquiſitive, examin'd him where he had been, and what he had ſeen, who preſently recounted to him with a good confidence, That he had been in *India*, where the *Portugueſe*, a Potent and Warlike Nation, come from a ſtrange Countrey, and the utmoſt Parts of the Weſtern World, had by their Conqueſt, ſubduing ſeveral Nations, ſetled their own people in the heart of *India*, in great and rich Plantations, and were the moſt formidable, and the onely Terror of the reſt of the Oriental Coaſts; and that the Countreys about *Malacca* and *Goa*, where they had alſo ſetled, either by permiſſion or the Sword, were rich and populous places, whoſe ſeveral Products, by the means of the *Portugueſe*, were become rich Merchandize to the whole Eaſtern World: Then he demanded of him what perſons thoſe were that Landed with him, whereupon he quick and pertinently anſwer'd, That they were alſo *Portugueſe*, but of a Holy and Religious Order, who by their Examples of Meekneſs, Zeal, and Sincerity, ſometimes back'd by wonderful Miracles, Conquer'd Mens Souls, bringing them to their Belief faſter, than their Layety ſubdu'd their Bodies and Countreys by force of Arms.

* A *Japanner* turn'd *Roman* Catholick relates what he hath ſeen in *India.*

Whereupon the Fathers were preſented to him, who gave at firſt a fair and indifferent hearing to the Diſputation betwixt them and the *Bonzy*, and others of their Orders: But concerning the Iſſue thereof, and the Miracles, as they ſay, wrought by *Xaverius*, in maintaining the Truth of the Goſpel, and there being ſeconded by many more of their Fraternity; and alſo the cruel Perſecutions which both they and their Proſelites went under, are at large deſcrib'd in the Jeſuites Letters ſent from time to time from *Japan*, and Printed by the Order of their Colledge at *Lyons*, *Loven*, *Delingen*, and *Colen*; of which more at large hereafter.

But beſides thoſe Voyages which the Fathers *Xaverius*, *Coſmus*, *Turrenſis*, and others made to *Japan* at ſeveral times, is alſo famous the Voyage of Captain *Francis Pais*, in the Ship *de Sancta Cruiz*, from the Haven of *Macau*, in the Year 1588. who gives this account.

A Voyage to *Nangeſaque*, by *Francis Pais.*

We Sail'd through the *Straights* of *Lanton*, in ſix Fathom Water, and Sandy Ground, but the middle of it much deeper; on the Larboard ſide of the Entrance, though ſtraight, open'd a Bay, near which the Wind being contrary, blew almoſt a Storm, yet the ſtrength of the Current ſo prevail'd, that we made way clearly through.

At day break, we diſcover'd the Iſland *Branco*, well known at a great diſtance by its ſteep and chalky Cliffs; after that we deſcry'd the Flat Coaſt of *Læmon*, known by its two Promontories on the North-Eaſt and South-Weſt end: Then we Steer'd our Coaſt North-Eaſt, where happen'd ſeveral great Calms and terrible Thunder and Lightning.

A con-

A conſiderable time we kept in ſight of *China*, about five or ſix Leagues from the Shore, after that we had Sail'd cloſe by the Iſlands of *The two Siſters*, *Formoſa*, and alſo by *The three Kings*; there appear'd, as commonly doth in thoſe parts, before a Storm, the dreadful ſigns of an enſuing Tempeſt, which was here a Rain-Bowe onely of two colours, hoop'd in with two more, the outmoſt the largeſt; the Maſter being thus warn'd, furl'd his Sails, lower'd his Yards, and dropt all his Anchors, and ſo in a manner moor'd his Veſſel, by which time it blew ſo hard from the North-Eaſt, bringing along a high and rough Sea, which oftentimes rak'd over us from Prow to Stern, that all our Ground-Tackle, though very good, ſeem'd not ſtrong enough to keep her from Driving: Thus we lay plying the Pump, Shipping often ſo much Water, as was ready to beat down the Decks, ſo that we every Minute expected death; and that which was worſe, the Wind ſhifting eight Points towards the North-Weſt, furrow'd freſh Billows athwart; which beat over our Broad-ſide. Thus having ſuffer'd four and twenty hours the utmoſt of the Perils, when utterly deſpairing, not able to hold out any longer, it pleas'd God, that the Weather broke up, and the Storm ceaſing, after a ſhort refreſhment we joyfully weigh'd Anchor, and proceeded on in our Voyage.

Signs of bad weather. About the *Capo of Good Hope*, appears commonly a ſmall black Cloud before a Tempeſt.

And now being got about an hundred Leagues from the Iſland of *Meaxuma*, we ſaw with admiration a great number of py'd Fowls, black and white, by the *Portugueſe* call'd *Allcatraſſes*, which prey'd there on Fiſh. Before this Iſland lieth an obſcure Cliff, and the Iſle preſenting it ſelf in four Cantels, or Diviſions, being cut thorow in the manner of a Croſs: On the South-Weſt end of it are two round Hills; the other Iſlands are known by ſeveral Rocks, reſembling Organ-Pipes. Here Sayling two Leagues along this Coaſt, to the height of one and thirty degrees; from thence Steering our Courſe to *Cabexuma*, which is ſurrounded by many Rocks, we diſcover'd the Mountain of *Amacuſa*, and the utmoſt Point of the Iſland *Cavallos*, known by the tall Pines that Crown the High-Land. At ſome diſtance off from the ſhore lies a Ridge of Rocks, which as a Bar breaking the violence of the Waves agitated with Wind, make within a ſmooth and ſafe Harbor. Then we found the Bay of *Nangeſaque*, by joyning our Land-Marks together, being a Tree, and the Roof of the great Church, where we Anchoring, Hoyſed out our long Boat, and ſo Landed in *Japan*.

This is our ſecond Diſcoverer of any note, giving the moſt exact account of the neareſt and beſt way to *Japan*.

But two years before the return of *Pais* from his foremention'd Voyage, *John Hugh Linſchot* ſetting Sail from the Haven of *Maccaw*, intending his Voyage for *Japan*: He relates thus;

Linſchot's Voyage to *Japan*.

The 19 of *June* we Weigh'd Anchor from before the Iſland *des Outcas*, lying on the Weſt ſide of the Entrance towards *Maccaw*, leaving the great Iſle of *Thieves* to Lee-ward, which hath another longer Iſland full of Woods to the Northward of it; and the like ſhape preſents the Iſle *Tonquiau*, being naturally fortifi'd with ten Cliffs like Bulwarks, but on the North-Eaſt ſide opens a convenient and ſafe Harbor: We wav'd *Lamon*, ſtanding off to Sea at a great diſtance, becauſe many Pirats lay lurking up and down, ſhelter'd under thoſe Coaſts, their deſign eſpecially to ſeize *Portugueſe* Veſſels; therefore we Steer'd directly towards the *Chabaquon*-Head, a High-Land, appearing a far off from the Coaſt of *China*; afterwards we Sail'd the length of the *Red Stone*, *Varella*, a Rock ſo call'd, and well known by its colour, which appears above Water, and may be ſeen beyond *Port Chinogoa*; Soon after we Stemm'd the Iſle *Lequeo*

Puqueno, whoſe ſteep Coaſts are about ſixteen Leagues in length, under twenty five degrees North-Latitude, where we Sail'd againſt a Current of troubled white Shells, but after 15 Leagues we found eaſe: Then roſe the *Seven Siſters*, Iſles ſo call'd, from their ſo much reſembling one another; the firſt appears with a ſharp Spire or riſing Point in the middle; and at the foot on the Weſt Angle, a Rock opens like a Column or Pillar; on the North-Eaſt, mark'd with a black Cliff. The *Seven Siſters* out of ſight, we rais'd the long Iſle *Ycoo*, full of black or ſable Trees; from whence we lay North-Eaſt, Sailing betwixt that and *Tanaxuma* through a Channel, clear from all danger of Rocks and Shelves; At the Mouth of which, appears a Mountain like *Veſuvius*, or that of *Ætna*, which vomits upwards hideous Smoke and dreadful Flames, mixt with Stones; the Ruptur'd Bowels of the Mountain, which ejected with no little Fragor, ſometimes fills the adjacent Shores, Sea and Land, with terrible Affrights, and wonderful Conſternations.

But *Tenaxuma*, an Iſle eight Leagues long, hath on the Weſt a good Harbor, fortifi'd naturally with Rocks; the Low-Land full of riſing Hillocks, cover'd here and there with black Pines: Eight Leagues Northerly, beyond this appears the Coaſt of the mighty Empire of *Japan*, but in the mid-way, Steering to *Jebuxy*, we lay a good while becalm'd; yet nevertheleſs, the eleventh day after we ſet Sail from *Macow*, we arriv'd in *Japan*.

But beſides all theſe Voyagers, and the many Diſcoveries and Plantations of the *Portugueſe* and *Spaniards* in either *Indies*, at laſt the *Hollanders* being thruſt into an exegency of dangerous conſequence, and forc'd by an overcoming neceſſity, alſo became Navigators, and undertook (to ſave themſelves from utter ruine) that Work, by a buſineſs which happen'd thus;

At firſt, and in the infancy of their Trade, They onely contented themſelves with making ſhort Flights, and trafficking to their neighboring Confines, as *France*, *England*, *Denmark*, *Norway*, and other Places in the Northern Ocean; with which naturally delighted, and taſting the ſweetneſs of Profit, they ventur'd farther to *Spain* and *Portugal*, then growing more bold, enter'd the *Straights*, ſeeking through the *Midland Sea*, at *Legorn*, *Genoua*, and *Meſſina*, what by their ſeveral Trades might be more beneficial. Here whilſt the *Portugueſe* and *Spaniards* made ſuch wonderful Diſcoveries, they fixed and well ſatisfi'd, ſat down and went no farther.

The firſt reaſons why the *Hollanders* undertook the Voyage to the *Eaſt-Indies*, and afterwards to *Japan*.

But after the War was proclaim'd by *Spain* againſt the *United Provinces*, King *Philip* iſſuing out ſtrict Commands, that all Goods that heretofore were Exported from his Harbors, or Imported from the *Hollanders*, whether the Growth of either Countrey, or otherwiſe, ſhould not onely be confiſcated and made ſeizure of, but great Mulcts, and other Puniſhments inflicted upon all them that durſt, or were ſo hardy, as to infringe in the leaſt theſe his ſpecial Edicts, ſuppoſing by this means ſooner to reduce them to his obedience, which happen'd quite contrary: for by this time, proſecuting *Magellanus*'s Diſcovery, *Spain* had engroſs'd in a manner the whole *Eaſt-India* Trade, ſo that his Ports and Harbors were the Staples of *Chriſtendom*, for all manner of Drugs, Spices, and all other Oriental Growths: Thus the *Hollanders* being ſuddenly block'd up, and cut off from ſo beneficial Traffick which they made with *Spain*, ſending thoſe Commodities which they fetcht from thence through moſt Parts of *Europe*, that much aſtoniſh'd, looking upon themſelves as utterly undone, they began to conſider, if any way were poſſible to be found to deliver them from their imminent deſtruction; at laſt, after ſeveral Conſultations, they bethought

thought themſelves of a means; for having furrow'd up much of the Northern Sea, knowing as far as *Greenland*, they believ'd it not difficult to find a new and ſhorter Way beyond *Ruſsia* and *Tartarie*, through the *Straights* of *Anian* to *Japan*, and from thence to the *Eaſt-Indies*, which by ſurveying the Terreſtrial Globe, could not be above a fourth part of that ſo long Voyage by the great Southern *Cape*; which if effected, they caſt up, that with a quarter of the Charge they might bring the *Indian* Products to their Doors, and be able to furniſh at ſo much lower Rates thoſe accuſtom'd Places which they formerly had ſuppli'd.

The firſt Ships of the *Netherlanders* endeavor to find out a Paſſage to the *Eaſt-Indies* behind the North, but in vain.

In order to which, *Anno* 1549, they Rigg'd out four Ships, who Sail'd on according to deſign, till they encountred with huge Floats, and ſwimming Caſtles of Ice; and though they were much troubled, incumbred, and in great danger, yet againſt all this oppoſition, they reach'd the heighth of *Nova Zembla*; but there being no longer able to oppoſe, the Ice increaſing, covering almoſt all the whole Sea, they were forc'd to return; ſo this their firſt Expedition prov'd fruitleſs: Yet not diſanimated with their firſt bad ſucceſs, they prepar'd that Winter, and towards the latter end of the next Spring, when thoſe Seas might be penetrated, ſeven Ships more, who after ſixteen Weeks, being ſtopt by the ſame impediments, return'd with the like account into the *Maes*. Yet though a little troubled with their unfruitful endeavors, they ſat not down ſo, but ventur'd out two Ships more; but this third Voyage prov'd more unfortunate than either of the former, for they loſt one of them, being frozen up, and the Company Wintering there, were forc'd to break up their Veſſel to build a Cabbin with it on the Shore, where they ſeveral Moneths ſuffer'd by bitter extremities, and a Sunleſs Skie: the other being much craſed and Weather-beaten, was forc'd to return. Thus where they expected *Mare Liberum*, or open Sea, they found *Mare Clauſum*, the great Northern Bays, by which they hop'd a Paſſage, all blockt up with Ice.

Cornelius Houtman the chief promoter of the *Eaſt-India* Expeditions.

The uſual Way, lately found by the *Portugueſe*, though long and difficult, lay open; upon which, after ſmall conſultation, they pitch'd, and lighting on an expert Sea-Captain, *Cornelius Houtman*, who had been formerly there, and lately for that purpoſe redeem'd by them from the *Turks*, they furniſh'd out with four Ships, who having in two years and four Moneths made little more than a ſaving Voyage, anchor'd in the *Texel*.

Notwithſtanding all theſe diſaſters, and ſmall account of great endeavors, they ſet forth another Fleet to Trade the ſame way; and not onely them, but, the buſineſs working of it ſelf, ſeveral other Merchants began to venture out Ships, freighted on their own accounts: Thoſe and the firſt joyning their Stocks together, ſet out eight Ships under the Command of *Jacob van Nek*, and growing impatient, two Moneths before their return they ſent out three more, under the Conduct of *Stephen vander Hagen*.

Several Merchants in *Amſterdam* fit out Ships for the *Eaſt-Indies*, as alſo in *Zealand* and *Rotterdam*.

In the mean time this example was every where follow'd, and this new Trade, like a new Faſhion, was imitated through all the *United Provinces*, and none ſcarce look'd upon, if they were not Venturers to the *Eaſt-Indies*, for by this time they found great profit by it. Yet by the multiplicity of Merchants Trading there, a great inconveniency had like to have happen'd, to the ruine of the whole buſineſs; for every one employing his own Stock, and for their quicker diſpatch endeavoring to out-buy one another, rais'd the Markets, and ſoon diſcover'd what value the *Europeans* ſet upon the *Indian* Goods: which growing miſchief to avoid, the *States* conſulted, and order'd, that all Adventurers

turers to thoſe Parts, ſhould be conjoyn'd and made one Society, and call'd them *The Eaſt-India Company*.

The *Netherland States* to prevent the growing miſchief, make an *Eaſt-India* Company

A Tun of Gold 10000 *l.* Sterling

This being publiſh'd, and alſo every one invited that could joyn their Stocks with thoſe that had already put in, and giving great encouragements, they rais'd in ſhort time a Bank of ſixty ſix Tun of Gold: and thoſe that ventur'd 5000 *l.* had the honor to be call'd *A Prime Partner*, and ſo were choſen in order Treaſurers for the whole Company, giving annual Accounts to all the reſt: which collected Treaſures are kept in their reſpective Places, till the Fleets are ready to ſet Sail; but the Head of all where they are to adjuſt their Accounts, and pay in their gather'd Sums, were *Amſterdam* and *Middleburgh*, which is obſerv'd to this day.

Increaſing of the *Eaſt-India* Company.

Since which Eſtabliſhment, this Company hath not onely made prodigious improvements of their Stock, but alſo brought by their Conqueſts vaſt Territories under the Command of the *United Provinces*; for the Natives, weary of the inſupportable behavior of the *Spaniards* and *Portugueſe*, freely offer'd themſelves in Leagues of Amity, to be under their Protection; and others that were more ſtubborn, and would perſiſt under the *Spaniſh* Command, were ſubdu'd by force of Arms: which ſoon growing ſo conſiderable, it was thought fit to ſettle a new Government there in the moſt convenient Place.

Staple at *Batavia*.

Great *Java*, cull'd out as fitteſt for that purpoſe, they built their City in, and call'd *Batavia*; which they fortifi'd ſo well, that they baffled the Emperor of *Java*, lying before it with two hundred thouſand Men.

Here the *States* Governor keeps a Princely Court, and hath his Privy Council, who by an arbitrary Power determines all buſineſs of Peace or War; and ſuch his Limits of Dominion by their ſeveral Conqueſts are, that they extend from *Japan* to *Baſſora* in the Red-Sea, being at leaſt ſix thouſand *Engliſh* Miles.

Thus we have ſettled the *Batavian* Plantation, and given a brief account of thoſe Voyagers which happen'd in ſuch an Age, and one juncture of time, which laying the Ocean open, found a way for Traffick to all the Angles of the World.

Embaſſies ſent from *Batavia* to *Japan*.

But before we go on farther upon our *Japan* Diſcourſe, and how the *Hollanders* firſt ſettled their Staple in that Countrey, ſending triennial Embaſſies from *Batavia* their chief Reſidence, with great Preſents, it will not be unfit to relate one Embaſſy, which was the onely one that ever we heard of, addreſſed from thence to any Prince or Poteſtate whatſoever; for they taking ſo much State upon them, though they receive all with great Pomp and Civility, never make any return.

The Jeſuits did this to make themſelves famous by Converting the *Japanners*. *Hiſtor. Jeſuit. Hoſp. p. 139.*

Alexander Valignanus a Jeſuit, a Perſon, beſides his Theology, eminent both for Moral Vertues, Mathematical Sciences, and all other Learning, zealous to promulgate the Goſpel, and the Faith of *Jeſus Chriſt*, and altogether to eclipſe, if poſſible, the high eſtimation the *Japanners* had of their blind Prieſts, horrid Rites, and dire Superſtition; to which purpoſe *Mencio Ito*, Nephew to the King of *Fiunga*, and *Michael Cinga*, nearly related to the Kings of *Orima* and *Omura*, his Pupils in the *European* Learning, he not onely perſwaded them, but brought in their Royal Unckles, that it would be worth their time to travel into *Europe*, where being eye-witneſſes, and by certain experience to be able to give an account of the glory of the Church of *Chriſt*, and the magnificent ſplendor thereof: So it was, that as he deſign'd, it happen'd, and the young Princes with *Julianus Nacaura*, and *Martinas Fura* their Counſellors, and two Gentleman-Uſhers, and their two Fathers the Jeſuits, ſet Sail in the beginning of the year

The Embaſſy from *Japan* to *Spain* and *Rome*.

from

from *Nangeſaque*, and after many dangers Landed at *Miaco*, and having ſtay'd there nine Moneths for a Ship, they a ſecond time Embarqued for *Malacca*, where they loſt one of their Ships, and were themſelves pillag'd by the *Mahumetans*, and glad they eſcaped with their Lives; then reaching *Manapur*, from thence they travel by Land to *Couchin*: In this populous City they ſpent a year, and after hoiſted Sail for *Goa*; where they were magnificently entertain'd by the *Portugueſe* Vice-Roy, *Franciſcus Maſcaregnus*. From thence Embarquing in a *Portugal* Ship, the firſt Place worth mentioning was *St. Hellens*, where they Landed.

Come to *Malacca*.

To *Couchin*.

To *Goa*.

To *St. Hellens*.

This Iſland, ſo call'd by its firſt Diſcoverers the *Portugueſe*, from the Saint on whoſe Day it was found, being the 21 of *May*, lies in the Main Ocean, 16 Degrees and 15 Minutes Southern Latitude, about 510 Leagues from the *Cape of Good Hope*, 350 from *Angola*, and 510 from *Braſile*, being the neareſt Continent to this Iſle, is about ſeven Leagues in Circumference, appearing high above the Water, defended every where from the violence of the Sea, by ſteep Rocks like a Wall, with Bulwarks, and is naturally Hilly, but cut quite through with many Valleys; amongſt which are two exceeding pleaſant, as the *Church Valley*, ſo call'd from a ſmall Chappel built there; on the North-ſide of which is an eaſie and delightful Aſcent to the High-lands: towards the South is the *Vale of Orange*, ſo call'd from the great plenty of that Fruit, which beſides Lemons, Pomegranates, and the like, grow there in great abundance, that they may Lade ſix or ſeven Veſſels with them yearly. On the Weſt-ſide of the Chappel is good Anchorage, but they muſt lie near the Shore to keep them from Driving; for from betwixt the declivings of that Rocky Coaſt, the Wind comes often down with great violence, and ſudden guſts.

Deſcription of the Iſle.

The Air of this Iſland is very temperate and wholſom, inſomuch that the Sick which are brought out of the Ships on Shore there, ſoon recover their health. The Valleys are not more than moderately hot, the Mountains temperately cold, being continually fann'd with cooling Breezes, and the Air is refrigerated

The Air.

frigerated with five or ſix Showres in a day, the Sun ſhining as oft betwixt; and though the Soil be naturally dry and barren, yet it is repleniſh'd with many Springs of ſweet and wholſom Water., eſpecially the *Church Valley*, through which, deſcending from the High-lands, glide ſeveral pleaſant Streams down to the Sea, for the great accommodation of thoſe that Anchor there, and put in for freſh Water; yet beſides this, they have two other, from whence they ſupply their wants.

This Iſle, deſtitute of Inhabitants, may aſcribe its plenty of wild Cattel to a *Portugueſe* Merchant, who in the Year 1512 coming to Anchor here, and obſerving the pleaſant Situation, and the ſolitarineſs thereof, which then agreed well with his diſpoſition, being ſomething inclin'd to Melancholly, and having been formerly much croſs'd in his Fortunes, wearied with buſineſs, and the cunning practiſes of thoſe he dealt withall, ſettled himſelf in this ſolitary Place, putting aſhore thoſe Sheep, Swine, and Poultrey he had aboard, which increaſed in a ſhort time to a Miracle, inſomuch that they ſuppli'd whomſoever touch'd there, with plenty of freſh Proviſion, and eſpecially after King *John* of *Portugal* iſſued out ſtrict Commands, prohibiting all his Subjects from ſetling there.

This Soil, though naturally (as we ſaid before) very dry and thirſty, is much fertiliz'd, being moiſtned by many Springs and ſhowry Weather, ſo that it bears variety of Fruits, eſpecially Peaſe and Beans, of which great ſtore are found growing every where, which when ripe, falling, ſowe themſelves, making ſuch plenty.

Here are alſo whole Groves of Orange, Lemon, Pomegranate, and Fig-trees, which are always loaden with ripe, green Fruits, and Bloſſoms; and great Shades of Ebony and Roſe-trees: the Wood is not eaſie to be wrought, becauſe of its knottineſs. The Valleys are like Kitchin-Gardens, full of Parſly-Beds, Porcelin, Sorrel, and ſeveral other Herbs good for the Pot, and alſo for many Diſtempers, eſpecially the Griping of the Guts, a Diſeaſe very incident to ſuch as frequent theſe Parts.

Beaſts. The Woods and Hills abound with all manner of Beaſts, as Goats, Deer, ſome as big as Stags, and alſo wild Swine of ſeveral colours, but very difficult to be taken. When the *Portugueſe* firſt diſcover'd this Countrey, they found not any kind of Beaſt or Fruit-bearing Trees, all which they tranſported, Stocking and Planting of them there, which ſince have ſo ſpread themſelves, that both the Hills and Dales are ſatiated with them, without any art of Husbandry.

Here are alſo Partridges, Pigeons, Peacocks, and Pheaſants, which cannot be taken either by Snares or Nets, but onely by Shooting. No Beaſts or Birds of Prey, Serpents, Toads, or Frogs, have here their receptacle; but ugly Spiders and Flies, ſome green like Graſhoppers.

The Cliffs on the South-ſide of this Iſland entertain thouſands of gray and black Sea-Pies, or Mews; alſo ſpeckled and white Fowls, ſome with long, and ſome with ſhort Necks, which lay their Eggs (being of a good reliſh) in the Rocks. Theſe kind of Fowls the *Netherlanders* 1608 in a Voyage to the *Eaſt-Indies*, call'd them by *Irony*, Mad-Pies, being ſo tame and gentle, that they took them with their Hands, or knockt them down with their Sticks.

Here the Sea-water which beats againſt the Rocks, remaining in a frothy foam upon them, whitened with the Sun, becomes pure Salt, and Salt-Petre.

Her-

Here are alſo Mountains which produce *Bolus*, and a fat gray Earth call'd *Terra Lemnia*, ſuch as comes from *Lemnos*.

In the South-eaſt part of this Iſland is a Mountain, whoſe Earth being of a brightiſh brown, Dyes a good Red; and alſo one in the Eaſt, which yields a pure mixt colour, being brown above, and white below.

The Sea near this Iſland abounds in Fiſh, but muſt be taken with Hooks, and not with Lines or Nets, becauſe of the foulneſs of the Ground; Carps, but of another colour than thoſe of *Europe*; Eels, about the thickneſs of a Mans Arm, and of a good taſte; Grabs, Lobſters, of better relliſh than thoſe in *England*; and alſo very good Muſsles, which ſtick ſo faſt to the Rocks, that they muſt cut them off.

This Iſle, though thus flouriſhing, lies ſtill uninhabited, for they ſay that the King of *Portugal* would permit none of his People to ſettle there, or appropriate to themſelves, but to be left free and open, to relieve thoſe that Sail that way.

Here they Landed, and after they had refreſh'd themſelves, they ſhew'd the young Princes the Sport of Hunting the wild Boar, with which they were much delighted.

The *Japan* Ambaſſadors arrive at *Lisbon*.

From thence at laſt, helpt with fair, and detarded with foul Weather, they Landed at *Lisbon*, where they were receiv'd magnificently by the Cardinal *Albert Auſtria*, Governor and Duke of *Bragance*. From thence they proceeded through *Guadalupe*, *Talavera*, and *Toledo*, to *Madrid*, where *Philip* King of *Spain* entertain'd them with much ſplendor and kindneſs, and ſhew'd them his Court, the *Eſcuerial*, and alſo his Treaſury, then full, his Plate-Fleet being newly arriv'd. Three Moneths they diverted themſelves in *Caſtile*, after Sailing to *Alicant*, and viſiting the Iſles *Majorca* and *Minorca*: There entring the Haven of *Piſa*, they found *Peter*, ſent from his Brother *Francis* Duke of *Florence* to meet, and conduct them to his Palace, where they receiv'd no leſs welcom, and ſplendid Entertainments, than formerly at the *Spaniſh* Court.

They come to *Madrid* and *Majorca*.

To *Florence*.

Next they progreſs'd on directly towards *Rome*, the Pope ſending *Franciſcus Gambara* to his Confines, to attend and invite them to his Palace. In the Evening they were met firſt, and receiv'd with all civility by the Maſter of the Jeſuits Colledge, who Lodg'd and Entertain'd them in a decent manner. The next day they made their publick Entry, and were to be preſented to Pope *Gregory* the third, which was perform'd with all the imaginary Grandeur that could be poſſible: Firſt marched his Holineſs's Life-Guard, Riding all alike ſuited in rich and coſtly Habits; next the Infantry, his Guard of *Switzers*; then the Attendants of the Cardinals all Clincant in Gold, and in Carnation Silks; then the Cavalcade, all the Princes and Nobility in or about the City, Riding in Order, with all the ſplendor that might be, with Trumpets and Kettle-Drums beating and ſounding before them; then the *Japan* Princes, well Mounted, and richly Clothed after their Countrey manner, being an under Garment, Veſt and Tunick, curiouſly embroider'd with Birds and Flowers, wide and ſhort Sleeves, about their Necks a Scarf, two Scymiters hanging on one ſide, the Hilts and Scabberds Studded and Imboſſed with Pearls and Diamonds; at laſt the Magiſtrates and Gentry of the City made up the Rear; thus attended they marched to the Palace, and entring the Preſence where his Holineſs ſat, ſurrounded with Cardinals and Biſhops, all in *Pontificalibus*, according to their Degree, with their Myters on, Croſiers in their Hands, Copes and Surplices, which exceeded, as *Jacobus Auguſtus Thuanus* affirms, all the pompous

To *Rome*.

Their Entrance into *Rome* very ſumptuous.

Thuanus Hiſt. Lib 81.

Shows that ever were ſeen there before. Thus attended, they addreſſed themſelves, and according to the manner, though Princes, in an humble poſture kiſs'd with joyfulneſs his Holineſs's Feet; then the Royal Letters of the three Kings, which were Tranſlated into *Latine*, were open'd and publickly Read, the firſt Indorſement thus:

Remarkable Superſcriptions of the *Japan* Kings Letters Written to the Pope.

To the moſt zealous Order, and chief Vicar, ſupplying Chriſts Place on Earth, the prime and holy Father, proſtrated at his Feet, humbly preſents Theſe, ſubſcribing thus: *Trimus King of Bungo throws himſelf with all humility under the moſt bleſſed Feet of your Holineſs.* After the ſame manner were the other two directed.

An Application made by Father *Jaſpe Gonſalvus* to the Pope in behalf of the *Japan* Embaſſadors.

After the Letters were Read, *Jaſper Gonſalvus*, a *Portugueſe* Jeſuit, in the behalf of the young *Japan* Princes, explain'd in ample manner the meaning of the Addreſs, or Embaſſy, and at large Commentated upon the Epiſtles, then made a large *Elogium* upon the Kings, ſetting forth their Piety and Zeal to Religion: This done he turn'd towards the Pope, ſpeaking alſo in his high commendation and praiſe, whatever in ſuch an Audience was fit to be ſaid.

The Popes Anſwer by *Anthony Buradapulius*.

After this was done, *Anthony Burapadulius* made in the Pope's behalf this Anſwer, which in brief was thus:

That the Kings had done exceeding prudently and religiouſly, and were highly to be commended for thus ſending their neareſt Relations in an Embaſſy ſo expenſive, long, and dangerous, to viſit his Holineſs at Rome, *Gods Vicegerent, and true Succeſſor of* Peter *the Apoſtle, the Head of the Catholick Church, and Keeper of the Keys of Heaven, by which means he hopes the whole Nation may be abſolutely reduced to the Chriſtian Faith, without which none can be ſaved; and happy would it be for them, changing for Salvation their abominable and heatheniſh Superſtition, to offer in the Temple of Chriſt, rather than in their* Dayro, *or* Pantheon, *not of Gods, but Devils; and that they ought to give the Almighty thanks for the holy* Xaverius, *who by his Doctrine and pious Perſwaſions, brought them firſt to hearken to everlaſting bliſs and happineſs, and true welfare of their Souls; which ſaving Faith hath already of late powerfully operated on many Nations, both in the Weſt and Eaſt-Indies, who had time out of mind been led in Ignorance, and blinded with the abomination of Idolatry, now following Chriſts Banner, are profeſs'd Enemies to the Doctrine of Devils.*

Much to this purpoſe he ſpake, intimating alſo, That his Holineſs gave them thanks, and took it as a great kindneſs, that they had made to him thus their Addreſs by ſuch a magnificent Embaſſy; and ſo all riſing they were diſmiſſed. And ſome few days after the Pope admitted them to his own Privacy and Apartments, where they were ſome hours in familiar Communication with his Holineſs, enquiring of them concerning the Greatneſs, Wealth, Manners, and Cuſtoms of their Countrey, and the like. But whilſt they ſtay'd ſome Moneths in *Rome*, and were frequently and magnificently entertain'd by the Cardinals, Officers, and Perſons of Quality in the City, and were viſited by the *Spaniſh* and *French* Ambaſſadors, ſpending their time in daily Careſſes, and variety of noble Entertainments, Pope *Gregory* the thirteenth, being taken after Dinner with an Appoplectick Diſtemper, departed ſo ſuddenly, that they could not adminiſter the Sacrament to him, in the 83 year of his Age; on whoſe Monument this Inſcription is now to be ſeen.

The *Japanners* are nobly entertain'd in *Rome*.

Touanus.

Inſcriptions on the Tomb of Pope *Gregory* the thirteenth.

Gregory *the thirteenth, deſerving all love and honour from his Succeſſors, and all Perſons of what degree ſoever, firſt for his adorning the City of* Rome *with Churches, and other publick Edifices, for his great Charity to the Poor, for many publick Schools through the Univerſe, for the promulgation of the Faith of* Jeſus, *his Fatherly love to all Nations, eſpecially for the kind Reception of the* Japan *Embaſſadors, ſent from the remoteſt*

part

part of the World; and laſt of all, for his exact Correction of the Kalendar, or Annual Accounts.

Pope *Sextus* the fifth gives them many rich Preſents.

Sextus the ſixth ſucceeding him, ſhew'd alſo great kindneſs and bounty to thoſe Royal *Japanners*, ſettling a yearly Revenue of four thouſand Crowns, towards the *Chriſtian* Churches in *Japan*; two thouſand for the building of publick Schools for the breeding up of their Youth in the true Belief; and alſo made a rich Preſent to the Kings their Unckles, of Swords and Crucifixes, emboſs'd with Silver, Gold, Precious Stones, and other coſtly Curioſities.

They depart from *Rome*, and return to *Japan*.

So on the thirteenth of *June* in the Year 1585, having receiv'd theſe ſeveral Bounties, and Benedictions from his Holineſs, they departed; and travelling through *Italy* and other Lands, much toſs'd and turmoil'd by Sea, ſpending five years abroad, they Landed at *Nangeſaque* in *Japan*, and from thence went directly to the Emperors Court at *Meaco*.

Theſe, as we ſaid before, were the onely Addreſſers employ'd in an Embaſſy from thence into *Europe*, or any other part of the World.

Since which time the *Hollanders* have Traded to *Japan* to their great benefit, eſpecially ſince the *Portugueſe*, upon the account of the Jeſuits Conſpiracy, were prohibited to Traffick any longer in that Countrey, which in brief was thus:

The Jeſuits are baniſh'd from *Japan* becauſe of a Plot.

THe Jeſuits having laid a Plot to deliver up the whole Empire of *Japan* to the King of *Portugal*, and having well digeſted the ſame, ſent him inviting Letters, promiſing, that if he would ſend them eight ſtout Veſſels well Mann'd, they no ſooner ſhould be arriv'd, but that ſeveral Kings, and many thouſands of the People their Converts, ſhould be all at once ready to Declare for him, which would ſo much overpower the Emperors remaining Party, that if he then prov'd ſtubborn, and would not yield, they ſhould be able to force him to his ſubjection: But this being diſcover'd, the *Portugueſe* were preſently baniſh'd and excluded for ever from *Japan* in the Year 1641, the Jeſuits and principal Confederates being all put to death, ſuffering condign puniſhment.

The *Portugueſe* are baniſh'd from *Japan*.

So the Trade lay in a manner open to the *Hollanders*, which they being almoſt ſolely employ'd in, made ſo great an advantage thereof, that they were able every three years to ſend Gratulatory Embaſſies, with ſeveral rich Preſents to the Emperor.

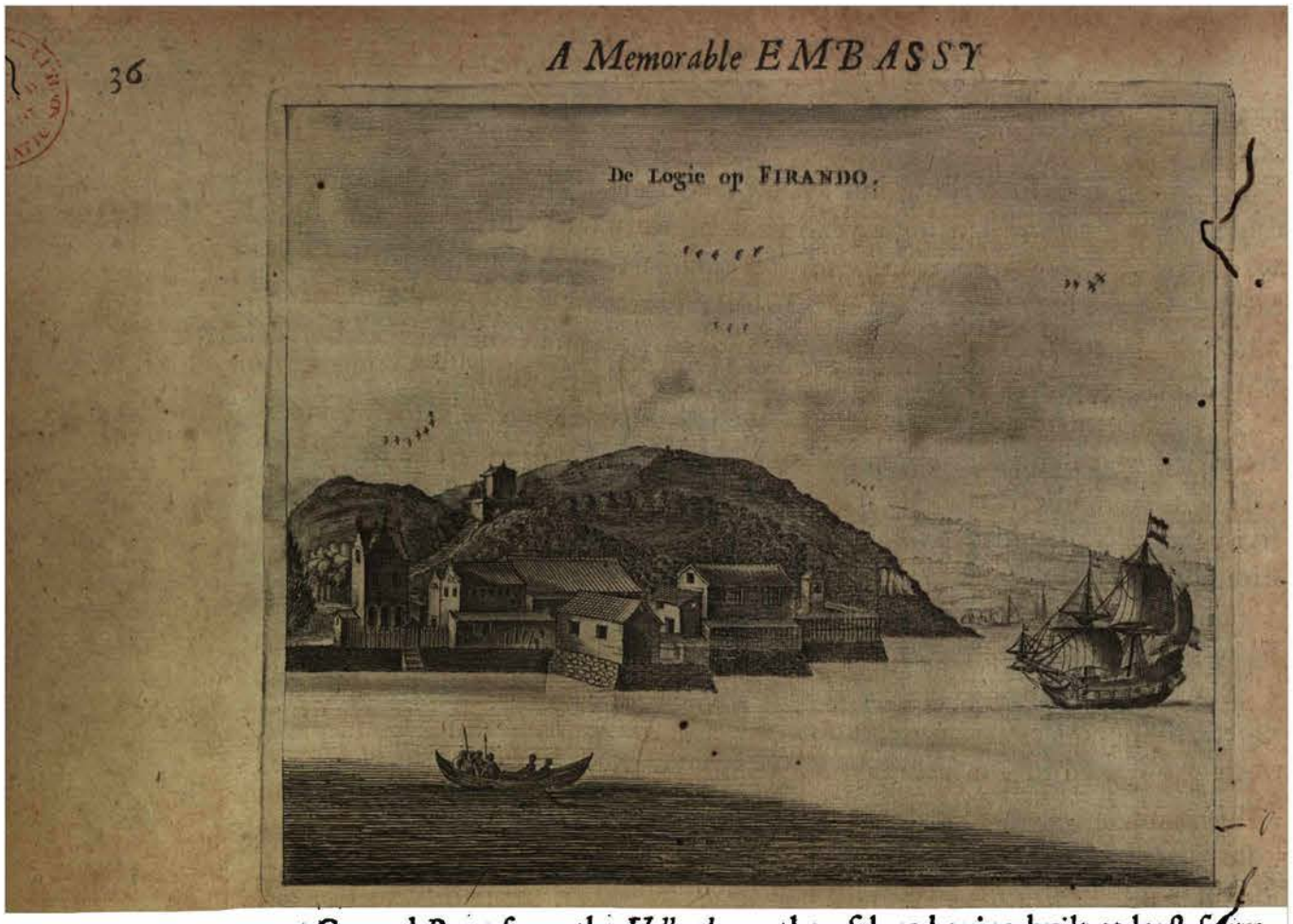
The *Hollanders* Staple at *Firando*.

The firſt Staple they ſettled in that Countrey, was upon *Firando*, a ſmall Iſle, which on the Eaſt-ſide Coaſts with *Bongo*, by ſome call'd *Cikoko*; on the North, with *Taquixima*; on the South faceth *Goto*, both alſo waſh'd by the Sea; the Weſt reſpecting the Main Ocean.

The Haven of *Firando*, better accommodateth *Japan* Veſſels than the *Hollanders*, which being of greater Burthen, draw more Water, eſpecially the Mouth of the Haven being narrow, and their Ships large, is very dangerous; but within they lie ſafe, being Land-lock'd round about, which breaks off all force of Winds and Waves whatſoever; and though it blow to the heighth of a Heuricane, yet they Ride ſtill in ſmooth Water.

Deſcription of the ſame.

This Port they have alſo fortifi'd with a double Breaſt-work. In ſtead of a Palace, the Governor keeps his Reſidence in a mean Shed built of Planks clenched together. This Haven till of late was but little frequented; but ſince the *Hollanders East-India* Company ſettled their Staple here, many Merchants from the adjacent Iſles and other Places, come thither to Traffick with the *Netherlanders*, which brings much Profit to the Governor yearly, and alſo a



great Ground-Rent from the *Hollanders*; themſelves having built at leaſt forty Houſes.

The Store-houſe of the *Eaſt-India* Company there.

The Store-houſe which was firſt order'd there for the Company, conſiſted of four Low Rooms, and five Upper Chambers, for the Reception of their Goods; beſides Kitchen, Larder, and other Offices; lying cloſe by the Haven, with a Key, and Stairs to the Water; but being built of Wood, which in ſhort time grew dry and rotten, it could not preſerve their Merchandiſe either from Fire, foul Weather, or Thieves: Therefore in *Anno* 1641. they began to build one more large, of Stone; which the Emperor not relliſhing, ſuppoſing they might convert it into a Fort of Defiance, commanded them to deſiſt, and at the ſame time remov'd them to *Nangeſaque*.

The *Netherlanders* remove from *Firando* to *Nangeſaque*.

A ſtrange Idol.

Near *Firando*, at an In-let of the Sea, ſtands an Idol, being nothing but a Cheſt of Wood, about three Foot high, ſtanding like an Altar; whether many Women, when they ſuppoſe that they have Conceiv'd, go in Pilgrimage, and offering on their Knees Rice, and other Preſents, with many Prayers imploring, That what they go withal may be a Boy, ſaying, *O give us a Boy, and we will bear him, though a big one.*

But before the *Hollanders* left *Firando*, they ſent their Merchandiſe in ſmall Veſſels to *Nangeſaque*, where they had then a Factory, and there found in the Year 1694. a *Hollander* call'd *Melchior Sandwoord*, who Sailing with the Fleet from *Mabu*, through the *Straights* of *Magellan*, loſing his Company, had ſuffer'd Shipwrack on that Coaſt thirty Years before. Thus the *Hollanders* being remov'd from *Firando*, keep their Staple ever ſince at *Nangeſaque*.

Netherland Ambaſſadors ſet from *Nangeſaque* to *Jedo*.

THe Ambaſſadors that were diſpatch'd from *Batavia* to the Emperor of *Japan*, *June* 28. *Anno* 1641. receiv'd peremptory Orders, to Land only at their ple *Nangeſaque*, and to go from thence to the Imperial Court at *Jedo*. The Chief in Commiſſion for this Imployment, was his Excellency the Lord *Blocovius*, who had joyn'd to him as an Aſſiſtant *Andreas Friſius* a great Merchant.

All

All things in readineſs, and rich Preſents prepar'd, they put to Sea, their Fleet conſiſting of three Ships and one Ketch: The Governor himſelf, and ſeveral others, conducted them aboard, and weighing Anchor from them, falling to Leeward, lay that night before *Batavia*.

Deſcription of *Batavia*.

This City of old call'd *Calappa*, ſince *Jacatra*, and now *Batavia*, hath its laſt Denomination from the *Batavians*, which were a People driven out of their own Country, before the Birth of our Savior, by their Neighbors the *Heſſens*; then known by the Name of *Catti*, ſettled in the Lower Countreys, as *Germany* between the two *Hornes*, or the Arms of the *Rhine*, which now happens to be the *United Netherlands*: So that in Commemoration, and to keep up the Honor and Antiquity of their ancient Name, and firſt Original, they call this their New City, and Head of their *Eaſt-Indian* Government, *Batavia*.

The *Batavians* from whence extracted
What Tract of Land they formerly inhabited.

When firſt *Cornelius Matcleif* Anchor'd at this place, *Anno* 1607. it was call'd *Jacatra*, being a mean Village; the Houſes being all built after the *Javan* manner, from the Foundation, of Straw; the Town having no other Fence-work, but Ranges of Wooden Pales, like our Parks. The Royal Palace it ſelf was a great Huddle of Deformity, conſiſting of many Rooms one within another; the whole Materials that built it, being nothing but complicated Reeds, Bulruſhes, Pleated Sedges, of which Work and Contrivance they were then proud. But the King about that time had a Deſign to Fortifie this his pitiful Metropolis with a Stone-wall. His Royal Navy conſiſted of four Galleys, in which, beneath his ſingle Bank of Oars, ſat his Soldiers, or Life-Guard, which attended his Commands upon the Decks. This Prince, who drove there the only Trade in Pepper, (though by his Subjects reſtrain'd not to diſpoſe of more than 300 Bags Yearly) a Commodity of which the *Hollanders* knew very well the Advantage, ſtruck a League of Amity with them, annexing Articles of Traffique, to which they both agreed; which the King, being of an inconſtant and covetous Nature, obſerv'd ſo little, that he rais'd both the Prizes and Cuſtoms whenever he pleas'd: So that the *Hollanders* conceiving themſelves neither certain in their Trade, nor ſafe in their Perſons, rais'd a Fort there, for their better Security of Commerce and Defence.

Deſcription of *Jacatra*.

Power of the King of *Jacatra*.

HEre alſo at the ſame time the *Engliſh* drove an equal Trade, not inferior to the *Hollanders*; who claſhing in their Commerce, ſtriving to ingroſs the Commodities one from the other, there aroſe an irreconcileable Difference between them not to be decided but by the Sword, and Force of Arms; whereupon ſoon after they engag'd all their Forces that were there preſent, reſolving to venture all their Stakes both by Sea and Land.

Engliſh and *Netherlanders* fall at variance before *Jacatra*.

The *Hollanders* had erected there two Store, or Block-houſes; one whereof they call'd *Naſſau*, Fortifying the South-ſide of the Harbor; and the other, being laſt built, was nam'd *Fort Maurice*. On the North-ſide, along the Shore, they had rais'd a Platform, with Paliſadoes to plant their Cannon on; but the Breaſt-work not being finiſh'd, they lay open to the Enemy: Alſo another Eaſtwards, near the City, on which were planted two Great Guns, and three Sakers. The Point of the River that lay North by *Fort Maurice*, was rais'd two Foot high, and made defenſive with Trenches. On this Point alſo were planted two Great Guns, and five Sakers. The North-Weſt Point towards the Sea was of the ſame height as the Paliſado'd Platform, having a Breaſt-work of Wood, and a Shelter againſt Rain, with ſeven Sakers planted upon it. The other ſide on the Weſt had yet no Out-works, which the Gal-

Strength of the *Netherlanders* on *Java*.

lery

lery of *Fort Naſſau* ſupply'd, from whence the Soldiers might play with their Muskets: And in theſe Places they diſpos'd of their whole Forces at Land.

Strength of the *Engliſh* and *Javanners* againſt the *Netherlanders*.

On the other ſide, *Jacatra* had by this time a ſtrong Wall, built of red Stone, and a high Tower planted with Ordnance; which declaring for the *Engliſh*, put it ſelf in a Poſture of Defence. The *Engliſh* had onely their Store-houſe, and a Breaſt-work at the Point of the Harbor, made up of coyl'd Cables, ſtrengthned with Pyles, and Earth well ramm'd together, to ſtop the *Netherlanders* from entring into the Mouth of the Harbor. In this Poſture, and all being prepar'd, the *Engliſh* firſt gave Fire; which was preſently anſwer'd by the *Hollanders*, and ſo follow'd, that ſuddenly they fired the *Engliſh* Store-houſe, and became Maſters of the Entry, or Point of the River; the Fort from *Jacatra* in the mean time playing upon the *Hollanders*, which were (as they ſay) but two hundred and forty Men, whereof eighty were *Blacks*.

The *Netherlanders* fall upon the *Engliſh*.

Engliſh Fleet before *Jacatra*.

Whilſt they were thus buſie on the Shore, the *Engliſh* Fleet, conſiſting of eleven Sail, came up before *Jacatra*; and the Governor, to perform the Admirals part, went aboard, they having ſeven Ships lying there, which were ready Laden, and not altogether fit for ſuch Service; yet making a Vertue of Neceſſity, they drew out; but the Wind being contrary, which kept them to the Leeward, were forc'd to ply yet more to the Windward; ſo making not much way. When they were within Cannon-ſhot, the *Engliſh* unfurl'd their Red Flag of Defiance, commanding them by Sound of Trumpet to Strike, or elſe they would force them: So on the firſt of *February* 1619. both Fleets drawing up one to another, about twelve a clock at Noon, ingag'd, and were in hot Diſpute till late in the Evening, both Sides behaving themſelves with great Skill, Courage, and Reſolution; till being parted by the Night, they loſt ſight one of another; the *Dutch* retreating to *Amboyna*; and the *Engliſh*, triumphing with their Victory, Sail'd back to *Jacatra*, where they were reinforc'd with ſeven Ships more which had not Ingag'd. So the *Hollanders*, in a low condition, were block'd up both by Sea and Land: And alſo to make their Caſe more deſparate, the *Javanners* had gotten a thouſand Men for their Aſſiſtance from *Bantam*; whoſe Numbers being thus increas'd, they cloſely beſieg'd the *Hollanders* in all their four Fortifications at once. *Peter Vander Brook* the Governor, *Coen* being gone to *Amboyna* with their ſhatter'd Fleet, had the abſolute Command; who ſet up new Flags of Defiance on each Bulwark, and ply'd the City ſo ſmartly with his Cannon, that it ſtruck ſuch a terror in the Inhabitants, and *Wydruk Rama* the King of *Jacatra*, that he ſhew'd himſelf willing to accept of Peace; which after a ſhort Ceſſation was agreed upon, and the *Hollanders* Articled to pay him for his Loſſes, Eight thouſand *Ryals*. The Buſineſs ſeeming thus to be decided, the King deſired, that there might be a friendly Interview, and to ſee and ſpeak with their Governor *Vander Brook* at his own Court: But the *Hollanders* diſtruſting ſome Plot vail'd under this his kind Proffer, were much troubled, having found him before both fickle and treacherous; yet at laſt he ventur'd, and went according as was deſir'd, with a ſlender Train, to his Palace; where he was no ſooner come, but they ſeiz'd upon him, and us'd him moſt barbarouſly, threatning him with the moſt exquiſite Tortures, and Death at laſt, if he would not ſurrender up the Fort; to which end, they immediately haled him, with a Halter about his Neck, under his own Guns, adviſing him, if he would ſave his life, to bid them do as the King had inſtructed him; but he, on the contrary, commanded the Beſieg'd to maintain their Fort by all poſſible means, and never to truſt

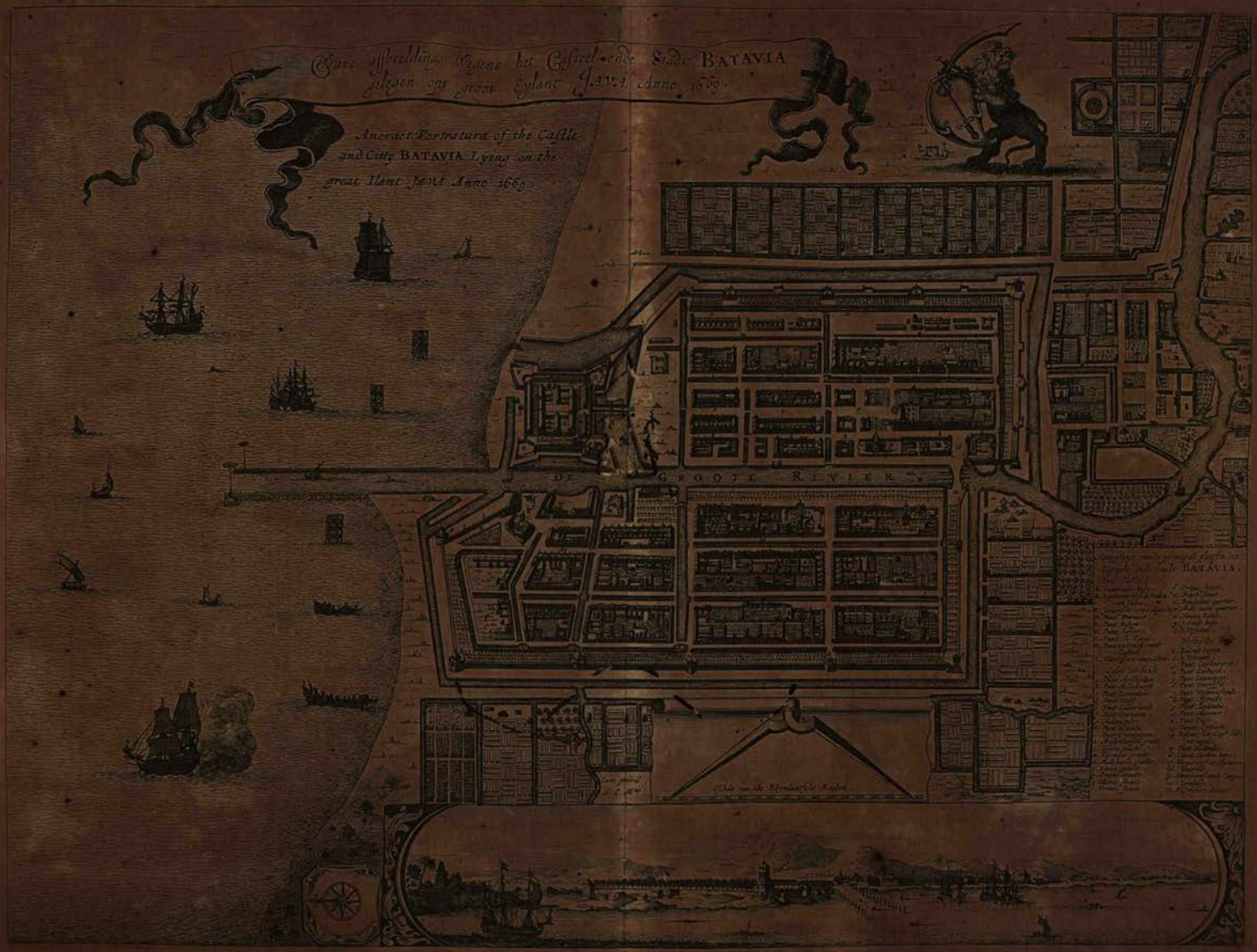
Valour of *Coen*.

The *Netherlanders* beſieg'd in their Fort before *Jacatra*.

A Peace with the King of *Jacatra*.

But ſhamefully broken.

The Commander *Vander Brook* found treacherous


Eare affbeeldinge Wegens het Casteel ende Stadt BATAVIA
gelegen op't groot Eylant JAVA Anno 1669.
Aneraet Fortratura of the Castle
and Citty BATAVIA Lying on the
great Ilant JAVA Anno 1669.
DE GROOTE RIVIER
BATAVIA.

truſt to ſuch a falſe and perfidious Nation; whereupon the *Javanners* in the ſame manner haled him back to the Court.

Captain *Thomas Dale* the *Engliſh* Admiral, ſhot Arrows into the *Hollanders* Works, with Letters, expreſſing, That he himſelf was no way acceſſary to the Blood which already had been ſpilt on both ſides; and alſo adviſing them not to deliver up their Fort to the *Javanners*; which being of dangerous conſequence to either Party, they ſhould do well to aſſiſt them with their Additional Defence, and ſo ſave both Stakes, in ſurrendring to them; which if they would not, he ſhould do his beſt Indeavors to ſave their Lives and Goods from ſo mercileſs an Enemy, by forcing them to it; to which purpoſe, he had already planted ſixteen Pieces of Ordnance againſt Fort *Maurice*, and would ſuddenly fetch up more from the Fleet. The next day he ſent them a ſecond Letter, in the ſame manner promiſing them to ſave their Goods as well as Lives, and give them two Months time to diſpoſe of themſelves; and thoſe that thought fit to receive Pay, he would Liſt with his own, and uſe them with the like Reſpect and Kindneſs, as if they were all one Nation: Which if they refus'd, or us'd delay, he was prepar'd immediately to fire his Guns, and at once with a general Aſſault to Storm them on every ſide.

The Engliſh *demand the* Netherlanders *Fort.*

They had not within the Fort, Amunition ſufficient for one day in hot Service; and the *Engliſh* having a great help by their Auxilliaries the *Javanners*, and alſo a Victorious Fleet ready at Sea: The *Dutch* being continually upon Duty, were weary, weakned, and diſheartned, and alſo a Breach being made in their Works, which could not poſſibly be made up ere they were Storm'd; and as he threatned, there was no hopes of *Coens* Return in four Months at leaſt. Upon theſe Conſiderations, forc'd by an inevitable Neceſſity, they thought it beſt not to refuſe the *Engliſh* Proffer: So they agreed to deliver them the Fort, the Guns, and what more belong'd to the Defence thereof; and to the King of *Jacatra*, all the Merchandiſe, Money, and Jewels. But the *Engliſh* were to furniſh out the *Hollanders* with a Veſſel of two Guns, fifty Muſkets, one Barrel of Powder, and ſix Months Proviſion, that ſo they might convey themſelves to *Cormandel*. In earneſt whereof, Admiral *Dale* receiv'd the Governor *Coens* Houſhold-Plate; the Fort, and all things before-mention'd, were to be deliver'd up, ſo ſoon as the Ship was ready to receive them.

Scarcity in the Fort.

Articles on which the Fort was to be deliver'd to the Engliſh.

¶ But juſt when they were upon Surrendring up the Fort, and going from thence aboard the prepared Veſſel, according to the Articles, a wonderful Accident hapned, which gave quite another face to the whole Buſineſs. A Merchant, one *Cornelius Houtebraken*, having admittance to *Vanderbrook* their Priſoner, whom they had ſo treacherouſly ſeiz'd upon, perſwaded *Cornelius* to go to the *Panagran*, or King of *Bantam*, to intreat him to uſe what means he could to get him into his Cuſtody, and make him his Priſoner; which if he did, he would nobly requite at their Admiral *Coens* Return. This Account the Merchant giving him, and he conſidering that there might be an Advantage, in having ſuch a Pledge as the ſecond Man of the *Hollanders* in his own Hands, bethought himſelf of a way to put in Execution his Deſign, which was thus: Whilſt *Rama*, the *Engliſh*, and the *Hollanders* were agreed, and Articles of Surrender ready to be perform'd, he ſent *Damagon*, a Prime Favorite of his, with 2000 Men, to *Rama's* Court at *Jacatra*; where venturing, and ſecuring the Paſſages with his own Soldiers, went and preſented the *Panagran's* Letter to *Rama*; which whilſt he was peruſing, he pull'd out a *Steeletto*, and ſeizing on him, ſet-

A ſtrange Accident.

Damagon ſets upon the King of Jacatra.

ting

ting the Point to the Kings Breaſt, ſaid, *Either reſign thy Kingdom to my Maſter the King of* Bantam, *or die.* *Rama* being aſtoniſh'd, and thus ſuddenly ſurpriz'd, willinger to loſe his Right and Poſſeſſion, than his Life, yielded; and at the ſame inſtant, having no more warning, took his Wife and eldeſt Son; and ſo leaving his Palace, and what elſe belong'd to him, went like a willing Exile into ſtrange Countreys, where after he was driven to that Neceſſity, that he turn'd Fiſher-man, going in a poor *Canoo* to Sea, to maintain his Wife and Family.

Bantamers beſiege the *Netherlanders* Fort.

The *Engliſh* ſeeing ſo great and ſudden an Alteration, and the Work carried on ſo ſtrangely; the *Bantamers* to and about the *Hollanders* Fort, and *Vander Brook* reſcu'd, and carried from thence to *Bantam*, they plainly and evidently perceiv'd, to their no great comfort, That the *Hollanders* would break their Faith, and Articles concluded and agreed upon, and their Golden Dream of ſuch Acquirements, by their Agreement, would come to nothing. Nor were they deceiv'd in their Judgment; for the *Hollanders* in the Hurly-burly, and ſudden Alteration of Government, thought they had a fit opportunity to Fiſh while the Waters were troubled; and ſo taking new Counſel and Courage, Fortified themſelves afreſh, and repair'd their Breaches; and withal, high in their Hopes, oſtentatiouſly ſet over the Gates of the Fort in Capitals the fore-mention'd *BATAVIA*, which Name after they gave their City. To back this their haughty Proceedings, done as if in defiance to the *Engliſh*, *Coen* alſo, little expected, arriv'd with ſeventeen Sail the 25 of *March*, gather'd up from the *Molucco* Iſlands, and lay before their New *Batavia*. The next day he ſet ſome few Men aſhore, which broke into *Jacatra*, pulling down the Wooden Walls, and Straw Houſes: Then adding freſh Supplies, they march'd from thence to *Bantam*, and there demanded of the *Panagran*, his Priſoner, the Governor *Vander Brook*, with ſeventy others taken out of the Ship the *Black Lion*. The *Panagran*, though unwilling, yet being threatned by them, deliver'd moſt of the Men that Evenning, and the next Morning the reſt, with their Vice-Admiral *Vander Brook*.

Vander Brook calls it *Batavia.*

Coen takes *Jacatra*, and ruins it.

Dutch Priſoners delivered from *Bantam.*

But the *Engliſh* ſeeing *Coen* thus arriv'd with ſuch Recruits, and all things falling out croſs to their Concern; not able to ſtrive with theſe unexpected Misfortunes, with all ſpeed getting their Guns that lay on the Shore aboard, they hoyſed Sail, directing their Courſe to the *Straights* of *Sunda*.

Peace proclaim'd between the *Engliſh* and *Netherlanders.*

When ſoon after, on the ninth of *June*, Peace was Proclaim'd there by Order from the *States of the United Provinces*, between the *Engliſh* and the *Netherlanders*; in which ſetled Quiet, whileſt they imploy'd themſelves in a conſtant and undiſturb'd Trade, they not onely improv'd their private Eſtates, but alſo this their new Plantation, raiſing what was an inconſiderable Store-houſe, at firſt to a ſleight and undefenſive Platform, then to a petty Fort, and next to a Caſtle with Redoubts; which in few years after, they ſo flouriſhing there, became a ſtrong and almoſt impregnable City, now famous through the Eaſtern World, and well known every where by the Name *Batavia*.

¶ But this their growing Metropolis, the Emperor of *Java* look'd upon with an ill eye, and could not well digeſt ſuch their Proceedings, to build ſuch Fortifications upon his Ground, ſcarce asking his leave, and jealous of future Events, what a Goad it might be in his Side hereafter, that had already Eclips'd his Authority in his own Ports, by loſing his Cuſtom and Traffick; which they had ingroſs'd, by a new and peculiar way of their Trading

ding with *Japan*, *China*, *Samutra*, *Succadanen*, *Siammos* and other Countreys; ſo his diſpleaſure and jealouſie breaking out at laſt into open Hoſtility, he began a War, and to vindicate his Cauſe againſt thoſe that ſo had injuriouſly intruded upon him; and *Anno* 1629 drew up againſt the *New City* an Army, conſiſting of 150000 Men, and veſted round within Piſtol Shot of the Walls, which he ply'd with ſuch continual Stormings, that he kept the Beſieg'd with freſh Alarms, in ſuch hot ſervice, that they had neither time to eat, drink, nor ſleep, or any minute of refreſhment; but they ſo roughly entertain'd him, what with playing their great Guns, throwing Granadoes and Fire-Balls from their Outwork and Platforms, that it coſt him daily an incredible number of men, ſo that at laſt, their Souldiers filling their Trenches and Outworks with their Bodies, the Beſieg'd ſuffer'd more under the aſſaulting ſtench, and noiſome ſmells of the Dead, than by the charge of their living Enemy; to eaſe them of which, they were forc'd themſelves to dig Pits, and tumble them in at ſuch times, when they had any reſpite, or the leaſt breathing while granted by the Retreat of their Foes.

¶ AMongſt many memorable Paſſages that happen'd in this Siege, that of the moſt remark, chanc'd to be at Fort *Magdalen*, the utmoſt Redoubt of the City, being defended onely by ſixteen men, who made ſuch ſtout reſiſtance, placing their Guns with that dexterity, that making Lanes through the Enemy, they lay on heaps one upon another, that they almoſt floated in their Gore. At laſt, Powder and Shot failing, and having no time granted, nor any poſſibility to ſpare any one of their men to fetch more Ammunition, the Storm being ſo terrible; theſe, ſo great were their Reſolutions, that they until'd the Roofs, and digg'd up Stones, and whatever elſe they could find, throwing at the Enemy, and ſo kept them off a great while. This alſo at laſt failing, and that they muſt be ſwallow'd up by the freſh aſſaults of the *Javanners*, they bethought themſelves of defenſive Weapons, ſuch as never were hear'd of before, nor, as may be ſuppos'd, never uſed in the world, throwing upon them Cloſe-ſtool-pans, Jakes, and what the Common-ſhore did afford; which Merdurinous Arms, ſo Painting, and perfuming their naked bodies, was more terrible to them, than Powder and Ball, flying not onely from the enemy, but even from themſelves, ſuch was the loathſome ſtench; but more eſpecially, when freſh men ſally'd out of the City, they betook themſelves to their heels in a general rout, crying in their Language, *Oſeitang Orang Hollanda de Bakalay Sammatay*, that is, *You Holland Devils fight with T----*

Strange ſtorming of a Fort near *Batavia*.

The *Javans* courage began to fail, almoſt quite deſpairing of ought that could be gotten by the Leager; ſo Firing their Camp in three places towards Evening, the firſt of *October* 1629, they marcht off, and the *Hollanders* fearing Treachery, kept cloſe within their Works; but in the morning ſent forth a Party of Foot, and Horſe to explore the Enemy, and bring an account where they were, and in what condition and poſture. Theſe perceiv'd at laſt, that the Enemy quite deſerting the Siege, were diſperſed, and fled, leaving eight hundred ſlaughter'd bodies, many of them deſolated, the reſt run through; which wondrous news bringing back, every one decſanted upon; but in a few days after, they were inform'd of the cauſe, which was thus;

The *Javans* break up their Siege from *Batavia*.

Private ſlaughter amongſt themſelves.

The Reaſons.

¶ THe Emperor in the former Siege, which was the year before, had Inveſted *Batavia* with, as he ſuppos'd, an innumerable Army, which having ill ſucceſs, thouſands of his Men were kill'd, baffled, and beaten off by a few ſturdy *Hollanders*, return'd with a great loſs, and diſparagement.

The Prince of *Mandura*, an Iſle in an Inlet of the Sea, two Miles Northward from *Java*, having a Quarrel againſt the Emperors General, who had the ſole Conduct of the former War; and being now return'd with ſhame and diſgrace, caſt out words againſt him to this purpoſe: *That he had behaved himſelf indeed well, and very handſomely, having ſuch a numerous Army to come off ſo baſely, with ſo much loſs and diſhonor, which had he the like, he would give the Emperor another manner of account, or never return alive.* This the Emperor taking notice of, thought fit to employ ſuch a brisk Undertaker; and raiſing a ſecond Army, joyn'd him in Commiſſion with his firſt General, who was a ſoft man, yet well belov'd of the Souldiers; who when they were thus forc'd to Retreat, as they had been before, and leave their Siege, Rallying up their ſcatter'd Forces in the foremention'd Plain, ſome diſtance from the City: This Prince coming near the former General, as he and the reſt of the Captains were conſulting how to diſpoſe of their ſhatter'd Forces, the old General ſaid thus boldly to him; *But whatſoever becomes of us, thou ſhalt be ſure to keep the promiſe which thou madeſt ſo bravely to the Emperor, never to return alive from* Batavia; and as he ſpake, ran him through the body; and the reſt of the Captains and Officers about him, fell upon his Lifeguard and Followers, leaving eight hundred maſſacred upon the Spot.

Since this beating of ſo powerful an Enemy, and ſuch a numerous Army, that in probability the *Hollanders* would ſcarce have been a Breakfaſt for, being by Divine Providence thus totally diſpatch'd, they have ſince enjoy'd ſuch a ſerene Tranquility, that now *Batavia* is become the greateſt and flouriſhing City of all the *European* Plantations in the Eaſt: From hence, his Excellency

cellency Lord *Blockhoff*, *Anno* 1649, on the 28 of *June*, as we ſaid before, began his Voyage, being employ'd Ambaſſador to the Emperor of *Japan*; Steering firſt through the *Straights*, which waſhes the Head-Land of *Samutra*, call'd *Sunapara*, and the Iſle of *Banca*; and in eight days ran the length of *Paulo Tymon*, having that Coaſt on his Starboard.

Deſcription of *Pulo Tymon.*

¶ THe Iſle makes out a moſt delightful Proſpect, riſing from the Shore like a copped Hill, the aſcent interwove with winding Valleys, full of freſh Fountains, veſted with ſeveral ſorts of ſhady and Fruit-bearing Trees: The North-Eaſt Point of this, hath a ſmall adjacent Iſle; the *Straits* betwixt which makes a pleaſant Paſſage, and a ſafe and convenient Landing-place on *Tymon*.

Deſcription of the Herb *Betel.*

Here grows wild, and to be gather'd every where, the ſo much eſteem'd Herb *Betell*, on the vertue of which, the *Indians* believe their whole Regiment of Health depends, ſo that ſcarce one is to be found that hath it not in his mouth chawing night and day; which to take off the bitterneſs, they commonly commix with *Arera* and Chalk; the better ſort compounded with *Calphur de Buaneo*, *Aloes*, and Musk, which they ſay hath theſe Operations; firſt, That it makes the Breath Sweet, keeps White, Faſtens, and Conſolidates the Teeth; it Corroborates the Stomach, making good Digeſtion, and chearing the Spirits, adding Strength and Vivacity to the whole Body. They take him to be a very ill-bred and uncivil Fellow, that offers to preſume, come before, and ſpeak with the Governor, e're he hath perfum'd his Breath with it. This Plant hath moſt Efficacy, and grows beſt under a temperate Climate. The Leaves are not unlike that of an Orange; but ſharper, runs up, imbracing Poles, like our Hops: Some chooſe the ripe and golden colour'd Leaves as the beſt; others, thoſe that are quite wither'd: In the firſt chawing it renders a reddiſh Juyce like blood, which they ſpit out, but what comes after they ſwallow. If the Leaves be kept cloſe, and not much handled, they will keep their vertue a great while; with which the *Javanners* load whole Fleets of their ſmall Veſſels, tranſporting it from thence home, to their no little profit; near the Shore it is cheap, but up in the Countrey being ſcarcer, is much dearer.

Deſcription of *Pulo Cecir de Terr.*

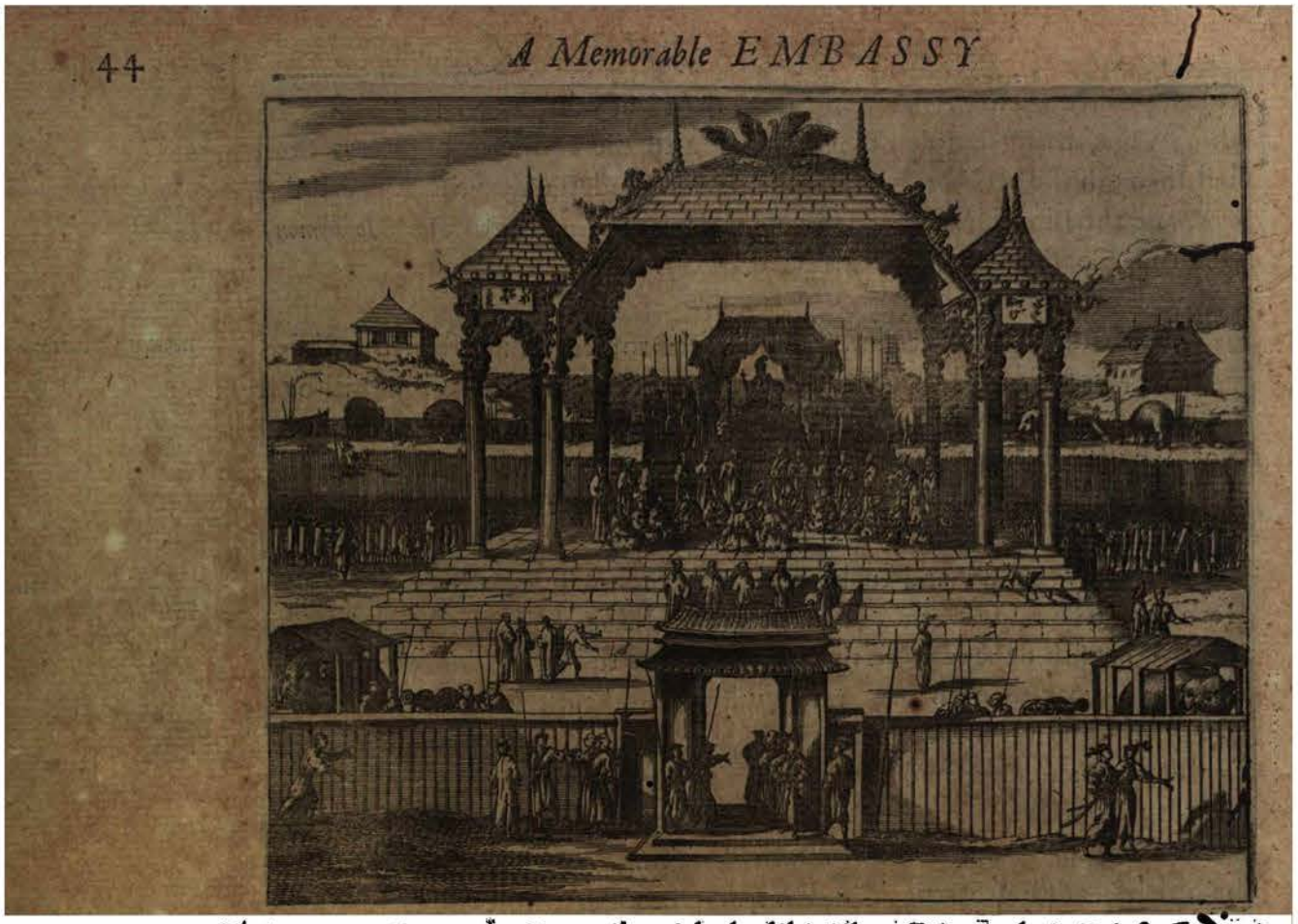
¶ FRom hence they went on in their intended Voyage, and on the twelfth day rais'd *Pulo Candor*, a ſmall Iſle; next *Pulo Cecir de Terr*, ſo diſtinguiſh'd from *Pulo Cecir de Mere*, lying Eaſterly to the *Offin*; but *Cecir de Terr* verg'd with a white Sand, lies before the main Continent of *Cambodia*, and is much frequented by the *Japanners*, *Portugueſe*, *and Couchicineſſers*, and *Malayers*.

The power of the *Cambodian* King.

The King of this Countrey *Cambodia*, hath his Reſidence in a Palace, Fenc'd in ſtead of Stone, with Woodden Pales, Guarded with ſixteen Elephants, who faithfully make good their appointed Stations, all Fortifi'd with twenty four Guns, made prize from ſeveral Villages belonging to *Goa*, and many other places, that formerly ſuffer'd Shipwrack on his Coaſt. They are Painted blue, and ſtand Mounted on black Carriages.

His Councellors.

His Councellors, when ever they meet upon ſerious Affairs of State, or to decide private Controverſies, repair to the Council-Table, each of them with Golden Bags, in which are three Gold Boxes eſteem'd pretious, being full of *Cardimum*, and other rich Eſſences, and a pair of Siezors to make ready *Pynang*. They ſit before the King, making a Semi-Circle; behind them are plac'd the



Tonimmes, or Common-Council, with the like Silver Bags; their Prieſts ſhaven like our Friers, ſit foremoſt, facing the King.

How the Embaſſadors are receiv'd.

The publick place of meeting, where the King ſits Inthron'd in full State and Glory, is built like an Arch, but ſignifies his Court and Temple, cover'd and adorn'd with Gilt and Carv'd Work; their Floors all Matted, where ſtand three great Idols, and three little ones. The Embaſſadors that make their Addreſſes, coming for Audience, are plac'd amongſt the *Okina's*; five and twenty being ſent from the King to receive their Embaſſy, and make Report to his Majeſty; the Embaſſadors, by an Interpreter, deliver their Meſſage to the *Chabander*, he to one of the *Okinars*; the *Okina* with his hands lifted above his head, to the King.

Japanners in *Camlodia*.

The *Japanners* which were eight Families, driven from their Abode (for what reaſon we know not) ſetled in this Countrey, and held in much eſteem by the King, becauſe they aſſiſted him in a Grand Rebellion againſt his Son, who Conſpired to depoſe and deſtroy his Father, and ſettle himſelf in his Throne.

Strange Rock.

Leaving *Cambodia*, they croſt over to *Chiampa*, and four days after they paſs'd by *St. John de Fix*, being a ſteep Mountain, whoſe Spiry top reſembles a man, large as the *Coloſſus*. Hereon, the night following, being the 15 of *Auguſt*, the Embaſſador himſelf, Lord *Blockhoff*, departed this Life, being Inbalm'd, his Bowels inclos'd in an Urn or ſmall Cheſt, was with all Solemnity and Honor, as if a Funeral, diſcharging their Guns, and the like, thrown over-board. From thence, with their ſingle Embaſſador, *Andreas Friſius*, though ſad, they went on; and paſſing by *Pulo Cambier*, and *Catao*, they rais'd in view the Iſland *Aynam*, and ſoon after *Macao*, where they were cumber'd with abundance of Fiſhermen, which ſeem'd to cover the whole Sea.

Deſcription of *Macao*.

The City *Macao*, or *Mavaw*, ſtands ſcituated on a ſmall Iſle, or *Iſthmus*, being joyn'd with a neck of Land to the main Continent of *China*, lying in twenty degrees North-Latitude. The middle of this narrow piece of Land, a great

Arch

Arch ſeems to beſtride, ſtopping all paſſage with ſhut-up Gates, to go thorow which all *Portugueſes* are prohibited; and whatever Merchandize and other Commodities, carry'd in and out pay Toll and Cuſtoms to the Emperor of *China*; but the *Mandariens* granted the *Portugueſe* to Plant *Henpeoao*, and ſuffer'd them in *Myacaco* to Erect their City, which they built with ſtrong Walls, and Fortifi'd with three Forts, rais'd on three Hills, being the outmoſt Angles of the Town. The firſt and chiefeſt *St. Paulo*, ſtands fortifi'd with thirty Braſs Guns, each carrying Balls of 36 pounds weight, and is the Court and Reſidence of the Governor. The ſecond call'd *Noſtra Signiora Dellapenna de Francia*; And the third, *Noſtra Signiora de Guyle*, are the Priory of the *Cleuſenars*: Theſe, ſo ſoon as they deſcry any Ships in the *Offin*, Steering thither from *Japan*, *Manillas*, or any other Coaſt, they give notice by Ringing their Bells.

This City hath alſo four *Redoubts*, or ſtrong Bulwarks on the Land ſide, and three Fronting the Sea: The firſt of theſe call'd *St. Jago de la Barra*, is ſo great, that it ſeems a City it ſelf; where two Platforms, with well Mounted Guns make the place impregnable; under whoſe command the Channel lying, all Veſſels muſt paſs, entring the Harbor; Over whoſe Captain or Commander, being Commiſſion'd by the King himſelf, the Governor hath no Authority. The ſecond Bulwark, *Noſtra Signiora del bon Pelta Guardes*, the South-Weſt ſide of the Town, cloſe without the Gates, ſtands a Powder-Mill, from whence a Wall running in manner of a Creſſant, Invirons a Bay or ſtanding Pool, repleniſh'd with a Water to the Bulwark *Franciſco*: Between the two Bulwarks, or *Redoubts* are many ſtately Edifices, near which ſtand their Land-Marks. The third Bulwark, *Franciſco*, hath at its Foot a Platform, on which is always ready Mounted a Culvering that carries a Bullet of 48 pound weight, which when Diſcharg'd at random height, reaches to the Point of the Iſland *Cavean*.

From this runs a Wall towards the Land to St. *Johns* Bulwark, near the Gate *Lazaro*; and from thence up Hill, to the *Jeſuites* Colledge, adorn'd with large and handſome Buildings. Within the City, the *Jeſuites*, *Dominicans*, *Franciſcans*, *Auguſtines*, and *Cleuſenars* have their ſeveral Cloyſters; to which the three firſt add no ſmall Splendor. The Biſhop of this place, is under Dioceſs and Juriſdiction of the Arch-biſhop of *Goa*.

This City *Macaw* drives a great Trade with *Tonkyn*, *Quinam*, *Champa*, *Cambodia*, *Macaſſer*, *Solos*, *Timos*, *Marillas*, and formerly alſo *Japan*; to which place none dare ſet Sail without Commiſſion from their Council: Their Traffick none of the meaneſt, being Gold, Silver, White-Silks, Cloth of Tiſhew, Rubies, Pearls, Musk, Quick-Silver, Spiljauter, Porcelin, *China*-Roots, and Rubarb; the City within alſo abounding with all manner of Artificers. The Trade of *Macaw*.

After the Fleet loſt ſight of *Macaw*, on the fourth of *September* there happen'd a terrible Storm, and violent Rain, mix'd with dreadful Thunder and Lightning: which foul Weather was ſadly gueſs'd at by a ſtrange Sight, *Sirius*, or the *Dog*-Star, the greateſt and brighteſt of all the fixed Stars, whoſe Body appeard darting out fiery Beams, reſembling Claws like a Scorpion. Three days they ſuffer'd under this vehement Tempeſt, and driving ſtill more to the Leeward, they were forc'd to drop Anchor; which coming home, and the Storm rather increaſing, they were not able to weigh again, but for preſent ſafety cut their Cables, and carrying onely a fore Courſe they loſt nine Leagues more of what they had formerly gain'd; then attempting to put out their main Courſe, that they might not loſe any longer ſo much of their Way, *Peter Davenſon*, a ſtout A great Storm, which drove the Fleet from *Japan*.

ſtout Sea-man, and good Commander, handling the Tackle, was carried over-board, Sail and all: Upon this a Council being preſently call'd, to conſult of what was beſt to be done in this exigency, all their Lives lying at ſtake, they reſolv'd to lie upon a cloſe Hale, and bear what Sail they could, if poſſible ſo to double the Point of *Piſcadores*, from thence to bring her to their intended Courſe, if Wind and Weather permitted; which by that time might prove more favorable; but that Night it blew ſo hard, that they could ſcarce carry their Sprit-Sail; yet in the Morning growing calmer, they put out their Mizne to keep them from Driving to the Southwards, finding themſelves in 22 Degrees Northern-Latitude: but when they hop'd the violence of the Tempeſt had been ſpent, at Noon it began afreſh, blowing from the Eaſt with greater violence than ever, in which they loſt their Sprit-Sail, when deſpairing, and quite out of hope of any poſſibility of preſervation, the Wind all the fore-part of the Night continuing the ſame fury, then believing themſelves at Deaths-door, and ready to be ſwallow'd up, it pleas'd Divine Providence in mercy to aſſwage the great violence of the Tempeſt, and the Wind changing, they lay more Eaſtward, haling cloſe aboard their main Tackle, ſo got within a League of the Coaſt of *China*; under which being high Land, and ſhelter'd by the *Spoon-Mountain*, which broke off the fury of the Weather, they had ſmoother Water, and at laſt, being deliver'd from ſo great a danger, came ſafe to Anchor at *Formoſa*.

Deſcription of the Iſland *Formoſa*.

¶ THe *Formoſan* Iſle, formerly call'd by the *China's*, *Paccande*, extends it ſelf in length from the South to the North, and in breadth Eaſt and Weſt, being an hundred and thirty Leagues in Circuit: the Proſpect ſhews you much riſing Ground, and a Hilly Countrey, which abounds with Deer, great ſtore of wild Goats, Hairs, Coneys, Swine, Tygers, and the *Luvaſey*, whoſe Fleſh hath a delightful and excellent relliſh. The Woods alſo have no want of Pheaſants and Pigeons. The Ground being fruitful, produceth ſtore of Sugar, Ginger, Cinamon, Coco-Nuts, and ſeveral other Neceſſaries fit for humane ſuſtenance; beſides, full of populous Villages. They are Govern'd by ſeveral Lords, not depending nor acknowledging any Superior, ſo that each Town being a Republick, they ſtill have Wars and are at difference one with another, Town againſt Town, Village againſt Village, inſomuch that Peace never ſet foot in that Iſle.

Of their many Villages, the prime and of chiefeſt note, are *Sinkan*, *Mandauw*, *Soulang*, *Backeloang*, *Taffacan*, *Tifulucan*, *Teopan*, and *Tefurang*; the laſt in a Valley near the High-lands, where *Fort Selandia* ſtands, formerly call'd *Tyovan*.

The Inhabitants of *Tefurang* are very ſalvage.

Their Cuſtoms.

The Inhabitants of this Village are rude and ſalvage, robuſt, and almoſt of a Gigantick ſize, not black like the *Caffers*, and count it no immodeſty to go ſtark naked. Their Women, well built for ſtowage, ſhort, and incliñing to groſsneſs, wearing Apparel; yet twice a day they ſtrip themſelves, and are not aſham'd to bathe and waſh in publick.

Theſe, though a barbarous People, are kind to the *Netherlanders*, heartily entertaining them with their own, though mean, yet wholſome Fare.

Inhabitants of *Soulang*.

Soulang breeds a needy, ſpiteful, inhoſpitable, and a bloody People. Notwithſtanding the fruitfulneſs of the Soil they commonly live in want, being extreme lazy, tilling no more than they ſuppoſe will ſupply their neceſſity; which often falling ſhort, they are ſo hardly put to it, that when they perceive Proviſion growing ſcant, they live ſparingly many days, or elſe they might

might be utterly famiſh'd; for in ſuch exigencies they never help one another: nay, they are ſo ſupinely ſlothful, that the Women do all the buſineſs of the Field, Plough, Sowe, and Reap, having neither Horſes, nor any other Cattel to help them; the Drudgery being the more, becauſe they make it Gardiner-work, for onely with Shoes they dig and turn the Glebe; and where their Corn grows thickeſt, eſpecially Rice, they pluck it out with their Hands, and ſet it where they find the Blades come up thinner; and in Harveſt knowing neither Scythe nor Sickle, which tries their patience, cropping it with a Tool like a Pruning-Knife Stalk by Stalk, a Span below the Ear; which without Threſhing they ſtore up in their Houſes, hanging it in the Evening in ſmall Bundles over the Fire; and early in the Morning the Women riſe and Pound ſo much as will ſerve them that day for their lazy Lord and Family. Beſides Rice and other Grain, they ſowe Carrots, Set Water-Melons, *Pinang*, *Quach*, *Taraum*, and *Pting*.

How they order their Rice.

This Iſle is not ſtor'd with ſuch Wines as other Places in *India* have, which their Trees produce; but they have another ſort of Liquor, that inebriates no leſs than the *Indian*, or Juice of the *Spaniſh* Grape; which they prepare in this manner: They take a quantity of Rice, which they put in a Veſſel made for that purpoſe, and boyl it; then turning it out, they knead it into little Balls, or Pellets; when they are well chew'd they put it into another Pot, there letting it ſtand till grown ſowre; to this they pour a good quantity of Spring-water, which being ſo put together, works a Moneth or two, for ſo long it will ferment; which done, it becomes a clear, pleaſant, wholſom, and ſtrong Liquor: the longer they keep it, the better it grows, for it will hold good thirty years. The top of this Liquor is thin and clear, the bottom, or ſedement thick like our Pap: the thin makes their Drink with which they often Fuddle; the thick makes their Cawdle to recover, which they eat with Spoons after their Recovery. This they carry with them to the Field, and take a Doſe thereof when they think fit: and thus yearly they ſpend moſt part of their Rice.

Strange Liquor in *Formoſa*.

The Women when their Cultivation, or Land-work is done, then they betake themſelves to the Sea, and Launch out their Boats, which they call *Champans*, and fall to Fiſhing, where they catch great ſtore of Crabs, Oyſters, and Gurnets, which they Salt without Gutting, and therefore, though Pickled, keep not long, but are apt to putrifie and breed Worms; yet they like it never the worſe, but look upon their Diſh as the greater Dainty, the rancker the Hogoe.

The Women Fiſh and Till.

Their Youths, though ſtrong and of able Bodies, ſpend their time in idleneſs and ſloth; and when forty years old, then they ſettle themſelves to Lazineſs, as if it were a Trade or Handicraft, ſpending twenty years in a methodical doing of nothing, in a ſmall Hut or Hovel, dandling their Children, or Dalliance with their Wives, ſeldom or never ſtirring out of their own Limits, or Patch of Ground, unleſs invited either to a private or publick Feaſt, or Hunting-Matches, in which Pleaſure they take ſome pains, uſing ſeveral, and indeed ingenious ways to catch the Game, ſometimes practiſing deceit, laying Snares and Traps of complicated Ruſhes and Reeds ſo artificially, that they look freſh, as if growing and ungather'd, ſetting them in the Haunts of wild Boars, Lays of Deers, and the like, and ſo catch them, wondering who made their new Lodges and Beds ſo ſoft, and lay Meſhes in other inviting places, which if they take not willingly, nor obſerve ſuch allurements, they drive

Several ways of Hunting.

them

them in, where they alſo make them their Prey; and they trepan them into Pits, digg'd and ſpread over with a light Swarth, or Turf of Graſs, ſupported with brittle Twigs laid athwart the Holes: here to make them ſure from getting out, they place a Snare, which ſuddenly arreſts them, taking them Priſoners by the Neck or Legs, and then they with a ſhout fall upon the ſo taken Quarry.

Strange manner of Hunting in *Firando*.

Beſides this, they uſe Hoſtility and open Arms, whole Villages march out together, nay, two or three Townſhips, joyning their Forces, taking the Field; where drawn out in a ſingle File, they ſtretch a Ring, which extends four or five *Engliſh* Miles in compaſs, every one brandiſhing in each Hand a Javelin, ſome carrying three or four: thus all prepar'd, with a rally of Hounds they rouſe the Prey, then contracting their wide Circumference by degrees into a narrower and narrower Circuit, cloſing up at laſt Man to Man, Shoulder; this done, if any one of their thrown Spears hit and faſten in the Body of the Game, they never loſe him, for their Launces being ſhort, not above ſix Foot long, and Pointed with Iron, having three retorted Hooks, ſtick ſo faſt, that though flying to ſhelter amongſt the Buſhes and Shrubs, will not, when impeded by intangling Branches, drop out, and alſo having ty'd at the But-end of the Staff a long String with a Bell, ſo that if by chance the Beaſt thus imparked break the Pail, yet they never loſe him, for they follow not onely by the ſcent, but by the ſound, both which ſeldom fail.

Veniſon how eaten.

They uſe alſo Arrows, eſpecially when they Hunt wild Deer. The remainder of the ſlain Veniſon, when they have Feaſted themſelves, they barter for Clothing and Raiment with the *China's*, ſeaſoning with Salt the Humbles, to keep for their own private Store; but if by chance they kill a pregnant Doe, they unlace her, and Feaſting upon the Slinck, eat up Skin and all.

The *Formoſan* Mens Exerciſes, and their manner of Fighting.

To this their Manly Divertiſements, and Exerciſes of *Saiha*, pleaſing Labor, as purſuing their Game, they have alſo rougher work, and ſerious engagements, which, when ſucceſsful, brings no leſs delight to ſuch a barbarous People, that is, a Civil War, antient Feuds, or freſh Animoſities, ſtill upon new occaſions fermenting, ſo that Town againſt Town, and Village againſt Village all the Countrey over, are in open Hoſtility, either publick Slaughter, or private Murder being their Sports, which thus they carry on: Firſt one Town begins, ſending the other a bold Defiance; this is follow'd by twenty or thirty in a Party, which Row in their Boats, or *Champans*, to their Enemies Village, near which they lie as if in Ambuſcade till Night, then growing dark, they Landing, march up and down and explore the Fields, culling out private Huts, and ſuch like Houſes, where the Graver ſort, the Married People, as we ſaid before, at their eaſe and pleaſure dwell: Thoſe that be thus ſupinely careleſs they ſuddenly ſurpriſe, and off goes their Heads, Hands, and Feet; ſometimes more cruelly they ſlice out their whole Bodies, each one carrying a Collup in triumph home, as an evidence that he had no ſmall ſhare in that bloody Slaughter, but, as they ſuppoſe, honorable Action: But finding no ſmall Game, or ſuch ſingle Adventures, then they attempt ſecretly the next Village, where ſilently breaking into a Houſe or two, they ſpare none, but ſalvagely kill Men, Women, and Children, carrying their Heads, Hands, and Feet home, as Trophies of their Victory: But ſometimes falling ſhort of their Deſign, and glad to eſcape to ſave themſelves; and often, the whole Town ſo ſuddenly taking the alarm, they with as little mercy are all cut off: at other times in their flight ſo few appearing, that the Enemies in hopes of revenge,

are

are trepann'd to their Boats, where in greater and unexpected numbers they Fight ſo valiantly, that they put them to the Rout; yet theſe, though ſeeming Furioſo's, receiving the leaſt Wound, baſely retreat and quit the Battel.

Their Defenſive Arms are Shields, ſo large, that they cover their whole Bodies; their Offenſive, Darts and Faulchions. Their Arms.

It often happens, that two or three Villages joyn againſt one or more aſſociated Towns: theſe have no Commiſſion-Officer, or Commander, but whoſoever ſhews moſt Men, they make their General, and hath the prime Authority to Rule over the others according to their numbers. Neither are their Warlike Stratagems common, for when they intend to Attaque ſome Village by a ſudden ſurpriſal, for they have no Works to ſtorm, oppoſite to the way that they appear upon, and ready to enter the Village; on the other ſide they lie in ambuſh, which when they charge in, giving a ſmart alarm, the People ſtruck with a ſudden fear, in a confuſed manner betake themſelves to their Heels, and flying from, fall juſt into the Mouth of the ſame Enemy, who ſuddenly ſtarting up, are not ſparing, but oftentimes make a general ſlaughter, whilſt the others ranſack and pillage the Houſes. Sometimes in the Night they break into a Houſe or two, which leaving, their buſineſs being done, two of the Party ſtick faſt in their likelieſt way to return, ſo to ſtop the Purſuer, ſharp-pointed Reeds, about half a Yard long, they making their Retreat by another improbable way. Each Conqueror that ſhares for his own part a Head, carries it through his Village upon a Spear, inſulting and ſinging in praiſe and glory of his god, to whom he ſolely aſcribes his Victory; thus proudly vaporing, they are joyfully receiv'd every where, and entertain'd with the beſt Liquor the Town affords.

Every ſixteen Houſes have their own Chappel, to which they carry this their bloody Spoil, which afterwards he boyls till the Fleſh comes from the Bone, then drying it in the Sun, they pour ſtrong Liquor (a Cuſtom which they never omit) upon the bare Scalp: fourteen days they keep Holy, Feaſting and Sacrificing to their gods, who gave them ſo great and glorious a Victory. *Formoſans* have great Churches. Keep great Feaſts when they are Conquerors.

Of theſe Heads, who e're enjoys one, looks upon it as his greateſt Treaſure, prizing them beyond Gold or Silver, or the moſt precious Jewel, and when any ſudden accident of Fire, or the like happen, this they take moſt care of, how to carry it with them, or leave in ſafety.

¶ THis Iſle, as we ſaid before, hath no King, nor ſupreme Governor, but every petty Village is a ſmall Republick, Ruling it ſelf under twelve Magiſtrates, choſen every ſecond year; whoſe chief Qualification is to be fifty years old: theſe when going out, in honor and commemoration that they were once prime Rulers, have all their Hair pick'd off from their Temples, and each ſide of their Heads with Tweaſers; which baldneſs is the well known Badge of their former Authority. But theſe Governors Power hath but ſmall Limits, for in every Exigence all the Villages meet in the Temple there, having no Repreſentatives, every Man ſpeaks to the purpoſe according to his abilities, or as he is biaſſed; which done, the Twelve take into their conſideration, and from the general reſult of their various opinions, give their ſpecial Verdicts, which the People as they like or diſlike, ratifie or refuſe. But they have abſolute Power to ſeize the Clothes of whomſoever wears Apparel in that three Moneths, when by their Laws they are commanded to go naked, and Have no ſupreme Covernor. Strange Counſellors. Their Authority.

Pray to their Idols for Rain, being about that time always a dry Seaſon. This alſo in part they inflict upon the Women that go too gorgéouſly in that Quarter. This their Court of twelve Aldermen ſuffer great hardſhip or Penance, not being allow'd by their Laws to taſte any ſtrong Drink, as *Pietang*, uſe Sugar, or eat any Fat of their Meat, till ſuch time as their Rice is half ripe, believing that onely preſerves the ſprouting Blade from the harraſe of wild Beaſts, as Deers, Swine, and ſuch like.

The Puniſhment of Criminals.

Their chief Practiſe, and ſpecial Vertues, are Theft, Murder, and Adultery, at which they are very dextrous, either by Stratagems, or down-right violence, and he that reckons up the moſt of ſuch dire Actions, appears amongſt them the braveſt Fellow.

Shew great reſpect one to another, and chiefly the Youth to the antient People.

Theſe People, though they have no ſuperiority amongſt them, neither by the honor of Birth, nor their own acquired Riches: yet the Seniors keep the Juniors at a greater diſtance than we in *Europe*; the old Men exacting a greater Reſpect from the younger by far, over whom they exerciſe abſolute Authority, and Arbitrary Power, without any limitation, Youth being no better than a Slave to Age; for whereſoever a young Man ſees one more aged than himſelf (though at a great diſtance) ſtarts ſuddenly out of the way, as if a Prince were coming with all his Train; and if he chance to call and beckon to him, then ſending him of an Errand, he dare not refuſe, though to the fartheſt part of the Iſle; neither dare they once offer to come near, or intrude into any Room where Parents are together; ſo that to be young, is to be a Slave, and when old, a Prince, having no honor of ſuperiority but by their years.

Strange Marriage.

¶ The Males muſt not Marry before their one and twentieth Year, nor wear long Hair till the ſeventeenth. Their ceremonious Rites of Matrimony are onely conſummated thus: The Suiter, who by the advice of his Parents or his own Affection, hath caſt his Eye upon a Miſtreſs, begins his Courtſhip or Gallanting with a Preſent, which his Mother, or a near Relation, carries to her Houſe, therepreſenting in her Servants Name, with all Complements, and manifeſtations of his Affection. Theſe Gifts are commonly eight Skirts or Petticoats, as many Waſtcoats, or Upper-Bodice, four hundred Armlets of pleited Ruſh, a dozen Rings for their Fingers, either Copper, or white poliſh'd Harts-horn, and ſo many Laces of red Dogs Hair, five Linnen Girdles, twelve Dogs hair Coverlets, thirty *Chineſie* Pieces of Cloth, a great Box full of Dogs hair, with which they make a Border, or Love-ſhade, to beautifie their Forehead and Temples, which they call *Ayam Maniang*, and five pair of Hart-skin Stockings. Theſe Preſents are ſent onely by the Wealthieſt; and thoſe that are leſs able according to their abilities. If what they thus preſent is receiv'd, the buſineſs is concluded, and Marriage preſently confirm'd by the Nuptial Bed.

The *Formoſan* Men live not with their Women.

Notwithſtanding the concluding Ceremony, the Husband and Wife dwell not together, but live apart by themſelves; but in the Night he is allow'd in a clandeſtine way to ſteal to his Enjoyments; whether making his approaches, he is neither allow'd Fire nor Candle, but with all ſilence and ſecrecy ſteals into the Bed; neither there muſt he ſpeak to his Bride, but if he want any thing, that he ſignifies by Coughing; upon which, gueſſing what it may be, his Wife adminiſters, and her Houſhold-buſineſs being done, ſhe comes to Bed; a hard Lodging, where indeed they have no Bed, neither Pillow nor Bolſter, but a Buck-skin ſpread upon the Floor; yet others have a Bedſtead ſpread with Ruſhes. Theſe hardſhips, as they ſuppoſe, makes them fitter for the encoun-

ters

ters of *Venus*, and more ſtirs up Loves fervor than warm dalliance in ſofter accommodations: Neither may he linger there, but ere the Dawn viſibly appear, thence he muſt, that ſo his departing with an appetite, he may be the more earneſt for a ſecond fruition: But all this while neither of them are a burthen to one another, but each provide themſelves, and follow their own affairs; and if they meet by chance in the Day, they paſs by like Strangers, the Husband not daring to ſpeak to his Wife without her Licenſe. The Charge of bringing up of the Children is left to her Care, till they are above one and twenty years of age, then their Father receives and keeps, or diſpoſes of them as he thinks fitting.

May not ſpeak to them in the day-time.

¶ But the *Formoſan* Women have a barbarous Cuſtom (void of all Motherly affection, and humane reaſon,) for whoever proves with Child before 37 years of age, when the Fruit of her Womb waxeth ripe and fit for Delivery, they cruelly and in unſpeakable manner deſtroy: for in ſtead of a Midwife that ſhould aſſiſt them in their Labor, or Childbed-throws, they employ a cruel Dame, who laying them in a fit poſture on their beſt and ſofteſt Bed, cruſhes and kneads the tender Infant in the Womb, till it become like a lump of Dough, which departs from them with more extreme torture, than if they were naturally deliver'd.

Horrible Murder of their Infants.

Georgius Canidius, a Miniſter of the Goſpel, reſiding in *Formoſa Anno* 1628 relates, that he knew a *Formoſan* Woman, who was deliver'd of 16 Children in that horrible manner, her firſt abortion being in her ſeventeenth Year; and he being inquiſitive to know why ſhe thus made away what would have been her own dear Iſſue, and to be eſteem'd moſt of all worldly joys by her, received this anſwer from her, That her ſhamefac'dneſs and modeſty forbad her to be a Mother before ſhe was of age of diſcretion, being accounted amongſt them 37 Year.

In what Year the *Formoſan* Men begin to keep Houſe with their Wives.

The Husband (as we ſaid before) in the 40 Year of his age, forſakes his ſolitary abode, and lives with his Wife, ſpending the remainder of their days together in ſmall Huts or Hovels in the Field: but upon the leaſt jangling or falling out, they part; ſo that ſometime they change their old for new Wives once a Moneth. If he can clearly convict her, ſhewing juſt reaſon for this ſeparation, he recovers her Dowery, ſeizing thoſe Gifts which he preſented before Marriage; but failing either in his Arguments or Proofs, the divorced Wife preſerves her own Eſtate. Some Marry two Wives, but they are look'd upon as committing Fornication or Adultery; but of late, Cuſtom, and the common practice, makes the offence not altogether ſo hainous.

Unmatry'd People have their Dwellings apart.

¶ Their Youth and Batchellors have their peculiar Reſidence; for in every Village, as we ſaid before, 16 Houſes have their Chappel, in which they have diſtinct Lodgings, as in a Colledge, where they keep their Batchellors Place, though Marry'd, till ſuch time as they go to live with their Wives.

The *Formoſan* Houſes are artificial.

The *Formoſan* Houſes are the handſomeſt, and exacteſt built of any after the *Indian* manner; for in ſtead of digging deep, they raiſe a Foundation ſix Foot high of firm Clay; the Walls of the Fabrick are rais'd onely with Reeds and Ruſhes, artificially ſtrengthen'd with interweavings, having four Doors opening to the four Winds; but the prime Buildings have eight: The Ornament without, and Furniture within, are Stags Creſted Heads, and wild Boars, *Chineſie* Raiments, and Deer-skins; and alſo *Aſſagays*, or Javelins, Shields,

Their Houſhold-ſtuff.

Swords, Bowes and Arrows, Cattel, Axes, Cans, Pitchers, and Troughs, Veſſels of Barks of Trees, and Earthen Ware. But they pride moſt in the Bones, Sculls, and hairy Scalps of Enemies Conquer'd by their own Hands.

Feaſts. They uſe no private, but publick Feaſts, to which every ſixteen Houſe-Pariſh repair, being kept in their little Temple, or Chappel, where after their Devotion to their gods, they ſpend the reſt of their time in Feaſting, Singing, Dancing, and all manner of Idolatry; and he that appears there in a Dogs-hair Coat, is the braveſt Fellow.

Strange ordering of their Dead. ¶ THe manner of diſpoſing of their Dead, and Funeral Obſequies, are thus: When any dies, the Corps being Laid out, after 24 hours they elevate it upon a convenient Scaffold, or Stage, four Foot high, Matted with Reeds and Ruſhes, near which they make a Fire, that ſo the Corps may by degrees dry: to which Place the Friends of the Deceaſed daily flock together, and that they may keep up ſorrow the better, bring along with them ſtore of Mans-fleſh, and ſeveral ſtrong intoxicating Liquors. But before the ſick Perſon departs, being juſt ready to give up the Ghoſt, thus they begin their inebriating grief: One beats on a Drum made of a hollow Tree, which gives notice of a Perſon deceaſed; at which Summons the Women come from all Parts near, bringing Pots and Veſſels of ſtrong Drink with them, and making themſelves, and the Relations of the Deceaſed, Drunk. They Dance all Night before the Door after this manner: They take a Trough like a Cheſt, but longer and broader, and turning the bottom upwards, the Women get up, and two by two, Back to Back, move their Legs and Arms in a Dancing time and meaſure; which pace, or taboring tread, ſends a kind of a murmuring, or doleful ſound from the hollow Tree; when theſe mounted Couples are weary, they come down, and others ſupply the Place: thus the Maudlin Drunkards Dance nine days together, whilſt the Body lies parching by the Fire, ſending forth a very noyſom ſtench: then having bathed the Corps nine days over, they wrap it up cloſe in a Mat, and lay it higher than before, ſo covering it with a fitted Canopy from all light, there lying three year, till ſuch time as nothing remains but a Skeleton, all elſe being conſum'd to Duſt; then they Interr him in his own Houſe, with all the Ceremony of Feaſts, as if lately departed.

Strange Dancing.

How ſtrangely they order their Sick. ¶ THe ordering of their Sick is no leſs unnatural and prepoſterous, for they uſe them worſe than if the Devil were their Doctor; for in ſtead of Potion or Pill, and the like, they uſe but one Medicine for all Diſeaſes, and that's a dry Halter, eſpecially in the Village *Teopan*, for as ſoon as any Perſon falls ſick, and begins to complain, lying down, and not able to walk about and follow his buſineſs, they preſently prepare a tough Cord in ſtead of Cordial, ſo putting the Nooſe about his Neck, they hoiſt him up to the top of the Houſe with a Pulley kept for that purpoſe, then let him ſuddenly fall with a Jolt, which commonly proves immediate Cure by killing of them; yet ſome mend upon this choking Medicine, either by the ſtrength of Nature, or their ſpirits irritated by the fright.

The Religion of the *Formoſans*. ¶ THe *Formoſans* neither Write nor Read, uſing no Books, Letters, nor Characters: but yet that Law and Religion which they have amongſt them, they obſerve without alteration, delivering it by Tradition from

from Generation to Generation; for certain young Men are appointed to be inſtructed from the elder; and faithful Memories are their onely Regiſters and Records. Firſt they believe the Univerſe, Heaven and Earth, to have been without beginning, and ſhall be without end; next the immortality of the Soul; for which reaſon they build a little Place, in which they put a Tub of Water with a Diſh in it, before the Door of the Deceaſed, ſuppoſing the Spirit thereof comes daily thither to bathe or cleanſe. The next Article of their Faith is, that there are ſeveral Puniſhments after this life, according to the equality of their Crimes, and Rewards of eternal happineſs for thoſe that have, when living, merited by doing well: therefore they dig broad and deep Trenches, filling them with Mud and Slime; over which they make a floating Bridge of bundled up Ruſhes, which leads to the moſt delightfulleſt and luxurious Vales in the Countrey: over theſe, as they affirm, the Souls of the Deceaſed muſt paſs, which the Wicked endeavoring to croſs, the unſtable Truſs, or rowling Bridge, tumbles them over into their Stygian Lake: but the Juſt and Godly walking in ſafety over, enjoy there all pleaſure in an everlaſting Elyſium.

What they account ſins.

Thoſe ſins which they account moſt hainous, are but frivolous toys, built upon Superſtition and ſleight Obſervation, as not to go naked (as we ſaid before, at their ſet and appointed times; to wear Clothes or any thing of Silk; Women to bear Children before their 37th Year; to fetch and eat Oyſters not in due ſeaſon; and to venture to undertake any buſineſs, though of little or no conſequence, before they have obſerved good Auguries from the Notes or Language of the Birds: All theſe are Capital, and as they hold forth, unpardonable Offences; but Murder, Theft, Lying, and Forſwearing, theſe have their Qualifications, for ſome may commit them, and ſome may not, without any ſcruple; but in general they are look'd upon no more than peccadillo's, and venial Offences.

When they take an Oath, they ratifie it by breaking a Straw. To be a publick and common Drunkard, and to be an Adulterer and debaucher of young Women, if carry'd privately, is no harm.

Though they believe the immortality of the Soul, yet they utterly deny the reſurrection of the Body.

Their chiefeſt Idols.

Amongſt their ſeveral gods which they worſhip, the chiefeſt are *Tamagiſanbach*, who Governs and Inhabits the South, his Celeſtial Spouſe; *Taxankpada Agodales*, commands the Eaſt, where when it happens to Thunder, they believe that ſhe exerciſes her Tongue, the Females beſt Arms, ſcolding ſo loud at her Husband in the South, becauſe he neglects his Office, not ſending Rain when the Earth needs; who being netled with his Wives bitter and ſharp expreſſion, not enduring to hear her any longer, opens his Mouth, ſending, and diſperſing with his Breath abundance of Water.

Another Deity which they worſhip out of fear, becauſe *Tamagiſanbach*, as they ſay, creates Men with comely Viſage, and well proportion'd Bodies; this being an angry and ill natur'd Power, delighting in miſchief, makes it his whole buſineſs to ſpoil and miſhape what *Tamagiſanbach* hath made fair and handſom, diſfiguring their Faces with Pox and Blaſting, bunching their Backs, withering and crooking their Limbs, and the like, then deriding at their lameneſs and deformity: ſo this *Sariaſing* they hold in great veneration, that he would be pleaſed to ſpare them, and do them no harm.

Their gods of War.

When they take up Arms, and proclaim Hoſtility, they offer Sacrifices to *Talafula* and *Tapaliape*, their two gods of War.

Women perform Divine Services.

¶ THeir Prieſts, or rather Prieſteſſes, which they call *Inibs*, are Women, the whole Function of Divine Service, or Worſhip, belonging to them; for they not onely Pray to their gods, and Preach, but alſo Sacrifice: their chiefeſt Offerings are Stags and Boars-heads, preſented in a Charger upon boyl'd Rice, *Pynang*, and other ſtrong Drinks, as a Condiment: this perform'd, two of the Female Order ſtand up before the Congregation, and make a Sermon; in which they ſet forth the praiſe and honor of their gods, going on with that vehemency of expreſſions, and loud declamations, that at laſt their Hair ſtands upright, and their Eyes rowling, ſeem ready to ſtart out of their Heads; then near the concluſion of theſe their dire Exhortations, they fall down in a Trance, and oftentimes lie ſo for a whole hour, whilſt the People gathering near them, tear their Throats, and cleave the Air with hideous ſhreeks and cries: when coming to themſelves in a cold and faint Sweat, their Limbs trembling, their Teeth chattering, ſtrangely diſcompos'd, they tell the People, that in their Trance the gods appear'd to them, unfolding myſterious things for their good, not yet to be expreſs'd; beſides two others of theſe Women mount the Battlements of the Temple, and ſtanding at the gable ends, they make freſh, loud, and long Supplications to their gods: At laſt they ſtrip themſelves, and thus denuded, crying more earneſtly to their gods, and firſt ſhaking, then taboring, or clapping with their Hands, raging as in a phanatick diſtraction. All the Women, following their impudent example, throw off with their Weeds all ſhame at once, and ſo Tope and Debouſh, till they diſgorge this their too plentiful exceſs.

Strange actions.

Drunkeneſs a Vertue

Beſides this their publick Worſhip in the Temple, they Offer in the open Streets, and exerciſe private and domeſtick Devotions, performing Family-Duties daily in their own Houſes, to which thoſe that pleaſe may repair, and joyn with them in this their Idol-Service.

The Office of the *Inibs*.

With theſe *Inibs* alſo they conſult concerning fair or foul Weather, when they have any buſineſs abroad, alſo of future Events, which they ſeem to foretell, and if bad, adviſe how to prevent, or at leaſt to mitigate: They alſo profeſs Exorciſm, and to drive away evil Spirits, to charm and confine the Devil, and all ſuch deceitful Tempters; which they perform in a Rant, with loud hectoring acclamations, drawing a *Japan* Faulchion, with which they Fence, Strike, and Thruſt, flouriſhing it in the Air, making them believe, that thus they Fight the Fiend, and ſlice Satan out in Sippets, forcing him, thus being mangled and cut almoſt into Atoms, to dive for his better ſafety into the Sea.

Formoſans become *Chriſtians*.

Yet theſe ſo ſalvage People, and blind with an over-grown ignorance, have lately (ſince the *Hollanders Eaſt-India* Company ſettled here, and built a Fort for their Defence and conveniency of Trade,) without any great difficulty embraced the Doctrine of the *Chriſtian* Faith, which was the eaſier introduced, the Inhabitants being their own Governors, and under no ſupreme Authority, who exerciſing a tyrannical Power, would, as other Perſecutors, force them back from Gods true, to their falſe Idol-Worſhip, as at that time moſt part of *India* was, being either under *Heathen* or *Mahumetan* Governors, who with great fury obſtructed the Goſpel, which elſe might have flouriſh'd through the Oriental World: Beſides, the *Formoſans* kept no Books, wherein the bounds of Religion were fix'd, and a ſetled maintain'd Doctrine, which ſtill caus'd

Why they are eaſier Converted than other *Indians*.

great

caus'd great variance and hot Diſputes amongſt themſelves; the whole Conduct of their Divine Laws being left to a few frantick and ignorant Women, who know nothing but by Tradition. This made it the more eaſie to reduce them from their *Paganiſm* and *Idolatry*; and finding little in their frenzied *Inibs*, that might perſwade them to perſiſt in their former Superſtitions, many of them, with ſmall difficulty, became good *Chriſtians*.

¶ HEre the *Netherlanders* drive a great Trade with the *Chineſe* Junks, which come from the River *Chincheo*, and the City *Aymoy*. The Merchandiſes which they deal for and Barter, are Tranſported from thence to *Japan*, *India*, and *Holland*. When the Veſſels make a ſlow Return from *Aymoy*, lapſing the uſual time when they ſhould freight themſelves with their Goods for *Japan*, or *Batavia*, then the *Hollanders* Sail thither; where for ten *Tails*, every *Tail* being a *French* Crown, they buy a *Picol* of Silk, weighing a hundred and twenty pound.

Trade of the *Netherlanders* in *Formoſa*.

¶ THis Iſland is of great Conſequence to the *Hollanders*, becauſe by this means they obſtruct the *Spaniſh* Trade both with *China* and *Japan*; which Inconvenience the *Caſtilian* well obſerving, to prevent, *Anno* 1626. going aſhore on the North Point of *Formoſa*, caſt up a Fort with all ſpeed, calling it *Kelang*. Yet though thus ſetled, they reſted not, but Rigg'd a great Fleet, hoping to drive the *Hollanders* from *Tyovan*: But foul Weather fruſtrated their Deſign. After that, the *Portugueſe* undertook the like in *Macaw*; but had the ſame ill Succeſs. This was alſo no ſmall Obſtacle to the *Japanners*, who drove a very profitable Trade in *Formoſa*, before the *Hollanders* built their Fort *Zelandia* there; for after being much obſtructed by this means, and though they complain'd at home, could get no Redreſs: So whilſt the Buſineſs was agitated on all ſides, the *Hollanders* loſing no time, but making advantage of the Opportunity, took *Kelang*, and made themſelves Maſters of the whole Iſle.

Why *Formoſa* is of ſuch great concern.

The *Caſtilians* ſet upon the *Netherlanders* in *Formoſa*.

Japanners complain of the *Netherlanders*.

¶ BUt whilſt they thus ſetled themſelves there, the State of *China* was turn'd topſie-turvey; and that long and well ſetled Government, fix'd and confirm'd with all the Ligatures of Strength and Cementing Policy, was utterly ſubverted, and quite overthrown, by a horrid and grand Rebellion. This Combuſtion firſt brake out in the Provicne or Kingdom of *Suchuen*; and though but ſmall at firſt, yet afterwards the whole Empire was involv'd in the like Flames, and Publick Calamity; which thus happen'd:

The *Chineſe* War is the occaſion of the loſs of *Formoſa*.

This Countrey hath a Tract of barren and inacceſſible Mountains, which formerly were ſculking Receptacles for a few guilty Perſons that had committed Theft and Murder, and other ſuch hainous Offences; after it became the *Aſylum* or Sanctuary for all ſorts of petty Criminals, ſuch as Cheaters and Bankrupts, who ſuppos'd the open Air better than a cloſe Priſon; then Hectoring Debouchers made there their Summer-Progreſs; next, all ſorts of Vagabonds, fearing the Whip, flock'd thither; and at laſt, thoſe that were pinch'd with Poverty, and not inamour'd with Labor, betook themſelves alſo to this kind of idle Life; So growing numerous, they began to draw down in Bodies, Attaquing whole Villages, and carrying away the Booty to their Dens and obſcure Receſſes in the Mountains. Thus fleſh'd and encourag'd, deſerting the Hills, and their former Aboads, they pitch their Camps in open Plains,

Robbers in *China*.

and

and ſpoiling where-ever they came, ſoon over-run that whole Province, and left nothing to Conquer but the Metropolis *Chinghi*; not queſtioning (ſuch was their audacious Reſolution) to make themſelves Maſters of that Rich and Populous City: Which they had done, and without any great difficulty, but that a Woman, a *Virago*, inſpir'd with more than a Maſculine Spirit, by her Courage, Care, and Conduct, ſo baffl'd them in all their Endeavors, giving them Repulſe upon Repulſe, that at laſt, with Loſs and Diſhonor, they were forc'd to quit their Enterpriſe, which had wholly diſſipated their whole Army; when two Commanders of the Imperial Forces, then drawing thither from *Queichew*, utterly to quell this horrid Inſurrection, fell at variance betwixt themſelves; and the Difference grew ſo high, that one of them to be reveng'd of the other, quitted his Loyalty, and carry'd over his whole Brigade to the deſpairing Rebels; who thus reinforc'd, joyning together, ſet on the Emperors remaining Party; in which Battel, ſatisfying his Revenge, he not onely ſlew the General his Antagoniſt, but they beat the Vice-Roy of *Tutang*, and routed his whole Army: But yet ſoon after, he beſtirring himſelf, recruited ſo his Forces, that though he could not utterly diſſipate them, he brought them to Conditions, and to pay him double the Damage of what ever they had gain'd in that Predatory War.

But the Rebels, when thus languiſhing, having nothing left but the Mountains which firſt foſter'd them, retreated thither; when about that time, all things in a manner ſetled, ſeveral of the Northern Provinces of *China* were infeſted with the deſtroying Plague of Locuſts, which covering the whole Countrey, devour'd what ever was fit for Humane Suſtenance, bringing an extreme Famine: which the Rich were able to bear out; but the Poor were ſo driven to the worſt of Exigencies, Starving, that they every where, ſtirr'd up by the Example of thoſe of *Suchuen*, fell to pilfering and ſtealing; and gathering at laſt into Parties, to Robbery and Murder; ſetting, in like manner, upon whole Towns and Villages: And ſoon after, they form'd eight ſeveral Armies, ſelecting thoſe they thought moſt likely, and fitteſt for Valour and Conduct, to be their Commanders; who growing skilful, (practiſing dayly Martial Diſcipline), ſuddenly brought theſe great Bodies in good Order and Array.

Great Famine.

It makes Robbers.

With theſe marching, as they had well-deſign'd, ſeveral ways, they made themſelves Maſters of whole Kingdoms and Provinces, none being able to withſtand ſuch an univerſal Inundation of Arms: And thus making the whole Riches of the ſeveral Countreys which they enter'd, their Spoil, they gather'd up an inexpreſſible Maſs of Treaſure; by which enabled, as they then thought, to wage War with the whole World, having in their hopes already devour'd the vaſt Empire of *China*; all which perhaps might have been done, had they unanimouſly joyn'd to carry on the Work together; when their eight Generals, every one of them ſtirr'd up by Ambition, began to contrive how he might be Lord and Maſter of all, and either deſtroy, or make the reſt his Inferiors. Upon theſe Terms they all ſtood, claſhing one at another in their Conſultations and Councils; and at laſt, the Difference increaſing, they divided into Factions, and began a Civil War amongſt themſelves, which was carried on with ſo much eagerneſs and blood-ſhed, that eight Generals were reduc'd to two onely, *Lycunghus*, and *Changienchunghus*.

The Robbers in *China* fall at variance amongſt themſelves.

And theſe alſo not eaſily ſuffering any Equal, but both ambitious to be abſolute and ſole Commanders, not onely of what the remaining Corrival enjoy'd, but alſo of thoſe Forces which had loſt their Leaders in their late Diſ-

ſen-

ſions,

ſentions, clandeſtinely plotted each others Deſtruction; which failing, they came to a better underſtanding of their preſent Condition, from the ſad Example of their ſix ſlain Competitors: So coming to Articles of Agreement, That *Licunghus* ſhould march into, and have for his part the Spoil of the two next Southern Provinces, *Xenſi*, and *Honan*; and the other General, *Changibenchungus*, was contented to Plunder the two Northern Territories, *Suchuen*, and *Huquang*; whereupon both ſeeming well ſatisfied, dividing their Armies, they parted; *Licungzus* for *Xenſi*, all which Territory he ſoon Pillag'd and Conquer'd; and making his way by force of Arms, broke into the pleaſant Countrey of *Honan*, where lying down before *Caifung*, meeting a rougher Entertainment than he expected, their Cannon always thundering from the Walls, though he made furious Aſſaults, yet he was twice repuls'd, with the Loſs of many Men: So finding that Storming would prove in vain, he reſolv'd by Starving to force them to a Surrender; to which purpoſe, he block'd up all the Avenues with a cloſe Leaguer, which brought the Beſieg'd to that extreme Neceſſity and Want, that their Miſeries might have been compar'd with the Calamities of any City ſuffering in that kind: Yet ſtill with an undaunted Courage they held out, expecting to be reliev'd by *Zung-chinus* the Emperor himſelf, who accordingly came with his Army near *Caifung*. This City ſtands in a Valley, on the South-ſide of the River *Huang*, about three Miles diſtant; whoſe Waters uſing to ſwell very high, after great Rains falling in the Mountains, they kept off from damaging the City, with a Wall, built where the Banks were loweſt. This Water-fence the Emperor broke down, deſigning to deſtroy the Enemy in his Camp, lying near the City; in which he fail'd not: for ſuch was the violence of the ſudden Inundation, that *Licungzus* being ſurpriz'd, with the loſs of many Men, was forc'd to raiſe his Siege.

Deſtruction of the City *Caifung*.

But this comfortable Relief, and the Joy of their Delivery from ſo powerful an Enemy, was but of a ſhort continuance, a greater Miſery ſoon overtaking them, and indeed their utter Deſtruction; for the Waters that were friendly at firſt, ſwelling to ſuch a height, became their deadly Enemies, ſcaling their Walls, beating down ſtately Temples and Houſes, and at laſt (in a general Deluge) ſwallowing the whole City; where periſh'd no leſs than 300000 Souls.

The Robber *Licungzus* is Conqueror.

But the Rebel *Licungzus* upon this Accident rallying up his ſcatter'd Forces that had eſcap'd the Flood, March'd on, carrying all before him whereſoever he went, bringing at laſt the Emperor to that ſtraight of Neceſſity, that utterly deſpairing, he hang'd himſelf in his own Palace at *Peking*. The Emperor had three Sons; the Eldeſt eſcap'd, yet was never heard of; but the other two the Inſulting Conqueror Beheaded.

Now being Abſolute, and Reigning as Emperor in *Zung-chinus* ſtead, looking about, ſaw nothing that could hinder him to ſettle the Empire upon himſelf and his Poſterity, but *Uſanguejus*, who with a Standing Army guarded the Walls and Borders, keeping out the Incurſive *Tartar*: whereupon he ſent, commanding him to take the Oath of Allegiance. But he, either ſcorning to be under a Rebels Subjection, or conceiving that it would be more for his Safety and Advantage to truſt a Foreign Prince, that would undoubtedly hearken to ſuch Propoſals; and he alſo having the Opportunity, by guarding the Paſſages, mov'd the whole Buſineſs to the Emperor of *Tartary*; who gladly watching all Occaſions, accepted of it, and ſuddenly March'd in with Eighty thouſand Men, to try his Fortune againſt *Licungzus*, who ſurpriz'd with the

Uſanguejus fetches in the *Tartars* againſt *Licungzus*.

News of this ſudden Expedition of the *Tartars*, and not able to form ſo great an Army as might withſtand him, the Enemy being near at hand, he remov'd his Court farther into the Countrey, to *Sigan*, making that his Imperial City; and with him convey'd from thence the vaſt Treaſure which former Emperors had been gathering Two hundred and eighty Years. Eight days were ſpent in carrying away the Wealth through the four Gates of the City, upon Cammels, Horſes, and other Beaſts of Burthen, which from Sun to Sun went laden with Silver and Gold, and all manner of coſtly Gems, and Jewels of invaluable Worth: But in the way, this Prize of prodigious Eſtimation the *Tartar* ſeiz'd on. Thus gaining both Wealth and Reputation, he ſoon became Maſter of *Peking*, and preſently after defeated *Lycunghus*, with his whole Army, inſomuch that he was never heard of more. Then he Rewarded *Uſanguejus*, who in the great Diſtraction of the Nation (both Parties ſetting up ſeveral of the Ancient Blood-Royal, depoſing and killing one another) ſtuck to the *Tartar*, proving ſo faithful to his Truſt, that he made him King of *Xenſi*; and ſoon after, his Son *Xunchi*, being a Child, was choſen Emperor.

Vaſt Treaſures of the *Chineſe* Emperor.

Tartars become Maſters of *China*.

Lycunghus is ſlain.

¶ But whilſt *China* was thus ſhatter'd and harras'd by Land, aroſe a great Pyrate at Sea, call'd *Chinchilung* (by Strangers and Foreign Traffickers known by the Name of *Iquon*) who ſerv'd firſt under the *Portugueſe* at *Macaw*, and afterwards the *Hollanders* in *Formoſa*: Now ſetting up for himſelf, got a Crew of looſe, debauch'd *Chineſes*, which daily increaſing, with their Forces grew not onely Conſiderable, but ſo Great, that he made himſelf Admiral of the Sea, ingroſſing the whole *Indian* Trade to himſelf; holding Correſpondence, and driving Commerce with the *Spaniards* at the *Philippines*; with the *Hollanders*, in *Formoſa* and *Batavia*; and with the *Portugueſe*, at *Macaw* and *Japan*. Through his Hands alſo was all the *Chineſe* Merchandiſe Tranſported abroad, and Foreign Commodities Imported thither; by which he got ſuch a Maſs of Treaſure, (Commanding at leaſt Three thouſand Veſſels) which rais'd his Ambition ſo high, that he thought of no leſs than to be Sole Commander at Land, as well as at Sea. But the *Tartar*, not a little troubled at ſuch his Greatneſs and Power, nor being able to redreſs himſelf at Sea, having no Fleet of his own; ſince Strength would not prevail, us'd Policy, promiſing him, if he would come in, and be as a Friend, to make him King of two Kingdoms, *viz. Fokien*, and *Quantung*. Thus allur'd by the Golden Bait of a Crown, little ſuſpecting that under ſuch fair Proffers lay worſe Deſigns, he accepted the Overture, and brought his Fleet into the Haven, before the City *Focheu*; where going to Treat further concerning the Emperors Gracious Offer, the King of *Fokien* poyſon'd him at a Banquet; which his Son and Brothers hearing, ſuddenly made their eſcape to Sea, revenging their Brothers Death on all whoever happen'd in their way; and whilſt their Fury was thus high, they fell upon *Formoſa*.

Pyracy at Sea by *Iquon*.

Iquon's ſtrange Riſe.

His death.

Coxenga, formerly a Clothier of *Putman*, afterwards Governor of *Tyoan*, had now the Command of the Fleet; and having a private grudge at the *Hollanders*, becauſe they would not aſſiſt him againſt the *Tartars*, went with ſix hundred Junks, whereof ſome carried forty Guns, well Mann'd, and provided with all Neceſſaries, from *China* to *Formoſa*, where he Landed ſeveral thouſands of his Men, who made ſo great a Havock and Slaughter amongſt the Inhabitants, that neither ſparing Young nor Old, they put them all to the Sword. The Women they ſtripp'd ſtark naked, driving them through their

Coxenga lands in *Formoſa*

His Cruelty there.

Army,

Army, and Raviſhing them. Such as they thought not handſom, they more disfigur'd; putting out their Eyes, cutting off their Noſes, and driving them in that lamentable condition to the Fort *Zelandia*. Others they hew'd in pieces; to which miſerable end came alſo three *Dutch* Miniſters, *Anthonius Hambrock*, *Arnoldus Vinſenus*, and *Peter Mus*. Theſe and the like Cruelties they us'd, and others ſuch as were never heard of by any. The firſt Aſſault they made, was upon the Fort *Kelang*; which being too weak to reſiſt againſt ſo powerful an Enemy, the Beſieg'd were forc'd to a Surrender. The *Chineſes* being encourag'd by this their good Succeſs, march'd next to *Zelandia*, which was Fortified with three double Walls, ſtanding upon an *Iſthmus* between *Formoſa* and the Iſland *Baxambaya*.

Cloſe by, and under the Command of the Fort, the *Netherlanders* had ſetled their Reſidences. This Plot the *Chineſes* long before had in Deſign; which to effect the better, they brought their Junks into the Haven of *Tyoan*, a place of Free-Trade for the *Chineſes*, many of them reſiding there, who againſt their coming, had furniſh'd themſelves privately with ſtore of Arms, and cover'd their Houſes with Cow-hides, and had all things in ſuch a readineſs, that upon a Moments warning, they caſt up Breaſt-works againſt the Fort *Zelandia*; whereupon *Hans Jurricaen*, a Serjeant at Arms, and ſome of the Beſieg'd, went to *Coxengo*, to underſtand and take a view of the Enemies Forces. Before the Fort ſtood a Bulwark, juſt behind the place of Execution, againſt which the *Chineſes* caſt up a Platform, which did much hurt to the Fort *Zelandia*; and alſo took the Bulwark before the Caſtle; in which a hundred *Chineſes* were blown up into the Air: for the *Hollanders*, upon their departure from the ſame, left lighted Matches in their Store-Chamber, where the Powder lay, which took Fire juſt at that inſtant when the *Chineſes* enter'd. But this Loſs of theirs, coſt the *Hollanders* dear: For though ſoon after there arriv'd five Ships from *Batavia*, to the Relief of *Zelandia*, againſt the *Chineſes*; yet they had ſuch ill ſucceſs in their firſt Attempt, that going aſhore on *Baxombaya*, to Storm a Fort which the *Chineſes* had newly caſt up, they were ſo roughly entertain'd, that they were forc'd to Retreat, with the Loſs of Three hundred and eighty Men.

The Chineſes had a Deſign a long time againſt Formoſa.

Hollanders are beaten by the Chineſes.

Upon this their ſo great Defeat, *Coxengo* ſent in a *Dutch* Miniſter, one of his Priſoners, to *Frederick Cojet*, who Commanded *Zelandia*, adviſing him with all ſpeed to deliver up the Town and Caſtle; which if he refus'd, and obſtinately ſtood out, he would without Mercy put all his Priſoners immediately to the Sword; But the Governor would not ſo deliver up All, and ſuch a Charge as he was intruſted with; and ſo ſlighting his Threats, ſent his Refuſal: Upon which, *Coxengo* finiſh'd the bloody Maſſacre which he had begun, putting all the Remainder of the Priſoners to the Sword. Yet *Cojet* (though much troubled at the loſs of ſo many of his Countrey-men) ſtoutly defended the Fort againſt all their Forces; till his Men wearied with continual Duty, being daily Storm'd and Aſſaulted on all ſides, tir'd and out of heart, he not being able to hold out longer, Surrender'd. The Articles were theſe: *That the Beſieg'd might in ſafety go aboard their Ships: That whatever Priſoners were taken ſince the Maſſacre on both ſides, ſhould be exchang'd; and the Fort* Zelandia, *with all the Treaſure, Ammunition, and whatever elſe belong'd to it, to be deliver'd.* Where *Coxenga* found ten Tun of Gold, forty Pieces of Ordnance, and other things of great Value. So accordingly they went aboard their five Ships, and Sail'd back, having ſuſtain'd all theſe great Loſſes, to *Batavia*; where *Cojet* was call'd

Cojet delivers up Zelandia to the Chineſes.

in queſtion concerning his delivering up of the Fort *Zelandia*, the State there being much troubled with the Damage that might follow, by the loſs of ſuch a conſiderable Place, from whence their Trade to *Japan* might be utterly obſtructed by the *Chineſe* Junks. Mean while the *Tartar*, the new Emperor of *China*, ſent Ambaſſadors to the *Hollanders* at *Batavia*, offering to aſſiſt them, and help to revenge their Cauſe, by driving the *Chineſe* Pyrates out of *Formoſa*.

The *Japan* Trade was moleſted thereby.

¶ IN the *Interim*, the Ambaſſadors for *Japan*, being upon their intended Voyage, came at laſt to the Iſland *St. Clara*, before the Southern Point of *Cikako*, which is a Rocky and High Land; from whence Steering North and by Weſt, they were incounter'd the ſecond Night with a great Storm; which overcoming, though with great difficulty, they deſcry'd on the ſeventeenth of *September*, the Fore-land of *Nangeſaque*; of which nevertheleſs being doubtful, they yet continu'd on their Courſe, and about Noon, Weathering the Point, they got to the Northward. The Land lying low, and they Strangers to the Coaſt, they were much troubled; and the Pilots ſeeing more Iſlands opening near the Mouth of the Bay of *Nangeſaque*, growing more diffident, ſtood again to the *Offin*, where they diſcover'd two *Japan*-Veſſels, Steering Southward; and making towards them, they were forc'd (being over-power'd by the Gale, then growing freſher and freſher) to leave their Deſign of Intelligence: But ſoon after they deſcry'd another *Japan*-Veſſel, to which drawing near, and Hailing, not underſtanding one another, they loſt that Labor alſo.

The *Netherland*-Fleet proceed on in their Voyage to *Japan*.

When early on the eighteenth day, the Point of *Nangeſaque* appear'd North-North-Eaſt, about five Leagues and a half diſtant; and the Iſland *Goto*, North-North-Weſt: By which Poſition of the Courſe, they knew they were in the right Channel, which would lead them ſafely to the Harbor; and by Night they reach'd the Point or Promontory of *Nomoo*, which extends it ſelf South-Weſt along to the Bay of *Arima*. Thus they wrought themſelves up within four Leagues of *Nomoo*, lying North and by Eaſt, in thirty Degrees Northern-Latitude, from thence plying Eaſterly onely with their Fore-Sail.

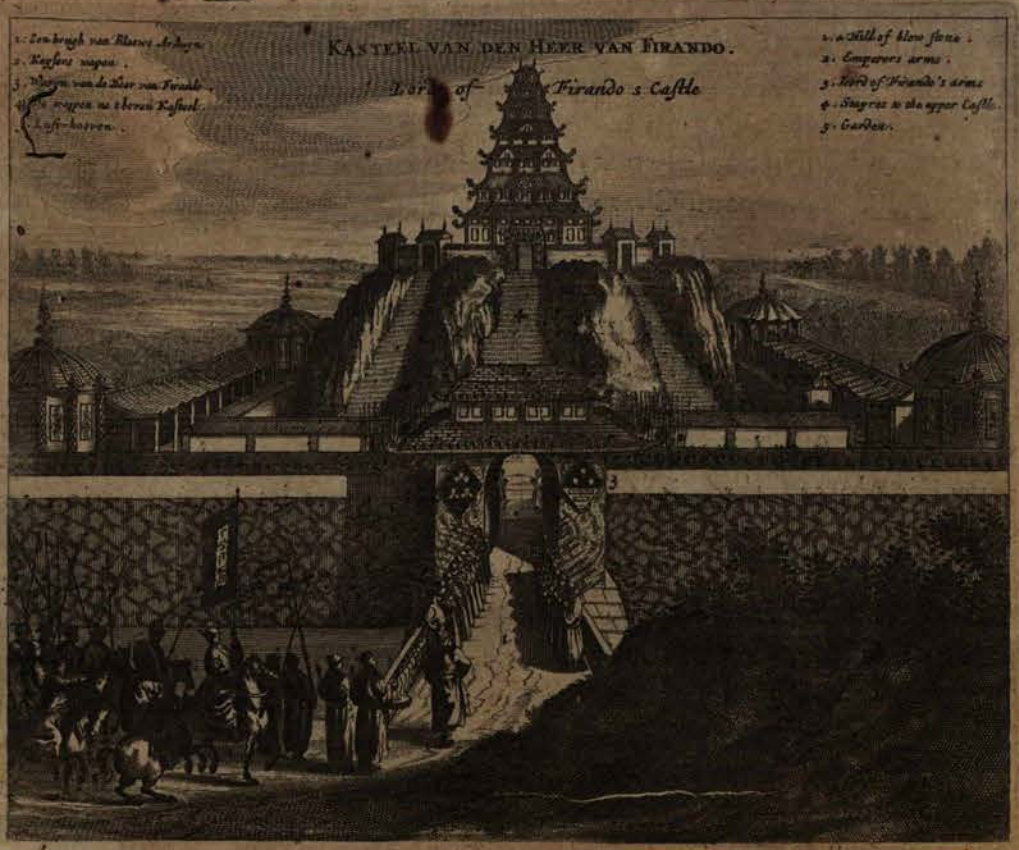
Come into the Bay of *Nangeſaque*.

The next Morning they enter'd, with all their Sails a-trip, running up merrily to the Northern Shore, into the Boſom of the Bay of *Nangeſaque*; behind the Summit of whoſe oppoſite Coaſt riſes a Rock reſembling a Steeple; beyond which, ſeven Leagues to the Southward, ſtands *Nangeſaque*; paſſing which, Sailing on to their Harbor, they incounter'd many Iſles, and ſome Rocks; which all opening, ſeem'd courteouſly to entertain and give them a Paſſage: So by Noon they Rode before *Nangeſaque*, having ſix Fathom and a half Water, and a Clayie Ground; where they found ſix more of their Friends, *Dutch* Veſſels.

Friſius his Entry into *Nangeſaque*.

¶ AT this time *Derick Sneck* was Conſul there for their *Eaſt-India* Company; where alſo was *Philip Shillemans*, Governor of *Tonking*, who as ſoon as the Fleet arriv'd, went aboard, to wait upon, and conduct with all Ceremony of State *Andreus Friſius*, being appointed by the Council at *Batavia*, to ſucceed in the Place of the deceas'd Ambaſſador *Bloccovius*. With the like Formality and Honorable Reſpect, the Embalm'd Corps of *Bloccovius* was brought aſhore and interr'd, to the Wonder and Admiration of the Natives.

¶ The



¶ THe first of *October*, *Derick Sneck* went from *Nangesaque* to *Batavia*, whose Place *Antonius Brekhurst* supply'd, who was also added as Colleague to *Andreus Frisius*, in his Address as Ambassador to *Quaeme*, then Emperor of *Japan*, (Residing in his great City of *Jedo*) concerning the Free-Trade and Commerce between the *Hollanders* and his Subjects. According to the great Consequence of this Embassy, an answerable Train and Equipage was prepar'd; but being not well setled, since their coming from *Firando* to *Nangesaque*, their Store-houses were as yet out of order; so that there was a confusion in the carrying on of their Procedure: And though *Nangesaque* is a more Rich and Populous City, and more resorted to than *Firando*, yet that Island had better Conveniencies, and fitter for the *Hollander* to Trade upon.

Dirick Sneck Sails to *Batavia*.

¶ THis Countrey produces nothing worthy, nor any thing to show, but the Castle in which *Firandano*, Brother to the Lord of the Island, inhabits. The Castle stands amidst a pleasant Mead, to which they pass over a Bridge of blue Slate, which leads unto the Base Court, guarded on each side with a File of Musquetiers. The Gate is cover'd with a double Penthouse, one a good distance beneath the other: The opposite Jaumes are adorn'd with the Emperors Arms, and those of their Noble Family. The Castle standing upon a Hill, shews it self in Prospect at a great distance, because its Tower or Spire being seven Stories, tapering in a Pyramidical Form, appears afar off. Upon each side of the Castle open eight Doors, by which, on Steps cut out of the hard Rock, climbing the steep Ascent, they enter through several Doors to the Palace. Below are four Arbours of Pleasure, or Banquetting-houses, standing on square Pillars, built round with Galleries, and a *Cupiloe* on the top. This is all that *Firando* boasts.

Description of the Castle *Firando*.

But

But they were much troubled, whileſt they were preparing to go upon this Embaſſy, being inform'd, that never any had Audience from his Imperial Majeſty, if they did not open their way with rich and coſtly Preſents beforehand.

It ſeems not here amiſs to ſay ſomething concerning the Deſcription of the Countrey, Cuſtoms, and Character of the People; from a good Author, *Johannes Petrus Maffeus*.

Jon Peter, Maffeus, Hiſtoriar. lib. 12.

Deſcription of *Japan*.

¶ THe Countrey, commonly call'd *Japan*, ſays he, is not one, but three Iſlands, whoſe Skirts or Margents are ſprinkled round with many leſſer.

The greateſt and wealthieſt ſtands divided into three and fifty Provinces, or petty Kingdoms, the chief City call'd *Meaco*, gives its denomination to that Iſle.

The ſecond Iſland call'd *Ximus*, divides it ſelf into nine Principalities, whoſe moſt eminent Cities are *Voſuquim*, and *Funaium*.

Diviſion. The third Diviſion or Iſle is *Xicocum*, and hath onely four Vice-gerents, and famous for the City *Toſa*; ſo that the three Iſles of *Japan* number 66 Kingdoms, all ſubordinate under one Emperor.

Bigneſs. The whole Countrey extends in length almoſt 200 Leagues; the breadth not anſwerable to the length, for the broadeſt part not being above thirty Leagues, and the ſmalleſt but ten; its circumference is not yet well known: and lying in a manner North and South, extends it ſelf from thirty two, to

Borders. eight and thirty degrees of Northern Latitude: The Eaſt looks towards *Nova Hiſpania*, but at 150 Leagues diſtance: The North Buts upon *Scythia* or *Tartary*, and other unknown Countreys: The Weſt views *China*, but far off, for from *Liampo*, a City ſtanding on the moſt Eaſtern Point of *China* to *Goto*, being the moſt Weſtern Iſland of *Japan*, where firſt the Ships arrive, makes ſixty Leagues, and from *Amaccen*, on the moſt Weſtern Harbor of the Eaſt-ſide of *China*, to the forementiond Iſle, is 290 Leagues. The South lies border'd with the wide waſhing Ocean, at great diſtance, unknown Territories, whence, they ſay, a ſtrange People were drove by foul weather on the Coaſt of *Japan*, which ſetling there, never return'd.

The Soil. ¶ THis Climate, for the moſt part, is Snowy and cold, and the Soil not very fruitful; Rice, which is their general Food, and grows moſt plentiful there; they Reap in *September* their Harveſt, for other ſorts of Grain in many places is in *May*, which they Bake not to make Bread of as in *Europe*, but eat it ſoft, being boyl'd to a Pap, or Gruel: They have ſeveral warm Springs or Baths, which cure (as they ſay) many Diſtempers.

Strange Mountains in *Japan*. ¶ THe Countrey appears more Hilly than Plain, amongſt which are two wonderfull Mountains, one of which Vomiting continual Flames, with terrible ſmoke and fragors, a horrid Figure; fancy'd by ſome to reſemble the Devil, appears ſtanding amidſt a Circle of Fire, on the very top. The other call'd *Figenoiama*, reaches (as ſome report) ſeveral Miles, Perpendicular above the Clouds, and middle Region of the Air.

¶ This

¶ THis Countrey abounds in Mines, from whence the Inhabitants gather their greateſt Riches; whoſe ſpecial care invites foreign Merchants to Trade and Barter with them. Mines.

¶ THeir Trees or Plants which they ſet, either for uſe or pleaſure, reſemble ours, unleſs their Palms, which are of a tender and ſtrange quality, contrary to all Plants whatſoever, for they endure no manner of moiſture, for if the leaſt wet touch the Roots, they fade and wither immediately, being deſtructive to them as Poyſon; which to ſave and cure, they dig up, and dry the taken up Roots in the Sun, then ſet it in a new Hole fill'd with dry Sand, where being ſo Tranſplanted, it ſoon recovers, and reflouriſheth in full verdure; thoſe Boughs or Branches that are cut or torn off with Winds, or any other accident, they Nail on, which grows to the Body as well as if Graffed, or Inoculated. Trees. A wonderfull Tree in *Japan*.

Several places abound with Cedar, ſome of them ſo tall and large, that the Carpenters uſe their Limbs or Branches for main Timber, in their ſtatelieſt Buildings, and Shipwrights make Maſts of them. Cedars in *Japan* very great.

¶ THe *Japanners* neither breed nor keep Sheep, Swine, Geeſe, nor Poultry, nor eat ſcarce any other fleſh but Veniſon; the Deſarts are full of wilde Cattel, and untamed Steeds, of a good race: The Woods are full of Wolves, Bores, Stags and Conies. *Japanners* live on Veniſon.

Amongſt their ſeveral ſorts of Fowl, they want not Pheaſants, Ducks, wild Pigeons, Turtle-Doves, Quails, and Partridges. Here they have alſo abundance of Fiſh, amongſt which the Eells, and what they call *Ioom*, they moſt eſteem: Butter they know not, nor the uſe of Sweet Oil, but what they ſpend is preſt out of Whales, which are often driven aſhore upon their Coaſt. The meaner ſort of People uſe neither Tallow nor Wax, but carry up and down to light them Branches of Pine Trees, in ſtead of Candles and Torches. Beaſts, and Fiſhes there.

¶ THey are ſomething tall of Stature, and well Set; and eaſily endure Watching and other hardſhips, ſigns of a ſtrong Conſtitution. From twelve to ſixty years of Age, they are liable to Muſters, Impreſſes, and Martial Affairs. They ſuffer their Beards to grow ſomething long, and uſe ſeveral faſhions in Shaving their Heads: Youths keep onely their Foreheads bare, the Ruſticks and common ſort imploy the Razor but on half their Heads; the Nobles leave onely a Tuft, or Lock of Hair near the Nape of their Necks, which if any touch, they look upon as a high affront, and a great diſhonor. Their ſhape and ſtrength. Difference in Hair.

They much exerciſe their patience in all manner of ſufferings, and are ſo inur'd by Cuſtom, that Hunger, Cold, Heat, and Thirſt, Watching and Travel are their Play-Fellows; for as ſoon as born, though the weather happen to be extream cold and pinching, they carry out the Infants, and waſh them in the Running Streams, where whileſt they are cleanſing, they let them paddle in the Water to ſave themſelves from ſinking: So ſoon as Wean'd, their firſt Leſſon is the Art of Hunting, kept from their Mothers, and all Female Relations; their Schools of Learning, wherein they commence in Hardineſs, are wild and unfrequented places, believing, that nothing makes them more tender and effeminate, than to be near Women. The *Japanners* are a ſtrong People.

¶ The

Their manner of ſleeping and eating.

¶ THe Floors of their Houſes are Matted all over very curiouſly; and that they may tread the ſofter, ſtuft like a Quilt, which indeed, are rather their Couches or Beds, where laying themſelves down, under their head in ſtead of a Down-Pillow a Log or Stone, whereon they well and quietly Repoſe.

Are very politick.

Theſe Mattings are their Tables alſo, on which, ſiting croſs Legg'd, they take their Repaſt: Yet in their Diet, they are no leſs curious or dainty than the *Chineſes*, and like them uſe two Sticks, one in each hand, with which they take up their Haſh'd Service, needing neither Knives nor Forks, which they handle ſo dexterouſly; and theſe Tools are ſo fitted for their purpoſe, that they never let any thing fall, nor foul their Fingers; entering their Dining-Room, for the more cleanlineſs they pull off their Shooes. The meaner ſort, eſpecially thoſe that live poorly, near the Coaſt, fare hard, eating onely Rice, Fiſh, and Sallets; but the Inlanders Feaſt daily, and feed plentifully like the *Chineſes*.

Rich Feaſts.

In ſtead of Table-Clothes and Napkins, their Diſhes are ſerv'd up on little Boards or Tablets, being either Pine or Cedar, curiouſly Painted after their manner with various colours: Their prepar'd Diſhes are heap'd up with variety of Meat, like our Bisks or Olapotreeds, trick'd up with Leaf-Gold, the edges ſtuck about with Cyprus Branches: But when they Treat Noblemen, they gild the Bills, Feet and Leggs all over with Gold: They entertain their Friends and Strangers Chearfully, with hearty Welcome.

During their time of Eating and Drinking, they have ſeveral Cuſtoms which they perform vith ſtrange and Mimick Geſtures, the whole Nation every where punctually obſerving the like: The Blood of the Grape is altogether unknown to them, but inſtead thereof, they make their Wine of Rice; but above all, they are moſt delighted with Water heated, mixt with the Powder of *Chia*.

Their Drink is made after a peculiar manner.

In nothing they are more curious and diligent than in making this Compound, which the Grandees themſelves pride to prepare, when they entertain their Friends; for which purpoſe, to make this their ſpecial Liquor, they have peculiar places in their Houſes, where in a kind of Furnace over a gentle Fire, it ſtands infuſing, from whence when they are viſited by Strangers, lifting up the lid, they take it up in Diſhes, and preſent it hot, trowling the Cup about one to another.

The *Japan* Treaſures, wherein they conſiſt.

Their ſeveral Veſſels which they uſe in this Preparation, are a kind of Limbeck, or Furnace, Tunnel, Stone, Cruſes, Spoons, and Pots, in which they keep both the Herb and Powder of *Chia*.

Their laſt Complement which they are moſt proud of, is to ſhew them their Wealth, boaſting their accumulated Treaſure: But their forementioned Drink the *Japanners* eſteem and value, more than we our Precious Stones, and Ineſtimable Jewels.

They alſo ſet a ſtrange Rate upon Sword-Hilts, eſpecially when made by ſome peculiar Maſters.

Their Houſes and Cloyſters.

Moſt of them dwell in Houſes of clinch'd Wood, and cover'd with ſlit Plankings, becauſe of the frequent Earthquakes which happen there, ſo with falling, they ſuffer not much harm, and are ſoon repair'd; ſome dwell in Edifices built of Stone, no leſs Coſtly than Artificial. Their Temples alſo are moſt Magnificent, with ſtately Cloyſters, and Incloſures where their men and women are aparted.

¶ The

¶ THe *Japanners* have one Tongue or Language in common, yet it is ſo various in Pronounciation, that it ſeems to be of ſeveral and diſtinct Dialects, for they uſe no Adjectives to their Subſtantives, as we do, but by variety of words, they underſtand the matter to be good, bad, or indifferent, or what ever elſe; nay, more than this, they have ſeveral Tones, or Accents in their Speech, which are ſharper or flatter like our Muſical Notes, by which they diſtinguiſh their meaning: But their Princes ſpeak by themſelves in a Commanding manner, or in an Imperative Dialect; the Common People in a lower Stile; in brief, the Men and Women uſe not one Mode of Speaking. Moreover, Their manner of Writing is far different from their Vulgar Colloque, and they uſe one Character in their Writing, and another in their Printing, which are ſo different, that they nothing reſemble: Their Books are alſo numerous, which are either Divine, Moral, or Heroick: Beſides, they have one Letter or Character, which ſignifies a Word, nay, ſometimes whole Sentence, not unlike the *Chineſe*, or the *Egyptian* Hieroglyphicks, from whence the *Japan* Tongue is moſt difficult to be learn'd or underſtood.

The *Japanners* Tongue is very ſtrange.

As alſo their Character.

¶ THey much delight in War: Their Arms, beſides Guns, Bowes, and Arrows, are Faulchions and Daggers, which they begin to wear, and exerciſe at twelve years of Age; their Faulchions or Scimiters are ſo well wrought, and excellently temper'd, that they will cut our *European* Blades aſunder, like Flags or Ruſhes, the edge neither rebated nor notch'd.

Their Arms.

They have alſo Javelins Tipt with Gold or Silver, and their Pikes, which are longer, but lighter than ours, they know how to handle very dexterouſly.

They often change their Apparel.

They change their Clothes and Habits with their Years; when they are paſt their Puberty, and accounted of full Age, they wear a Coat or Tunick of various Colours, reaching to their Ankles, with which they go looſe within doors; but going abroad, they tie it like long Breeches about their Legs, and gird about their middle, over which they wear a ſhort Sleev'd Veſt, by the *Japanners* call'd *Quimon*. This manner of Habit, in Summer they wear very fine, and in the Winter a courſer, ſtuft very curiouſly, or Quilted.

Their Shooes are without Heels, in manner like Slippers, with a Horn-Ring faſten'd betwixt the great and ſecond Toe. They carry Fans, Imbroider'd with Gold, with which they defend their Faces from the Sun, and cool when hot. Perſons of Quality walk in State under an Umbrello or Canopy, but the Common ſort of People go Bare-headed Winter and Summer, ſlighting Heat, Cold, Wind, and Weather.

To be clad in Black or Scarlet, amongſt them ſignifies Triumphs and Joy, but their Mourning for loſs of Friends, and other Diſaſters, is White.

The Cuſtoms of the *Japanners* are oppoſite to the *Europeans*.

¶ IT is ſcarce to be believ'd, with what (as one would imagine) ſtudy'd Oppoſition they differ from us, both in their Clothing and Diet; and as for the Femelick Senſe, or that of Smelling, whatſoever is moſt ſweet, fragrant, and oderiferous to us of *Europe*, ſeems to them as abominable as the ſtench of Carrion, or what ever elſe is odious; And that which we account delicate, dainty, or well-ſeaſon'd Diſh, that they ſpit out, and their ſtomacks riſe at: In like manner, what they highly commend, and ſeems to have a moſt delicious guſt, that we as much abhor: We in heat of Summer affect cool and pure Spring Water, which they drink hot, liking what is muddy, better than that is

is clear; and what ever Vocal or Muſical Inſtruments, Singing or Playing, well Compos'd Airs, that are moſt Raviſhing and Grateful to us, grate their Ears ſo much, that they will ſtop them with their Fingers, they ſeeming to them ſo harſh and diſſonant. White, which through all the known world is counted the beſt Colour of Teeth, and though theirs being naturally Ivory, they diſdain ſo much, that they make them artificially Ebbony, and the blacker, the prouder they are of ſuch a Beauty: And having the Spirit of Contradiction ſo much, that as we Mounting on the left ſide, they get up on the right ſide of a Horſe; and as we vail our Hats when Saluting, they uncover their Feet, putting off their Shooes; As we riſe, ſhewing our reſpect to Friends, or Perſons of Quality, Saluting with Congees and the like Poſtures of Reverence, they ſit down and take State upon them, ſo receiving the Addreſſes; and as we ſet a high Rate and great Value upon Pearls, Jems, and other Pretious Stones, they look upon them as Whitings-Eyes, and Pebbles, admiring and giving Rates for old Iron and Earthen Ware; and as we have our Phyſick well prepar'd, the acerbity or other ill taſtes taken off with Correctives, they take them ſimple in their own likeneſs, able to kill our Horſes; and in ſtead of nouriſhing up their Sick with light Meats, fit for digeſtion, they ſtuff them up with courſe Feeding, not ſparing to give them any ſorts of Fiſh, either freſh or ſalt; and whatever the Patients Diſtemper be, they neither let Blood, not know the ſaving uſe of Phlebotomy. They are ſo grounded in theſe their contrary Cuſtoms and Manners, and ſo ſtrongly opiniated in, that if any ask why they do ſo, they will not onely anſwer, but diſpute very ſtifly in maintaining their Cauſe.

The firſt quality of the *Japanners* are the *Tori*.

¶ But though they differ thus in their common Cuſtoms, and other Opinions, relating man to man, and equality of Perſons, yet when they come into the ſolid Work of Government and Authority, they build by the ſame rule and policy, raiſing by degrees as we do. The firſt being the Foundation or Baſis of this Structure, they call *Tone*, which general Appellative denominates ſeveral Orders and places, in which they execute Juſtice, differing as much as our Barons, Earls, Marqueſſes, Dukes, and Kings, all being ſubordinate, and ending in a ſole Monarch, the Emperor. Theſe rule not by the Power of Riches, but by the Number of Men, for when they are choſen Governor, they give all their Lands to this their new *Militia*, reſerving onely a ſmall acknowledgement in Rent of being their Landlord, laying no other Taxes or Duties upon them, but to attend at Court at Feſtivals, and other ſeaſons of the Year, and in War, to aſſiſt him at their own Coſt and Charges.

The Power of the *Japan* Kings, wherein it conſiſts.

So it happens, that though he be poor and boaſt no Treaſury, yet he is honorably attended in Peace at his Royal Palace; and in time of War, leads into the Field a ſtrong and numerous Army. But what is moſt to be admir'd, theſe Kings, though but Vice-Roy's, after once Elected, not wanting the ſuffrages of the People, Rule ſo Abſolutely, that neither the Extremities of Fortune, nor the Fear of Death, or ought whatſoever, will make them lay down their Title, or forſake the Power with which God, and their good Fortune, had intruſted them with.

Reſign up their Dominions when grown old.

But when grown old, he retires to a private Lodge, or Houſe of Pleaſure, beſet with Orchards, and Gardens of delight; where whileſt he Solaces himſelf, and takes comfort in Privacy, fit for his age, he orders his Son, or next He[illegible] to take the Helm of Government, breeding him up to make him fit for that purpoſe from his Childhood.

Next

Next to the Royal Authority, comes the Sacerdotal Order, or the Prieſthood, Ruling all Eccleſiaſtical Affairs, Ordering their wicked Rights and abominable Superſtition. Theſe are Shaven, both their Heads and Chins, and live ſingle, uſing all the Formality and Gravity, both in their Speech, Looks, and Geſture, of thoſe that are truly Religious: Under which appearance of Sanctity, they commit all the Outrages of Luſt, Avarice, and Revenge, but the blinded People, believing that they are Miracles of Piety, ſpare no coſt to Maintain theſe Saint-ſeeming-Devils. Theſe, amongſt their other Functions, take ſpecial care in ordering of *Obits*, and Noble-mens Funerals, not onely as Church-men, but in the manner of Heralds, ſetting them forth with all Order and Ceremony, and going before the Herſe, Singing new Elegies in honor of the Deceaſed.

The *Bonzes*, *Japan* Prieſts, what they are.

Theſe are of ſeveral Orders and Societies, but they are all generally call'd *Bonzi*, moſt of them being of Noble Extract, and younger Brothers of Honorable Families, forc'd by Neceſſity, take Orders upon them.

In *Japan* are alſo ſeveral Schools and Colledges for the Education of Youth, on which are ſetled great Revenues for the Maintenance thereof.

Theſe Religious Perſons were formerly in higheſt Repute amongſt them, but ſince the Preaching of the Goſpel, by which Doctrine their Vizards have been taken off, diſcovering them in their own horrible likeneſs, they have not onely loſt much of their antient Reputation, but are rather abhorr'd and hated by the People, their once ſo much admirers.

The third degre and honor are the Gentry, the Burgers, or Magiſtrates of Cities.

The Citizens are of the third degree amongſt the *Japanners*.

The next are Tradeſmen and Artificers, which are exquiſite in their manner of Work. In the principal Towns are kept many Heralds-Offices, and Printing-Houſes.

Tradeſmen the fourth.

The loweſt degree are Husbandmen, and thoſe that follow Countrey affairs; theſe by reaſon of their Poverty are ſubſervient to the Rich, which indeed are very numerous.

Husbandmen the laſt.

Theſe People have ſeveral Vertues: Firſt, they are generally good natur'd, of a kind and affable Diſpoſition, of quick Apprehenſion, have ready Memorie, and nimble Fancy, exceeding not onely many of their own Eaſtern People, but our Weſtern, in ſolid Judgment, and aptneſs of Learning, inſomuch that the Ruſticks and their courſe-bred Children, appear rather like Gentlemen in their courteous and civil behavior, and other deportments, than to be a Race of churliſh Clowns. They much ſooner get the maſtery of the *Latine* Tongue and any other curious Arts, either Mechannick or Speculative, than our *Europeans*. To be poor is accounted no diſhonor, nor are they much differenc'd from others, by contempt, or taking notice of. They keep their Houſes always clean and neat; which done, they dreſs themſelves accordingly, then walk abroad and make Viſits. They abhor all manner of railing, or uſing loud and contumelious Language, Theft, vain Swearing, and ſuch like Debaucheries. They are covetous of good Fame, and fair Reputation, and therefore alſo bear a Reſpect beyond belief to their Superiors, and all thoſe under whoſe Authority they are. They are impatient in Points of their Honor or Honeſty call'd in queſtion, not enduring what tends to their affront or diſparagement; and a falſe Accuſation ſeems as bad to them as if condemn'd for a Criminal: therefore the meaneſt of them have a care to ſhew a Reſpect to one another at their meeting, never ſpeaking ill, or calumniouſly in their abſence.

They are quick of Apprehenſion.

And Patient.

Covetous of Honor.

Will ſuffer no Reproach.

abſence. The Nobles ſpend moſt of their diſcourſe in praiſing and extolling each other, commemorating ſtill their many worthy Acts, and ſeveral Vertues: Nay, the meaneſt Handicraft, or Day-laborer, if any be minded to Hire or Emyloy them in ſuch Drudgery, if they ſpeak not civilly, and with reſpect to them, they will in a Huff refuſe their proffers, and ſcorn their buſineſs. They behave themſelves the moſt warie, and with greateſt care, to avoid all Diſſentions and Quarrels, or the leaſt Diſpute; and if they have any antient Grudge, they never expreſs it by their Tongue, but by their Looks, ſhewing onely a ſad, or diſcontented Countenance; and rather than controvert their Cauſe, whether right or wrong, and put to Arbitration, they will ſooner loſe it. They think it becomes not the Grandeur of any Perſon of Honor to ſpeak much, or be talkative. Upon theſe accounts it happens, that there is neither Rangling, nor any Quarrels amongſt the Common People paſſing through the Streets, nor the leaſt Diſſention betwixt Man and Wife, Parents and Children, Maſter and Servants; thus ordering their Affairs with all quiet and ſilence: and if any ſmall Breach chance to happen, Friends make it up, and immediately reconcile: And when they puniſh any Malefactors (which happens ſeldom) they forbear all opprobrious and foul-mouth'd Language. They have neither Courts of Judicatory, or any other Laws, as we in *Europe*: They lay up their private Revenges to ſpend in War againſt their publick Enemies. When they meet by chance together, or ſitting at their private or publick Entertainments, none ever complains of his misfortune or trouble, either at home or abroad, nor of his Croſſes or Loſſes in any Concern whatſoever; and have a wonderful faculty, to vail with a glad and cheerful Countenance their pinching griefs, and heart-eating ſorrows: Thus they never moleſt or vex one another with unneceſſary and untimely Complaints, to the diſturbance of the whole Company: Nay, if their Friends enquire of them what's the matter? they put it off with a well-feign'd Smile, or give a ſlender account of the buſineſs, as not worth the mentioning: But if (which ſeldom happens) any be falſly accus'd, or ſcandalouſly reproach'd, whatever they ſuffer inwardly, they bear it with a ſetled and unchang'd Countenance, as not concern'd in the leaſt tittle thereof. We may judge theſe Qualications of their ſprings from a greater prudence, and better temperature of ſpirits, conſidering the inconſtancy and viciſſitudes of humane Affairs; for ſure oftner than in any other Countrey, alternate Fortune ſetting up, and caſting down, raiſing Beggars to the Throne, and tumbling Kings from thence to the loweſt ſtep of poverty, plays her Jokes, now flattering, as ſoon frowning, by which, being ſo vers'd and practis'd in, they always remember in their greateſt heighth, the loweſt condition, and ſtand prepar'd with an untroubled willingneſs, ready to receive any alteration, as if look'd for long before: But theſe you would believe not to be acquir'd Vertues by age and experience, but rather natural, which appears by their Children; for they ſhew by their Looks and Converſation, that they have a magnanimous Soul.

Are very faithful.

Hide their Anger.

They never go to Law.

They never Scold.

Never complain of inconveniencies.

Why they are ſo patient.

But theſe their good Qualifications they ſhew not always, for they ſtand tax'd with as many Vices, inſomuch that all which we have ſaid before, may be thought rather to be a counterfeit and well acted Part as in a Play, than otherwiſe.

¶ THeir Religion, or abominable Idolatry and Superſtition, by ſeveral perſwaſions inclines them, not onely excellently well to diſſemble and

Japan Religion is abominable.

and cover their ill nature under the Cloak of Zeal, but alſo help'd by the inſpiration of evil Spirits, their gods we may ſuppoſe they take delight in cruelty, bloodſhed, and the like; of which their Preachers and Doctors are the *Bonzies.*

Bonzies Doctrine.

Theſe, though differing amongſt themſelves, yet all agree concerning the Immortality of the Soul. Some hold forth in publick to Congregations; others of the ſuperior Dignity inculcate their Divine Doctrine, and are as Chaplains in Noble-mens Houſes, and the Families of Princes; but theſe Grandees to whom they belong, they little or ſeldom trouble with puniſhments for Offenders in the World to come; but publick Miniſters that openly Preach to the common People, always belabor the Pulpit with terrors of tortures, and eternal damnation in Hell.

Amida and *Xaca* are two *Japan* gods.

Beſides theſe two Orders, there are others, who always make their Theme the praiſes of *Amida* and *Xaca*: Theſe are their Saviors, on whom they build their Faith, and are to them as Law and Goſpel, whom they muſt always implore, not onely in calamity and trouble, but alſo in their times of Joy and greateſt Felicity, That they would graciouſly be pleas'd by their merits to waſh away their ſins and offences, that ſo their Souls may come to everlaſting Bliſs: theſe and their other ſupreme gods they call *Frotoques.* They have alſo their inferior, or leſſer rank, which they follow onely for worldly benefits, Praying for Health, Wealth, Children, and all tranſitory bleſſings: theſe they ſtyle *Camis.*

As alſo the *Frotoques.*

And *Camis.*

How they make Men gods.

Though their gods are numerous, yet ſtill they add, and make more of their Princes: for when any King, famous and much honor'd for his great Exploits and valiant Atchievements, deceaſes, they alſo, in the midſt of their Funeral Solemnities, Inſtal, and Regiſter in the Liſt of their Deities, paying them ever after Divine Worſhip, as the antient *Greek* and *Romans* did to ſeveral of their eminent Hero's, they having gods much reſembling theſe, ſuch as *Mars, Bacchus, Venus, Mercury,* and others, making them firſt Examples, after call upon them as Protectors in their hainous Debaucheries, as Luſt, Drunkenneſs, and the like.

Wickedneſs of the *Japanners.*

Amongſt other ſeeming Vertues, one eſpecial ability they have, their Looks and Geſtures ſtill denote them to be the onely practiſers of Piety and pure Zeal, when their Boſoms ſwell with projects of all manner of miſchief: and where they bear the greateſt, and moſt inveterate malice, reſolving to be ſeverely reveng'd, there they Smile and Fawn, and in their Speech, Face, and Geſture, expreſs nothing but their dear reſpects, love, and honor that they bear them: This is ſo common amongſt them, that whoſoever deals plain and honeſtly, ſpeaks as he thinks, and performs what he promiſes, becomes a mocking-ſtock, and their onely May-game.

They murder one another on ſmall occaſions.

Revenge is ſo ſweet to them, that the firſt occaſion of having any advantage in the very Streets, where ſtealing cloſe behind the Perſon, drawing their Scymiter, if the firſt Stroke fail, the ſecond diſpatches him; which done the Aſaſſinate wipes his Sword, and Sheathing it, walks away unconcern'd, as if a Jeſt, or nothing done. Nay ſometimes, having no Quarrel, in a meer Frollick, they will try whether the Edges of their Blades be ſo tender, as to be bated, or turn upon one anothers Heads.

Their cruelty on thoſe which they Conquer.

But thoſe Towns or Villages have a ſad deſtiny, which are taken in War by force of Arms, for they grant no Quarter, no reſpect of Age, Sex, or Degree, but are all promiſcuouſly, and without mercy put to the Sword, and ſo left

weltring

weltring in one anothers Gore. And in like manner, any Party, or Army, when they are defeated in the open Field, of thoſe not one eſcapes, either they are kill'd upon the Spot valiantly Fighting, or if they flye, are barbarouſly murder'd by the Countrey People; all one to them, Friend or Foe, for whomſoever they find ſtragling, they without mercy diſpatch, upon no other account but to ſtrip them, and enjoy what they have: Filching and Stealing (as we ſaid before) that they all abhor; but Robbery and Bloodſhed they glory in: therefore all the whole Countrey groans under the Murders committed in Robberies by their Highway-men; and the Sea as much moleſted with Pyrates.

Women with Child murder their Infants.

¶ THeir Women alſo are as ſtrangely mercileſs to their own Iſſues, murdering without any Motherly compaſſion their tender Infants, either before their Birth, or if failing, ſoon after; to which purpoſe the *Bonzies*, their good Confeſſors, teach them a Drink to cauſe Abortion, which if by ſtrength of Nature overcoming, as ſoon as born, they, worſe than brutiſh Tygers, tread upon the Infants Neck, and ſo diſpatch it; which they commonly do, either hating the trouble of Nurſing them up, and giving Education, or elſe counſell'd by ill adviſing Poverty, as not being able to maintain them.

Poor and Needy periſh in *Japan*.

¶ FOr Perſons that are Sick, Lame, and Infirm, or Travellers, they have no publick Hoſpital, or other private Reception; but they are forc'd to take up their Lodgings under the cold Canopy of Heaven, fled from, and deſerted of all Men; ſo that either they muſt recover of themſelves, or elſe die there in a miſerable manner, and when dead, thrown upon the Dunghil as Offal or Carrion.

Puniſhments.

¶ FOr all Crimes or Offences whatſoever, they uſe but three Puniſhments, *viz.* Drubbing on the Soles of their Feet, Baniſhment, or Death; their Heads being cut off by a Scymiter, which they ſee not. But in ſome Places the Robbers being accounted the greateſt Offenders, they carry and ſhow them about in Waggons, which done, they Crucifie them, and leave them nail'd to their Croſſes in the High-ways near the City.

Strange Puniſhment for the Rebels in *Japan*.

When Perſons are ſuſpected for Treaſon, or Plotting Rebellion, the King ſends a Party, which ſurrounds the Houſe ſo cloſe, that none can eſcape, then makes them onely two Proffers, either to kill themſelves, or yield to Mercy; which if they accept, they are ſtigmatiz'd with hot Irons, ſo to be diſtinguiſh'd and known to have been Quondam-Traitors whereſoeuer they go; but if they

They cut up their own Bellies.

chuſe rather to be Self-Executioners, they rip up their own Bellies: ſome of them with ſtrange courage in a horrible manner open athwart, ſo that when their Bowels hang out, to be the ſooner diſpatch'd, they lay down their Heads, to be cut off by one of their Seryants, whom they ſuppoſe hath moſt kindneſs for them: the reſt of the Abetters, or Conſpirators, ſcorning to outlive their Captain, divide amongſt themſelves, making two Parties, bravely fighting, kill one another.

The like they will do in many other Exigencies, and eſpecially in private Quarrels, that concern their good Name and Reputation: Nay, their Children themſelves, when taking Pet againſt their Parents, or any ſuch like un-

Children rip up their Bowels.

kindneſs, will deſperately rip up their own Bowels.

¶ They

¶ THey have no Rules or Obſervations in driving their Trade, or making Bargains, but all is left faſt or looſe to the will and pleaſure of thoſe that Deal, taking no Cogniſance of Promiſe, or any Signing of Contracts, or Articles of Agreement. And in Cities the antient Burgers have no more Priviledge than the new-come Foreigners. Their Tradeſmen and Artificers not being imbodied in Societies, or Companies; no Guilds nor other Courts to Plead in, nor Try'd before a Judge and Jury. No Serjeants, or Actions to lay hold on Debtors; but all Controverſies are decided by force of Arms, and Judg'd by the arbitrary Power of their King, from whom there is no Appeal. They have no Laws.

Theſe Monarchs have abſolute Power over their Nobles, commanding and ſending, without any farther Trial, when they pleaſe for their Heads. The Nobles thus domineer over the Gentry, the Gentry over the Citizens, all of them exerciſing the like Authority over their own Families.

¶ THeir Kings, though they keep not in Pay Strangers, nor any hir'd Soldiers, onely depending upon the favor and good-liking of their Subjects, yet they expect to receive from them the ſame Honor and Obedience, as if they had all the Countrey in *Cuſtodiam*, and their whole *Militia*, Strangers. Either ſitting in the Throne, or walking, they are ſtill ſurrounded with a conſtant Guard, which keep off all Petitioners; and if any with great difficulty are permitted to make their humble Addreſs, the King never anſwers them but with a Frown or a Nod, or elſe by Writing. Ambaſſadors of the *Japan* Kings.

But for all this Greatneſs, if the People take a ſpleen, and riſe againſt them, they are often left deſtitute, and not able to raiſe any Aſſiſtance. But ſometimes Subjects are divided, one Party Royaliſts, ſtanding for the King; the other Commons, in Defenſive Arms for the People, which oft joyn Iſſue in Battel, and according to the ſucceſs thereof, either he is depos'd, or ſits better ſetled in his Throne: But when the People get the better, and proceed to a new Election, then there oftentimes happen ſuch Claſhings amongſt them, in nominating Competitors, that thence alſo grows a ſecond War; and now and then after all this pudder, to cloſe up the Breaches, and reconcile all Intereſt with the Crown and Scepter, for the moſt part Force carrying all, and deciding by the Sword, they are forc'd to take and receive their former King again: Still the ſterneſt and ſevereſt Princes ſit faſteſt in the Throne, and Reign longeſt. But yet their Regiſters ſhew very few that many years have enjoy'd the Crown, and as few ſucceeding out of one Family. Are oftentimes remov'd.

It is moſt certain that *Japan* in former times was Govern'd by a *Dynaſtie* of ſucceſſive Princes; the laſt of which call'd *Vo*, or *Dairo*, Reigning long in Peace, and being obſerv'd to be of a mild and quiet Diſpoſition, gave occaſion to two of his Peers, or Miniſters of State, they being of a rough and turbulent Nature, to conſpire, being indulgent to their own ambition, ſo to ſhare and aſſume the Imperial Government to themſelves; theſe from their eminent Places were call'd *Cubi*: ſo watching, upon the firſt occaſion, and fit opportunity, they put this their Deſign in execution, raiſing a great Rebellion, and in a moment turn'd the Hinges, and diſlocated the Ligaments of Government, by which a happy and long Peace had been maintain'd, into Uprores, Tumults, and all the hatterings and harraſes of Civil War; the ſucceſs whereof falling on the wrong ſide, the Emperor onely loſing ſo much of his former Autho- * *Japan* was firſt Govern'd by a *Dayro*, or ſole Monarch.. *Cubi* the chiefeſt Peers.

Authority: but soon after these Brethren in evil, usurped the absolute Command, Clashing amongst themselves, neither admitting of an Equal, in a second Civil War, one being destroy'd, the other Govern'd all.

The Priviledges of the *Dairo*.

Yet the *Dairo* retains to this day the Power to be the Fountain of Honor, all Titles and Degrees of Places and Dignity being deriv'd from him, from whom, all being his Substitutes, he receives Annual Tribute; a great part of which he expends in the Magnificence and Splendor of his Palace-Royal and Attendants.

Who is the chief of the *Japanners*.

He that stands foremost, at this time being the most eminent and powerful of the *Japan* Princes, is *Texiba*, the Great King of *Meaco*, and the Territories belonging thereto, commonly known by the Name *Tasa*, all which he keeps under his Obedience by force of Arms.

This Crown belong'd to King *Nubananga*, which *Taxiba*, with some of his Confederates, wrested from him, and in the hard pluck destroy'd him, his Wife, and whole Posterity. Thus much saith *Johannes Petrus Maffeus* of our *Japan*.

Relation of *Cosmus Turrensis* concerning *Japan*.

¶HEre we will also annex the Contents of Father *Cosmus Turrensis*, a *Latine* Letter, Dated from *Firando Anno* 1557, concerning the Customs and Character of the Inhabitants.

The Japanners (saith he) *are so capaciously apprehensive, and so tractable, not onely easily yielding to Reason, but Matters of Faith, that when they come to us, are very inquisitive and earnest to be resolv'd in some hard Questions of Religion, when we had first presented them the original and immortality of the Soul, they were soon brought to an understanding and belief thereof: And when we set forth to them, That none could be sav'd, nor Salvation granted by any, but the Father of all things, and Omnipotent Maker of Heaven and Earth; by which Arguments they were so suddenly convinced, and their former Reasons, which led them on in their blind Superstition, so totally routed, that without any farther scruple, or asking time to consider, they abominated their old Idolatry, and were converted to good Christians; which after receiv'd, they never waver'd nor stagger'd from, most of them so resolv'd, that they become Champions for* Jesus Christ, *and were ready to lay down their Lives in maintaining the Truth of the Gospel. Neither are they obtuse, or ignorant in putting their Questions, but will smartly examine, and answer Logically, as if they were Casuists, concerning deep Mysteries in Divinity; insomuch, that since* Xaverius *Landed here, which is now five Moneths, he hath been daily visited by the* Bonzi *and the Laicty, Conferring from Morning till Midnight, asking and disputing several Questions concerning our Belief: First,* What God is? What his Power? Where he dwells? Why not visible? How it is possible that the Soul hath a beginning, as we affirm, and no end? *Furthermore,* says he, *as the* Japanners *account themselves most apprehensive, and also full of Fancy, so they believe they are in their serious Affairs not inferior to any Nation of the World: upon which account they are so elevated in their own opinion, that meeting any Stranger, they give him onely a scornful glance, and with their Hand a go-by, as if too mean for their Conversation. They very well distinguish good and evil, which apperas by the* Bonzi, *who committing all sorts of debauchery in private, yet are so conscious of it, that these Hypocrites, Wolves in Sheeps Clothing, seem to be the onely Saints.* Thus far *Cosmus Turrensis*.

Now leaving Digression, we will go on with our Embassy we mention'd before, that *Andreas Frisius*, by an Order of the *Batavian* Council, if ought should happen amiss to *Bloccovius*, that he should supply his Place. But the chief of the *Netherlanders* resident at *Nangesaque* found it convenient, upon debate

De Loge voor NANGASACKI op t Eylandt
Schisima
The Lodge before NANGESAQUE on the Iland
Schisma

bate of ſeveral weighty Reaſons, to joyn with *Friſius* in the Embaſſy of *Anthonius van Bronkhorſt*, Deputy-Governor in *Derick Snoecks* abſence. To which purpoſe all Accommodations were preparing in the Store-houſes of the *Eaſt-India* Company at *Nangeſaque*.

Deſcription of the *Eaſt-India* Companies Store-houſe at *Nangeſaque*.

¶ IT will not be amiſs in ſhort to deſcribe the chief Staple and Reſidence of the *Netherlanders* in *Japan* near *Nangeſaque*. The *Portugueſe*, when firſt they were allow'd to ſetle there, rais'd this Fort, or Building, out of the Water: but after being driven out of *Japan*, and the *Netherlanders* commanded to remove from *Firando*, they were allow'd to ſupply the empty and deſerted *Lodge* of the *Portugueſe*.

This *Lodge*, for by that Name it is known through all *Japan*, lies on a ſmall Iſland, divided by a River of forty Foot wide from *Nangeſaque*, which they croſs, going over a Draw-Bridge; which by reaſon of Floods that happen, is an hundred and fifty Steps long.

This Iſland, or Fortreſs, is defended each way round from the Water, with a ſtrong wooden Pail: Within, in a convenient Place the Governor hath a ſtately and well-furniſh'd Reſidence. Near the Gate of the Draw-Bridge ſtands their Sale-houſe, or Office, where they Vend their ſeveral Commodities. On the other ſide ſtands a pleaſant Garden, beautifi'd with all ſorts of Flowers. Two Streets croſs-ways lead through the whole Work; on each ſide of which are convenient Store-houſes, fitted for receiving and Packing their Merchandiſe. Near an Inlet of the Sea is the ſecond Gate, where there is a handſom pair of Stairs to carry down, or Land their Bales of Goods. The middle of the *Lodge* ſhews a plain and open Court, built round with Houſes, whither the Merchants reſort, bringing thither to Sell and Barter theſe following, *viz.* White raw Silk, *Pansjens*, *Peelinx*, *Gielems*, *Chions*, *Gaſen*, *Sumongus*, Flanels, colour'd *Brokaeden*, Sattins, *China Fabitas*, Damasks, *Chiowerens*, Hempen-Cloth, *Sit*-Clothes, Sowing-Silk, Silk-*Pee*, *Namrack*, *Japan*-Wood, black Sugar, *Cambodia*-Nuts, *Caiman*-skins, red Leather, Aloes, *Capox*, Wax, white Sugar-Candy, Steel, Cotton, *Sublemack*, *Caſſia*, *Lignum*, *Spaniſh*-Green, Porcelin-colour, Camphire, *Calemback*, Musk, *Chineſie*-Wares, Deer-skins, Cow-Hides, Paper, Pepper, Elephants-Teeth, and *Ager*-Wood; all theſe are brought by the *Chineſies* to *Nangeſaque*: Other Nations bring more variety.

Merchandiſe Vended at *Nangeſaque*.

Concerning that Factory of the *Netherlanders* Trade at *Nangeſaque*, the Emperor ſent theſe his Royal Mandates, Indorſed to the Governors of the City.

Orders Written by the *Japan* Emperor concerning the Trade of *Nangeſaque*.

¶ *KNow you People, that you ſhall not ſuffer any of our Japan Veſſels to Freight themſelves to any other Foreign Country; or if any ſuch Offenders ſtealing away be taken by you, kill them, onely reſerve the Commander, with the Ship and Goods, till our farther Order: And after this our Edict, whoſoever of our Subjects return from abroad, puniſh them with Death. Make ſtrict enquiry after all Prieſts that are ſpreaders of the Chriſtian Faith: whoſoever apprehends one of theſe Seducers, ſhall have an hundred Boats of Silver; and he that informs where he is, ſhall alſo be rewarded. If any Ships of ours coming in ſhall not obey theſe Orders, call to your help ſome of our Garriſon at* Omera. *No Merchandiſe ſhall be engroſs'd to any one, but ſold to many. None of our Nobles, or Soldiers, ſhall deal with any Strangers, but ſhall buy it at the ſecond hand from the* Japan *Merchants. The Cargo, or Bill of Lading, ſhall be ſhew'd to our Officers before they break Bulk, or make Sale of any Parcel thereof. The Market Price ſhall be ſetled upon all ſorts of raw Silk, and then Proclaim'd in five Cities, before the Vendition thereof: this being perform'd;*

form'd, all other Merchandiſe are free to be ſold at their pleaſure. All Merchants, for whatſoever they Contract, ſhall tender Payment within twenty days. All Foreign Ships may depart by the twentieth day of the ninth Moneth. Thoſe Ships which come in too late, ſhall lie fifty days ere they Land any Goods. All Merchants whatſoever ſhall repair from our five Imperial Cities to Nangeſaque, *on the fifth day of the ſeventh Moneth, if not, they are excluded their ſhares of the Silk-Market: and whatſoever Silk is carry'd to* Firando, *ſhall be ſold at the ſame Rate as at* Nangeſaque. *No Goods, as we ſaid before, ſhall be brought to Market before the Price of Silk be aſſerted.*

This Edict was receiv'd *Anno* 1665, and Dated thus:

In the twelfth Year of Quane, *Emperor of* Japan, *to our Officers at* Nangeſaque, Sengok, Gammatane, Camy, *and* Sackibibare Andano Camy.

This was Sign'd by five of his Privy-Counſellors, *Congao Camy, Bongona Camy, Inhano Camy, Sannickino Camy,* and *Oyemo Camy*. But now let us go on with our Embaſſy.

The *Netherland* Ambaſſadors go from *Nangeſaque* to the *Japan* Emperor.

¶ THe 25th of *October* 1649, their Excellencies *Andreas Friſius*, and *Anthonius van Bronkhorſt*, ſet forth after Noon, attended with a Train of twenty *Netherlanders*, three *Bonzies*, three Interpreters, and thirty three *Japanners*, who being equally divided into three Veſſels, took their leave of *Nangeſaque*.

This City, by the *French* and *Portugueſe* call'd *Nangeſaqui*, by the *Italians*, *Nangaſachi*, ſtands on the Iſland *Bungo*, otherwiſe *Cikoko*.

Deſcription of the *Japan* Fiſhers.

Without the Bay, about ſix Leagues from *Nangeſaque*, in their Way to *Jedo*, lies a Fiſher-Town call'd *Duvos*. Thoſe that Fiſh here, and alſo in moſt Places of *Japan*, wear Boots but to the middle of their Leg, like Buskins; and have Wicker-Baskets in their Boats, which keeps their taken Fiſh alive.

Their manner of Fiſhing.

They have ſeveral manners of Fiſhing, and uſe a kind of Caſting-Nets with a long Line of Twigs at the ſame. They have alſo another way of Fiſhing, and chiefly for Pilchards and *Situng*, a Fiſh which always lies near the Ground; at the bottom of which Nets they lay their Baits. But before we proceed

proceed any farther from *Nangeſaque*, let us take a ſhort view of the Situation ther of.

Deſcription of *Nangeſaque*.

THis City ſtands in thirty Degrees Northern-Latitude, near a convenient Harbor, fitter for the Reception of Merchant-Veſſels, than any other Port or Haven in *Japan*: It is both great and populous, but without Walls or Fortifications, as moſt Cities in *Japan* are.

Their Towns and Churches.

The Steeples and Turrets, which appear very high above the ordinary Houſes, give the Town a ſtately and delightful Proſpect, eſpecially towards the Sea, where they have an open view of the Streets, where are many magnificent Buildings.

The City is divided with ſeveral Streams, and joyn'd together with as many Wooden Bridges.

Every Street is parted by a Gate.

The Streets are unpav'd, and therefore in rainy Weather very foul and cloggy; every Street hath a great Gate, which is ſhut every Night, and guarded with a Watch, ſo that growing late, there is neither Theft, Murder, nor any other Outrages committed.

The Houſes of *Nangeſaque*, how built.

Their Houſes are commonly uniform, but the Materials which they Build withall, differ according to the ability of the Builder. They uſe commonly Wood: but the poorer ſort raiſe their meaner Habitations with Walls of Rice-Straw, Loam'd over with Clay, which cloſes ſo well, that it eaſily keeps out Rain and Wind; yet the richer ſort Plaiſter their Partitions, raiſing the Foundation four Foot high from the Ground, with Planks cover'd over with thick Mats curiouſly ſew'd together. They are but ſleight built, four-ſquare, and for the moſt part as broad as high; which to prevent the ruine by Earthquakes, that are frequent in that Countrey, they raiſe them no higher. Their Roofs are almoſt flat, but ſomething ſloaping, jetting out beyond the Wall four Foot, like a Pent-houſe; under which is an Entry, or Paſſage, that leads to their Gardens, which are adorn'd with artificial Rocks, and ſtill flouriſhing Trees; which in a pleaſant Proſpect they view from their Dining-Rooms. The foremention'd *Cantilivers* defend thoſe that walk the Streets both from the Sun and Rain, like our Pent-houſes; theſe and the whole Roofs are of Planks clinch'd one over another, which carries off the Rain eaſily. On theſe ſtand Troughs and Tubs, fitted to receive the Water, to be ready againſt accidental Fires. They dwell all in the firſt, or lower Story, for the ſecond and uppermoſt is ſo low, as ſcarce fit to lay their Lumber in.

Why they build them not high.

Gardens.

The Towns and Cities are very ſubject to fire.

Their greateſt and ſmalleſt Villages being being thus built all of Wood, ſuffer much, and ſometimes unvaluable Loſſes by Fire; therefore the richer ſort, and thoſe that are able, build apart Stone Ware-houſes, where they lay up thoſe Goods and Commodities they moſt prize. Whatever Houſes are burnt down, they immediately build up again in the ſame manner of Wood, which the Forreſts plentifully ſupply. They ſeldom uſe Stone, becauſe if over-thrown by Earthquake, they become a great heap of Rubbiſh, which they would not be troubled to remove.

The Noble-men Buildings are very ſtately.

The Gentry, or better ſort, have large and fairer Houſes; where the Husband and Wife have their ſeveral Apartments, in which they live aſunder when they pleaſe; and alſo Rooms for his Employment, and for Addreſs and Entertainment. Their Dining-Rooms are ſet forth with Cupboards of Plate, Cups and Diſhes, that they ſhew glorious like a Goldſmith's Shop, and Gilded, giving a more various pleaſure to the Eye, than our choiceſt *European* Pictures.

The *Japan* Structures after what manner.

But the Walls of theſe Halls and Parlors, inſtead of Hangings, are cover'd with Paper Painted with Imagery, the Sheets being ſo curiouſly glew'd, that no Man can diſcern where they are conjoyn'd. Some of theſe Halls have artificial Shutters, which opening, ſhow little Cloſets, and ſmall Retirements; but theſe Doors, or Places to be open'd, are ſo neatly Wrought, that none can perceive but it is a firm and perfect Wall: but over the half-Pace, or upper moſt part of the Hall, ſtands a large Picture, done to the Life, under which a Pot always ſupply'd with ſweet-ſmelling Flowers, gather'd freſh from their own Gardens. Along the Walls to ſit upon, in ſtead of Chairs and Stools, they have Cheſts curiouſly Varniſh'd after their *Indian* manner, and Diſhes which they eſteem precious, ſtanding upon them, to drink their beloved *Chia* in: Beſides all this, they hang up upon their Walls their Scymiters, and other Arms, which they uſe in Battel. This is the beſt and richeſt Furniture which they have belonging to the Grandees, and Perſons of moſt Quality: the poorer ſort garniſh their meaner Habitations, each according to their degree and ability. But the Frontice-pieces of their Houſes are but plain and ordinary, yet they are uniform, and in a direct Line; their Streets being but narrow and ſhort, of which they reckon up eighty eight; reckoning as many Gates, being Lockt up every Night, and at each a ſtrong Guard with Lights attending; where none may paſs, unleſs he bring a Sign'd Warrant from the Governor, without which neither Doctor to his Patient, nor a Widwife to a Woman in Labor, though upon Life and Death, are admitted to go through: Nay more, if any of theſe Streets happen to be on Fire, they muſt not expect any help from others, but ſave themſelves by their own care and diligence, for neither cries nor tears, nor loud complaints of thoſe ready to be deſtroy'd and conſum'd to Aſhes, prevail'd not in the leaſt, nor move their Neighbors nor Governors to open and bring them aſſiſtance in this miſerable condition, ſo that oft it happens, that the whole Ward, Men, Women, and Children, are burnt together in one Funeral Pyle. This ſad Fate had like to have happen'd to ſome *Hollanders*, lodging in one of theſe Streets, twenty Houſes all burning at once, and many People deſtroy'd in the Flames before their Eyes; who when they ſaw no hopes that the Gates would be open'd, and they muſt ſuddenly with the reſt endure the fiery trial, brake by force through a back-ſide, having a Wooden Fence, ſo eſcaping that dreadful Conflagration. It often chances, that though their Locks and Keys keep out neighborly aſſiſtance, yet they keep not in the Fire, but that breaks through, and many times deſtroys not the next Ward onely, but the whole City, leaving it proſtrate ſmoaking in its own Ruines; which ſuddenly, as we ſaid before, they re-build in the ſame manner, the adjacent Forreſt being ready to furniſh them with ſeveral ſorts of Wood and Timber, and the like Materials for that purpoſe.

Strange Shutters.

The chief Houſholdſtuff of the *Japanners*.

Japan Houſes, how in the out-ſide.

How many Streets there are in *Nangeſaque*.

None go through the Gates in the Night.

In the time of Fire one Street may not help another.

Gardens about *Nangeſaque*.

This City alſo lies ſurrounded with large and pleaſant Gardens, ſo delightful, that the Eye ſeems never enough ſatisfi'd with viewing; where all manner of Fruit are much improv'd, growing very proſperouſly, eſpecially the *Chineſie* Apple tranſplanted thither, and all ſorts of Pears, where they have Walks ſhaded with Cedar, whoſe lofty Crowns ſeem to ſalute the Skie; the ſingle Bodies of which make Columns for their Temples, and Main Maſts for their Ships of the greateſt Burthen, or Sovereigns of the Sea.

Their Cedars.

Temples in *Nangeſaque*.

Their Temples alſo are of Wood, built commonly forty Foot ſquare, with Spires and Steeples, curiouſly Carv'd and Gilt; of which they have many, and though no larger, yet pleaſant and ſumptuous with Imagery work: on each corner

corner of the Roof ſtands a Dragon erected, and within the Temple ſeveral Figures bigger than the Life, with terrible aſpects, reſembling Giants: to theſe, when entring the Temple, the *Japanners* uſe ſhort Prayers, then put into an Offering-baſon, being ſmall Pieces of Copper-Coyn, by them call'd *Caſius*.

The Inhabitants of *Nangeſaques*, their Shape and Apparel.

The Inhabitants are whiter than other *Indians*, but ſallow to thoſe of *Europe*; have ſtrong and well-compacted Bodies, and are healthy of Conſtitution; their Noſes are flat and *Camoſi'd*; their Eyes little, eſpecially the Womens. Both Sexes are almoſt Habited alike, wearing long Garments, but ſhorter than the *Chineſes*; the corners of which Coats they take up before with their Hands, carrying the right Lappet under their left Arms, and the left under the right, which thus they faſten with a Girdle; their Tunick thus ty'd up, the left corner affords them a Pocket in their Boſom, which keeps their Notes and Letters: on the left-ſide hangs down from their Girdle a long two-handed Scymiter.

Sumptuous Apparel of the *Japan* Ladies.

Their prime Ladies, and high-going Dames, wear ſtately gorgeous Dreſſes, their Hair is curiouſly ſleeck'd, and neatly turn'd up; and their Gowns are much fuller, and more flowing in thick and looſer Folds than meaner Women, the Stuff not onely rich and coſtly, but Embroider'd all over with Gold, with a large Silken Scarf about their Necks, which meets athwart over their Boſoms: a Needle-wrought Girdle, rich with Silver and Gold, doth compaſs and keep in their well-ſhap'd Bodies: on their left Hand a great Fan, with a long Handle, Painted with ſeveral Birds and Flowers, richly Gilt and Varniſh'd: under their upper Garment, or Gown, which (as we ſaid before) is ſo richly Embroider'd, they have ſeven or eight Silk Petticoats, every one a degree longer than the other, the longeſt trailing after them upon the Ground: But all theſe Clothes upon them are neither burthenous, nor troubleſom, though this be their daily Dreſs, yet they ſeldom come abroad, nor appear publick in their Houſes; but in the Evenings, if fair Weather, they take the Air a little with their Husbands; by Day, in cloſe Sedans, or elſe by Water in a Tilted Barge.

But

But ere we convey the Ambaſſadors further through *Japan*, it ſeems not amiſs to take a ſhort Survey, the better to give you a Deſcription of this Large and Potent Empire.

A ſhort and brief Deſcription of *Japan*.

¶ THis Spacious and Wealthy Iſle, by the Natives call'd *Nippon*, and formerly by the *Spaniards*, *Argantana*; and in the Year of *Chriſt* Twelve hundred (according to that Famous Author *Paulus Venetus*) *Chryſe*, and *Zipangry*, hath on

Its bordering Countreys.

the Eaſt-ſide *California*, and *New-Granada*; but at a vaſt diſtance, an Ocean of a thouſand Leagues ſpreading betwixt. Weſtward, but far off, it looks upon the Iſle of *Corca*, and *Great China*: *Hugh Linſchot* reckons the neareſt Promontories or Head-lands, ſtretching from *China* to *Japan*, to be eighty Leagues diſtance. The North oppoſes the Land of *Jeſſo*, and the *Straights* of *Anian*; and beyond all, the Coaſt of *America*. The South verges on the *Philippines*, *Mindanao*, *Gilolo*, and the *Molucco* Iſles.

And Latitude.

It extends from thirty to forty Degrees Northern-Latitude; ſo that the longeſt day is fourteen Hours fifteen Minutes, and the ſhorteſt nine Hours forty five Minutes. Their higheſt Sun appears 15 Degrees at Noon ſhort of the *Zenith*. The Air differs not much from the Temperature of the Iſlands *Sardinia*, *Rhodes*, *Cyprus*, *Candia*, and *Sicilia*, and like that of the main Land of *Portugal* and *Spain*, and as moderate as *Arabia*, *Syria*, *Perſia*, and *China*.

Diviſion of the ſame.

¶ *Japan* is divided into five Provinces, *Jamayſtero*, *Jetſengo*, *Jetſeſen*, *Quanto*, and *Ochio*; beſides the Iſles *Saykok*, and *Chiccock*. *Maffeus* calls *Saykok*, *Ximum*, making that ſeven Provinces; but *Francis Cairon*, being an Eye-witneſs, deſerves more to be credited: He affirms, That ſeveral Kings Govern there, and alſo in *Chiccock*, one King, and three Vice-Roys. That part of this Countrey that is call'd corruptly *Japan*, boaſts two Metropolitans, *Miaco*, and *Jedo*. *Maffeus* alſo tells us, That this hath fifty three Kingdoms; amongſt which he names *Miaco* and *Amangutium*, ſaying, *Miaco* conſiſts of twenty three, and *Amangutium* of thirty Kingdoms; but of late all theſe petty Kingdoms are fallen into the Lap of one Sole Monarch or Emperor, who keeps his Magnificent Court at *Jedo*.

But *Japan* alſo, beſides *Saykok* and *Chiccock*, lies ſurrounded with ſeveral leſſer Iſles, as *Hiu*, *Tacaxuma*, *Iquicuchi*, *Canga*, *Firando*, *Meacxima*, *Oeno*, *Coeyque*, *Beroe*, *Oqui*, *Murgan*, *Avans*, *Mettogamma*, *Meho*, *Mianiſinu*, *Sando*, being full of Silver Mines; and *Vulcania*, often ejecting hideous Flames to the Sky, lying to the Weſt, beyond the *Straights of Diemon*, which waſhes the Iſles *Chiccock* and *Tacaxuma*.

Vulcania Iſle.

The Territory of *Ochio*.

¶ *Ochio*, the North-Eaſt Territory of *Japan*, borders on the vaſt Wildes of *Jeſſo*: For the Inlet or Bay which divides them, runs not up above forty Leagues, there ending, ſtopt by the Mountains of *Ochio*.

Deſcription of the great Countrey *Jeſſo*.

¶ THe Extent of *Jeſſo*, being Mountainous, and abounding with coſtly Furs, is yet unknown, although the Emperors of *Japan* were much concern'd, taking great pains about the Diſcovery thereof, to that purpoſe imploying ſeveral Perſons at his own Coſt and Charges, who made ſearch over Rocks and Mountains, and almoſt inacceſſible Places, explor'd vaſt and wild Countreys, very far; but found no end, though they diligently inquir'd of the People, who being Salvages, could give them no Account further than

where

where they dwelt. So after long Toyl and Trouble, they were forc'd to return without any Effect of their Deſign, as we ſaid before.

The Jeſuit *Lodowick Frojus*, in his Letter of the eight and twentieth of *February*, 1565. to the *Indian* Fathers, writes thus concerning the Inhabitants of *Jeſſo*: *Againſt the Northermoſt Part of* Japan, *about three hundred Leagues from* Meaco, *is a very large Countrey, full of Salvage People, which are Cloth'd in Skins of Wild Beaſts, Hairy all over their Bodies, having exceeding great Beards, and long Whiskers or Muſtachios, which they turn up with Sticks made for that purpoſe when they drink. They covet, and are very deſirous of Wine; alſo Valiant in War, and therefore much fear'd by the* Japanners. *If by chance they receive any Hurts in an Encounter, their onely Application is Salt Water, with which they bathe and waſh the Wound, ſo drying it up. On their Boſoms they wear Looking-Glaſſes, which ſerve them as Shields or Breaſt-plates. Their Swords they tye about their Heads, in ſuch a manner, that the Hilt thereof hangs on their Shoulders. They onely Worſhip the Moon.* Aquita, *a great City, ſtands in the Territory of* Genuaen, *bordering* Jeſſo: *Hither the Natives come in great Numbers to Trade; and alſo the* Aquitans *Travel to them, but not in ſuch Multitudes, becauſe they are oftentimes cut off, and murder'd by the Inhabitants.*

The Inhabitants of Jeſſo are horrible People.

¶ THe Maps of the World, our Terreſtrial Globe, have till of late plac'd nothing beyond *Aquita* but the Ocean; though long ſince confuted by *Hugh Linſchot*, proving upon the teſtimony of the Jeſuit *Frojus*, who deſerves to be more credited (as having reſided a long time in *Japan*) than ſome of our Geographers, who ſet down by hear-ſay the Largeneſs and Extent of *Japan*, without any Proofs or Teſtimony; whereas it is made manifeſt, That *Japan* extends it ſelf much further than commonly drawn: Moreover, *Francis Caron*, Ambaſſador to the Emperor of *Japan* at *Jedo*, witneſſes, That the Largeneſs of this Countrey is not known to the Inhabitants themſelves.

Error of the Geographers concerning *Japan*.

Therefore *Maffeus* is much miſtaken, when he ſets down the length of *Japan* to be two hundred Leagues, and its greateſt breadth but thirty. And *Cluverius* in his Geography reckons the length to be an hundred and fifty Leagues, and the breadth ſeventy.

Miſtake of *Maffeus* and *Cluverius*.

But none more errs in this, than the Jeſuit *Cornelius Hazart*, in his Hiſtory of the Iſland of *Japan*; which that we may the better anſwer, hear his own Words. Japonien, *or* (*as others call it*) Japan, *by the Inhabitants,* Nippon, *is a Territory lying in the fartheſt Point of the Eaſt, being the outmoſt Borders of* Aſia; (which to prove, he quotes *Iſaiah, cap.* 18. *ver.* 2.) *For although to the Weſt, to the Frontiers of* China, *is no more than fifty Leagues,* (ſays he) *and to the City* Amacoa, *two hundred ninety ſeven; and on the South having ſo vaſt an Ocean, no known Countrey being beyond,* Japan *may certainly be call'd* The Worlds End: *And ſtanding divided into ſo many ſmall Iſlands, that a* Geographer *of our times calls it alſo* A World of Iſles; *the chiefeſt of which are,* Niphon, Ximus, *and* Xicocus, *conſiſting of ſixty ſix ſeveral Kingdoms. The Iſle of* Niphon *reckons fifty three, boaſting alſo many ſtately Cities, of which the Metropolis is* Meaco. *The Iſland* Ximus *hath nine, and ſeveral handſom Towns, amongſt which,* Uſuquin, Funai, *and* Cangoxima. *The Iſle* Xicocus *accounts no more than four Kingdoms: Which being taken together,* Japonien *is as big as all* Italy.

Hazarts ignorance concerning the Deſcription of *Japan*.

Vide Iſaiah.

Though this his Style be ridiculous, yet his Ignorance, and ſo ſtrangely falſe Deſcription, is ſo much more, that he ought rather to be pitied and laugh'd at, as one diſtracted, than to be anſwer'd; but that we are bound in Conſci-

ence

Hazart's falſe Deſcription of *Japan* contradicted.

ence to undeceive his believing Readers. Firſt, he plants *Japan* on the Weſt ſide of *China*. This is ſuch a blind, nay ſuch a ſtupid Miſtake, that the like was never heard of: For, was there ever any Writer or Geographer, that ſettled *Japan* Weſt from *China*? All agreeing, neither can it be otherwiſe, being an Iſle, but Eaſt from *China*; that Empire being not onely the utmoſt Borders of *Aſia* Eaſtward, but of *Europe* alſo; being one continu'd Main Continent; Weſtward to *Gads Pillars*, and the *Atlantick Ocean*. Next, admit it were, as he affirms, That *Japan* lay Weſt from *China*; yet out of what *Chineſe* Haven did ever any Veſſel reach any Port in *Japan*, meaſuring but ſixty Leagues? Whereas it is notoriouſly known, That the Diſtance betwixt theſe Empires is much greater: And who can ſhew me in any Map or Journal of his Travels, a City call'd *Amiaco*, lying at ſuch a diſtance from *Japan*, as he gives, without any proof or teſtimony? Next (which is very ſtrange) he ſays, That *Japan* looks on no Countrey Southward, but the Main Ocean; or elſe, Lands ſo far off, that they are utterly unknown. What then will become of all theſe Countreys; as, *Tanaxima*, *Lequeio Granda*, *Formoſa*, *de Philippines*, *Mindore*, *Mindanao*, *Borneo*, *Celebes*, *Molucco*, and other Realms; beſides many other Countreys which are cut off by the Ocean, and lye far and near diſtant from thence, and daily frequented and Navigated by Strangers, inſomuch that all Geographers mention the ſame? Which belongs more eſpecially to you, who have publiſh'd inſtead of grave Experience, your no want of Ignorance, and utter Deficiency in that Science: For what can be more abſurd, than this your Deſcription of the Principal Iſlands, *Niphon*, *Ximus*, and *Xicocus*, dividing of them into ſixty ſix Kingdoms, and ſetling them all ſo handſomly, with a perfect Miſtake, on the wrong ſide; not conſulting *Franciſco Cairon*, who being himſelf upon the Spot, took an exact Survey of *Japan*, which your Church-Hiſtory makes truly manifeſt in ſeveral Pages.

Japan is much bigger than *Italy*.

Laſtly, Of all Compariſons, this ſeems the moſt odious, That *Japan*, with all it circumjacent Iſles, is no larger than *Italy*: For the ſame *Cairon* (whom concerning other Matters you have for the moſt part copy'd out, and trick'd up this your *Japan*-Hiſtory with) tells us in the beginning of his Deſcription thereof, That beyond *Quanto*, a Territory lying up high in *Japan*, (from whence the Emperor raiſes his chiefeſt Revenue, and keeps his Court in *Jedo*) it is twenty ſeven days Journey before you come to the Province of *Sungmar*, lying in the moſt Northerly part of *Japan*. At this rate, how can *Italy* be compar'd to *Japan*? Sure Father *Hazart* you neither know the one, nor the other: For let

The Largeneſs of *Italy*.

any one take the Extent of *Italy*, which they reckon from the *Alps*, and the City *Aoſta*, paſſing through *Rome* and *Capua*, to *Rhegio*, and the *Promontory de Army*, he ſhall never make more than two hundred twenty five Leagues: And though the breadth along the *Alpine* Mountains reacheth a hundred and forty Leagues, yet taken generally, it proves much leſs; for betwixt *Ancona* and the *Tyber* gives the rate of the common breadth, which is no more than thirty four Leagues. How apt then ſeems this Compariſon, when ſeveral Writers, Eye-witneſſes, tell you, That *Miaco*, lying almoſt in the middle of *Japan*, is three hundred Leagues diſtant from *Jeſſo*, bordering the ſaid Iſle.

¶ NOw to what concerns the Extract or Original of the *Japanners*; the general Opinion thereof we have already related, which was, That they (not unlike the *Batavians*, who by a Civil War were drove from *Heſſen*, to the Iſland between the *Rhine* and *Wael*) Rebelling againſt their Emperor in *China*,

China, were Baniſh'd to the deſolate Iſles of *Japan*: But Father *Martinius* contradicts this Opinion in his *Chineſe Atlas*, ſaying, That the *Japanners* are not only Extracted from the *Chineſes*, but alſo from the *Tartars*; becauſe they ſtill retain ſome of both their Cuſtoms: For they follow the *Chineſe* Religion, as alſo the ſame Apparel which at this day is worn in the *Chineſe* Territory call'd *Honan*. It is no wonder that this Territory could produce People enough to Plant *Japan*; for it contains above eight great Cities, and at leaſt a hundred Populous Villages. Moreover, the *Chineſe* Book of their Annual Accounts, reckons, that this Province can bring five Millions ſeven thouſand two hundred and ſeventy Men into the Field. But although the *Japanners* do ſo much reſemble the *Chineſes* in ſeveral of their Cuſtoms, yet they alſo imitate the *Tartars* in many of their Faſhions; for they not only ſhave their Heads after their manner, leaving but little Hair; but they uſe alſo the Letters *D* and *R*, which the *Chineſe* Speech doth not acknowledge.

The Extract of the *Japanners* from *China*.

Some are of opinion, that the *Tartars* have intermixt themſelves with the *Chineſes*.

From whence this opinion proceeds.

Martinius moreover relates, That the *Chineſe* Memorials make mention of *Xio* an Emperor, who was deluded by a peculiar Perſon, telling him, That *Japan* produc'd an Herb, which if the Emperor could get, would make him Immortal; for which he, to be aſſur'd thereof, ſent ſeveral thither, which never returning, by degrees Planted our *Japan*.

Martinius opinion concerning the Extract of the *Japanners*.

¶ LAſtly, Concerning the Revenues that belong to this vaſt Empire, it doth manifeſtly appear by the Sign'd Account of the In-comes of the *Japan* Princes and Kings, taken by *Francis Cairon*.

A Catalogue of the great Perſons and ineſtimable Revenues of *Japan*.

The Revenues are reckon'd, according to the *Japan* manner, by *Cockiens*, of which every one makes a *French* Crown. The neareſt to the Emperor, which had the greateſt Revenue in the time of *Francis Cairon*'s Reſidence there, was the King of *Canga*, *Getchiu*, and *Natta*, call'd *Cangona Tſiunangou*, living in the Caſtle of *Langa*: His Yearly Revenue came ſeldom to leſs than a hundred and twenty Tun of Gold.

Every Tun of Gold is 10000 *l.*

Surnango Dayuongon, King of the Territory of *Surnga*, *Toto*, and *Micauwa*, inhabiting the Fort *Faytſiu*; and *Onwarino Daynaugou*, King of the Countreys of *Owary* and *Mino*, Reſident in the Fortreſs *Mangay*, have each ſeventy thouſand Pounds *per Annum*.

Sendayno Thiunangon, King of *Maſſanine* and *Ochio*, dwelling in the invincible Caſtle *Senday*, hath Yearly above ſixty four Tun of Gold. 640000 *l.*

Satſumanon Thiunangon, King of *Satſuma*, *Oßina*, *Fiungo*, and *Luchio*, in the Fortreſs of *Cangaſima*, treaſures Yearly ſixty thouſand Pound *Sterling*.

Kinocouny Dayanangon, King of the Countreys of *Kino* and *Ichc*, commanding the Strong Hold of *Wake Jamma*, hath Five hundred and fifty thouſand Pound *Sterling* Yearly. Near upon the like Sums have the Kings of *Catto Fingonocamy* of *Fingo*, in the Fortreſs *Koumamotte*, and *Matſendeyro Jemnoſco* of *Sunkicen* in the Caſtle *Foucaſa*, and *Matſendeyro Inocamy* of *Jetcheſen*, keeping the Fortreſs of *Oecde*.

Theſe petty Kings *Catto Cibo* of *Oſio*, Commanding the Fort *Ais*; and *Aßaino Tayſima* of *Bingo* in the Burrough of *Oky*, have each forty thouſand Pound *Sterling* Yearly.

The Kings *Matſendeyro Nangato* of *Sova*, living in the Caſtle of *Fangy*; and *Mittons Thiunango* of *Fitayts*, in the Fort *Mit*; and *Nabiſsima Sinano* of *Fiſien*, commanding the Caſtle *Logioys*; and *Matſendeyro Sindairo* of *Inabafoky*, in the Fortreſs *Tackaham*, receive Annually Three hundred and ten thouſand Pound *Sterling*.

Near upon the like Revenue hath *Todo Iſhumi* King of *Ingu Iche*, his Royal Fort or Palace being call'd *Sou*; and *Matſendeyro Lonuey* of *Biſen*, commanding the Caſtle *Oſſajamma*; and *Inno Caimon* of *Totomy*, inhabiting the Strong-Hold *Sawajamma*; and *Toſſo Cauwa Jetchin* King of *Boyſes*, in his Royal Seat *Cokeca*; and *Ojeſungu Dainſio*, King of the great Territory of *Jatſengo*, Governing and Reſiding in the Fortreſs *Gunyſauwa*; and *Matſeddeyro Denico*; and alſo the Lady *Jetſengo*, Queen of *Formando*, and there Reſiding.

Revenues of the *Japan* Dukes.

Next, The Secondary Princes, or Dukes, as we may ſtile them, are *Manſendeyro Auwa*, Commander of the Countrey *Auwa*, dwelling in *Incts*; and *Matſendeyro Jutchigonocamy* Duke of *Conge*, the Seat of his Government being *Tacato*; and *Matſendeyro Tſiuſio*, Prince or Duke of *Joo*, Reſiding in his well-fortified Citadel *Mats Jamma*. Each of theſe ſupplies his Exchequer with Fifty three Tun of Gold Yearly.

Arjama Grimba Duke of *Tſickingo*, Commanding the Caſtle *Courme*, falls ſhort of their Revenues ten Tun of Gold.

Revenues of the *Japan* Earls.

Their Third Degree of Princes, which we may call Earls, are to be diſtinguiſh'd by their Name thus: *Morino Imaſack* Earl of *Imaſacka*, his principal Fort being *Tſiamma*; next *Tory Inganocam* Governor of *Sewano*, dwelling in *Jammungatta*; then *Matſendeyro Toſa* Prince of *Toſnacory*, Reſiding in his Strong-Hold *Tocoſiamma*; and *Satake Okiou* Governor of *Wano*, keeping his Court in the Fortreſs *Akita*; as alſo *Matſendeyro Simoſaucamy* Lord of *Simoſa*, dwelling in the Caſtle *Tattebays*, have each of them Yearly twenty Tun of Gold. But theſe two Lords (ſuch as we may term Barons) *Foriwo Jamaiſsiro*, and *Ikouno Jokonocamy*, one Governing *Inomo*, and the other *Sanike*, are well pleas'd with each ſharing yearly Eighteen thouſand pound *Sterling*.

But theſe, though of leſſer Dignity, as *Fonda Kaynokamy* of *Faryma*, and *Sackay Counay*, Ruling in the great Territory *Wano*, receive each of them Annually Fifteen Tun of Gold.

Their Knights Revenues.

Thoſe which at our Rates we may look upon as no more than Knights, are *Taraſauwa Simedo* commanding *Fiſen*, *Kiongock Wakaſa* Rulet of *Wakaſa*, *Forii Tango* in the Countrey *Jetcheſen*, *Menſio Fiongo* in *Bingo*, and *Sackosbarra Eskibou* Governor of *Kooske*, receive every one yearly Twelve Tun of Gold.

Manſendeyro Tawayts Commander of the Imperial Fort *Quana*; and *Oeckendeyro Imaſacka* Ruler of *Simotske*, inhabiting in the Fort *Oetſnomico*; and *Sanada Iris* Governor of *Sinano*, reſiding in the Caſtle *Koske*; and *Taytſibanna Finda* in the Countrey *Sickingo*, dwelling in the Strong-Hold *Imangouwa*, being all Knights: Every one of theſe boaſts no leſs Means than Ten thouſand Pound a Year.

And alſo the Knights *Ongaſaura Ouckon* of *Firima*, *Indatiu Vontomiu* of *Gio* and *Nambou*, *Sinano* of the great Territory *Ochio*, and *Niwa Groſeymon* likewiſe of *Ochio*, receive a thouſand Pound leſs than the former.

Abeno Bitchiou, Governor of the Imperial Caſtle *Watſuky* in the mighty Countrey *Mouſayes*, hath for his Yearly Revenue Eighty thouſand Pound *Sterling*.

The Knights *Kiongock Oenieme* of *Tanga*, dwelling in the Fort *Tanabe*; and *Makino Surnga* in the far-ſpreading Countrey *Jethingo*; *Nackangauwa Niſien* in *Bongo*, *Matſendeyro Camba* in *Sinano*, *Nayto Samma* in *Fitayts*: Theſe have yearly Seventy thouſand Pound.

Revenues of their Lords.

The Lords *Jockenda Bitchiou*, Comander of the Imperial Fort *Matsjamma*, in the Territory *Bitchiou*; and *Matſara Fiſennocamy* Lord of *Fiſen*, reſiding in the Caſtle of *Firando*, where formerly the *Eaſt-India* Company held their Factory,

before

before they were forc'd to remove to *Nangeſaque*: Theſe receive Annually ſix Tuns of Gold apiece. The like Sums have the Lords *Seugook Fiwo* in *Simano*, *Catta Sewado* in the Countrey *Gyo*, *Toſauwa Okiou* in the Province *Dewano*, *Matſendeyrò Iwamy* in *Farima*, *Teskouwa Tonnomon* in *Bongo*, *Tſungaer Jetchiu* in *Ochio*; and *Ongaſauwara Sinano* in *Firama*.

The Lords *Itho Chiutry* of *Fongo*, commanding the Caſtle *Oraſy*; and *Fourta Fiwo* of the Countrey *Iwamy*, ruling the Fort *Dayſiro*; *Wakiſacka Arbays* of *Sinano*, reſiding in the Fortreſs *Ino*; *Touky Nangato* in *Jobe*; *Toba Arima* Seymonoske of *Nuko*, *Outa Fiwo* of *Jamatta*, *Matſendeyro Dewado* of *Jetſeſen*, *Inaba Minbou* of *Bongo*, *Croda Caynocamy* of *Chinano*, *Matſendeyro Sovodonno* of *Iſumy*, *Tonda Sammon* of *Socinnocammu*, *Stotſianangu Kemmets* of *Ichie*, *Fonda Ichenocamy* of *Micauwa*, *Matſendeyro Jamayßiro* of *Tamba*, *Mori Caynocamy* of *Inga Jobe*, *Tonda Notanocamio* of *Farima*, *Abito Sionoske* of *Fitaits*, *Aſſano Oenime* of *Chione*, *Neyto Cinocamy* of *Chione*, *Catto's Kibodo* of *Ochio*, *Sama Dayſiennocaniu* alſo of *Ochio*, and Commander of the Caſtle *Sama*; *Fonda Jamatta* of *Tayſima*, *Ouckob Cangato* of *Mino*, and *Neyto Boyſen* of *Dewano*: All theſe Lords have for their yearly Revenue five Tun of Gold apiece.

¶ THe Habits of theſe Lords are very Rich: They wear ſhort Coats, with wide Sleeves, curiouſly ſtitch'd with Silver and Gold. Under their upper Garment they wear a Silk Waſtcoat, ty'd cloſe about them with a Girdle, in which they put their Scymiters. Their Breeches are ſo exceeding wide and long, that they tread upon them as they go; for they hang down over their Heels. Upon the bottom of their Waſtcoats, a little above the Waſte-band of their Breeches, they have Pourtray'd their Coat of Arms. The Habit of the *Japan* Lords.

Moreover, theſe following Lords, *Inawa Aways* of *Tamba*, *Camy Dyrik* of *Iwamy*, *Cattayngri Iſmou* of *Jamatta*, *Chonda Findanocamy* of *Jetſeſen*, have yearly forty thouſand Pound *Sterling* a Man: And *Itacoura Sovodonne*, Governor for the Emperor of the mighty City *Meaco*, receives above the forementiond Forty thou- Revenues of their meaner Lords.

ſand Pound, four Tun of Gold yearly, from the Countreys of *Jamaiſico*.

The like Revenue the Lords *Matſendeyro Bongo*, of the Countrey *Iwany*; *Fondo Nayky* of *Firima*; *Matſendeyro Tango* of the great Countrey *Ochio*; *Canna Mauris Iſoumo* of *Finda*; and *Ciongok Chiury* of *Tango*, receive annually.

The following Lords, as *Outta Giwe* of *Mino*, *Matſendeyro Ouckon* of *Farima*, *Minſonoja Ichenocawy* of *Kooske*, *Immaſacka Kaynocamy* of *Bitchiou*, *Matſendeyro Jammatto* of *Jetſeſen*, *Inno Fiwo* of *Coſtie*, *Matſendeyro Tonnomon* of *Mikauwa*, *Akiſukis*. *Nangàko* of *Nicko*, *Savo Inaba* of *Sinano*, *Foyßimo Fongo* likewiſe of *Sinano*, *Sunganoma Ouribe* of *Totowy*, *Simaes Oemanoska* of *Nicko*, *Kinoſtay Jemon* of *Bongo*, *Sono Kußima* Governor of the Iſland *Siußima*, *Koyndo Fimano* of *Tonga*, *Fonda Fimoſa* Commander of the Imperial Fort *Nißiwo* in the Countrey *Micauwa*, *Gorik Serſnocamy* alſo of *Mikauwa*, *Chinſio Suraga* of *Fitayts*, *Secuma Fiſen* of *Sinano*, *Todo Toiuſima* of *Mino*, *Fonda Iſumy* of *Fitayts*, *Tongauwa Toſa* of *Bitchiou*, and *Manſendeyro Toſa* of *Jetſeſen*: All theſe receive yearly three Tun of Gold apiece.

Revenues of other Lords.

Laſtly the Lords,

Sugifarra Foky of *Fitayts*	Commanding	*Oungoury*,
Kinoſtay Counay of *Bitchiou*		*Kouroſie*,
Matſendeyro Koyſero of *Farima*		*Farima*,
Inaſacka Tſonnocamy		*Oſacca*,
Matſendeyro Kenmots of *Tamba*		*Cammejomme*,
Maſteyſacke of *Ochio*		*Sanbonmats*,
Omoura Minbou of *Fiſen*		*Daymats*,
Matſendeyro Iſumi of *Mino*		*Iwamoura*,
Matſendeyro Chinocamy of *Tſounocoumy*		*Fayncſory*,
Minſus Faito of *Micauwa*		*Coria*,
Nyto Tatewaky of *Chiono*		*Iwyffowo*,
Ongaſawary Wakaſa of *Simoſa*		*Sekyada*,
Fichicatta Cammon of *Chiono*		*Mawaffa*,
Iwaky Sirroſy likewiſe of *Chiono*		*Jedowra*,
Rikongo Fiongo of *Dewano*		*Jurii*,
Takanacca Oenieme of *Boungo*		*Foutnay*,
Mourii Ichenocamii and *Boungo*		*Ounaus*,
Wakebe Sackion of *Totomy*		*Oumiſo*,
And *Iſifoys Inſnocamy*		*Coſtois*,

Receive each of them Twenty thouſand Pound *Sterling* of Yearly Revenue.

Revenues of their loweſt Degree of Lords.

Their Loweſt Degree of Lords, of which ſome fill their Treaſuries with the Revenues of the ſmall Circumjacent Iles, are *Sangoro Saffioye*, and *Fory Minnaſacka*; each of them having Twenty thouſand Pound *Sterling* yearly.

Qua Jamma Sammon, *Foſſacauwa Gemba*, *Fackina Deyſen*, *Matſendeyra Deyſen*, *Gottawais* Lord of the Iſland *Goto* near *Firando*, *Cattayngiry Iwamy*, *Caſsima Jetſingo*, *Coubery Tomoty*, *Tackandy Mondo*, and *Miake Jetſingo*, have each One Tun and a half of Gold *per Annum*.

But *Odaura Biſen*, *Tojamma Giwo*, *Fira Oucka Giuemon*, *Oſeki Jemon*, *Fayßien Gouwas Kibon*, *Outano Tango*, *Fieno Ouribe*, *Auby Ceynocamy*, *Otana Mouſoys*, *Majuda Jammatta*, *Taytſibanna Sackon*, *Cackebe Sayngoro*, *Mynangauwa Chinamovani*, *Jaydſio Dewanocamy*, *Coungay Inaba*, *Oiſtana Caweyts*, *Niwas Kibon*, *Fory Arbays*, *Foſio Mimaſacka*, *Sayngo Wackſacka*, *Touda Inaba*, *Miangy Sinſen*, *Sannanda Nyki*, *Iton Tangou*, *Ikenday Jetſeſes*, and *Touda Nayki*.

As

As for the Emperors Chief Officers, their Revenues are as followeth. Emperors Officers Pay.

His Councellor of State, *Dayno Idonno*, Fifteen Tun of Gold a Year.

Sackay Ontadonno Nangay Sinadonne, Ten Tuns of Gold.

Sackay Sinadonno, the like Sum.

Sackay Sannickodonno, One Tun of Gold leſs.

Audo Ouckindono, Six Tun of Gold.

Inote Cawatſdo, Five.

Inabe Tangedonne, Four.

Sackan Auwado, and *Sackay Jammaſsirodonno*, each have Thirty thouſand pound Sterling.

Nayta Ingado, *Sintſia Winbondonno*, *Miſſon Ockiedonno*, *Matſendeyro Jemondonno*, *Jamanguyts Tayſsimodonno*, and *Matſendeyro Juedonno*, receive from the Emperors Treaſury Two Tun of Gold a piece Yearly.

But *Ale Boungodonne*, *Auwe Jamma Ouckerodonne*, *Ciongok Sinſendonno*, *Itacoura Nyſiendo*, *Narſy Jucdonno*, and *Akimonta Mayſimaddonno*, have each of them Fifteen thouſand pound Sterling Yearly.

Laſtly, *Forita Cangadonne*, *Miura Simaddonne*, *Mayuda Gonoskedonno*, *Meſiono Jamatta*, *Fory Itſuocamy*, *Miury Oemenoskedonno*, and *Fondo Sanjadanno*, have every one, One Tun of Gold *per annum*.

¶ THe Emperors Houſe-keeping conſiſting of ſeveral Boards for all his Officers, and his *Seraglio* of Ladies, amounts to 1400000^{lb} Sterling, Annual Penſion. His Life-Guard alſo coſt him ten Tun of Gold more; So that the Penſions for his Lords and ſeveral Officers, and the whole maintainance of his Court and *Militia*, reckons up 28000345 Tun of Gold yearly. The Emperors expences in houſe-keeping and guard.

As for the Souldiers which the Emperor keeps in Service, moſt of them are Noble-men, and wear ſmall Helmets, but exceeding great Breeches; ſometimes they are Arm'd with ſhort, at other times with long Fire-Locks or Muſkets, not unlike ours, onely the Cock ſtrikes not from them but towards them. Apparel of the Souldiers.

them. Inſtead of Powder-Horns, or Cartrage Boxes, they uſe ſmall ſquare Baskets, made very artificially of Flags or Ruſhes. In their Girdles they ſtick one ſhort and one long Scimiter.

The *Netherland* Ambaſſadors go by water from *Nangaque* to *Oſacca*.

¶ But to return again to our Embaſſadors, *Andreus Friſius*, and *Anthonius Brookhorſt*, which Sail'd from *Nangeſaque*, the 25 of *Septemb.* 1649. with three great Barks Laden with rich Preſents for the *Japan* Emperor; twenty *Netherlanders*, three *Bongies*, as guides to direct them in their Journey from *Oſacca* to *Jedo*, three Interpreters, and thirty four *Japanners*, beſides the beforementi-on'd Ambaſſadors.

In ſhort time, they got beyond *Foveunda*, *Zotta*, and *Nanatjamma*, and Sail'd Northwardly between *Firando*, *Omodackey*, and *Oyſinocuby*, Towns ſcituate on *Bungo*; then they reach'd the Iſlands *Auwo*, *Fimiſsima*, and *Ginkai*, and left *Nangago*, on the left ſide of the Coaſt of *Bungo*.

Then they brought the Iſland *Aymiſsima* under their Lee, and deſcry'd the City *Aſsia*, twelve Miles North-Eaſt from *Aymiſsima*.

The City *Aſsia*.

This City ſtands on a white Sandy ſhore, and is ſeen a great diſtance off at Sea, by reaſon of its high Mountains, which ſeem to touch the Clouds.

After this they diſcover'd the famous Town *Icaminangano-miſacco*, and the City *Cocero*, lying in an Inlet of the Sea.

The City *Cocero*.

Cocero at its firſt view is very delightful to behold, having two Suburbs, one above the City, and another below towards the Sea.

Here they directed their Courſe Eaſterly into the *Straits*, which in the North waſhes *Japan*, and on the South *Chiekok*, and *Touſa*. On the left ſide of *Japan* ſtands the City *Simoniſicci*, within which is a ſmall Fort, and oppoſite to that a ſtrong Caſtle, built on a high Hill, near which is the Haven *Iſacka*, to which belongs two Villages containing forty houſes a piece.

The City *Simoniſicci*.

Iſlands.

¶ Within the foremention'd *Straits* they met with many Iſlands, ſeveral of their names unknown; yet at the hither end lies *Mettogamma*, and next *Mocko*, *Mianoſimi*, and *Camero*; betwixt which, the City *Cammenoſacci* ſtands on the ſhore of *Japan*.

The City *Camenoſacci*.

In a long Tract from Eaſt to Weſt, they ſaw near the Coaſt of *Japan*, the Iſlands *Icowe*, *Szuwa*, *Caroto*, *Cominagari*, and *Jocoſmi*, all improv'd with Vil-lages.

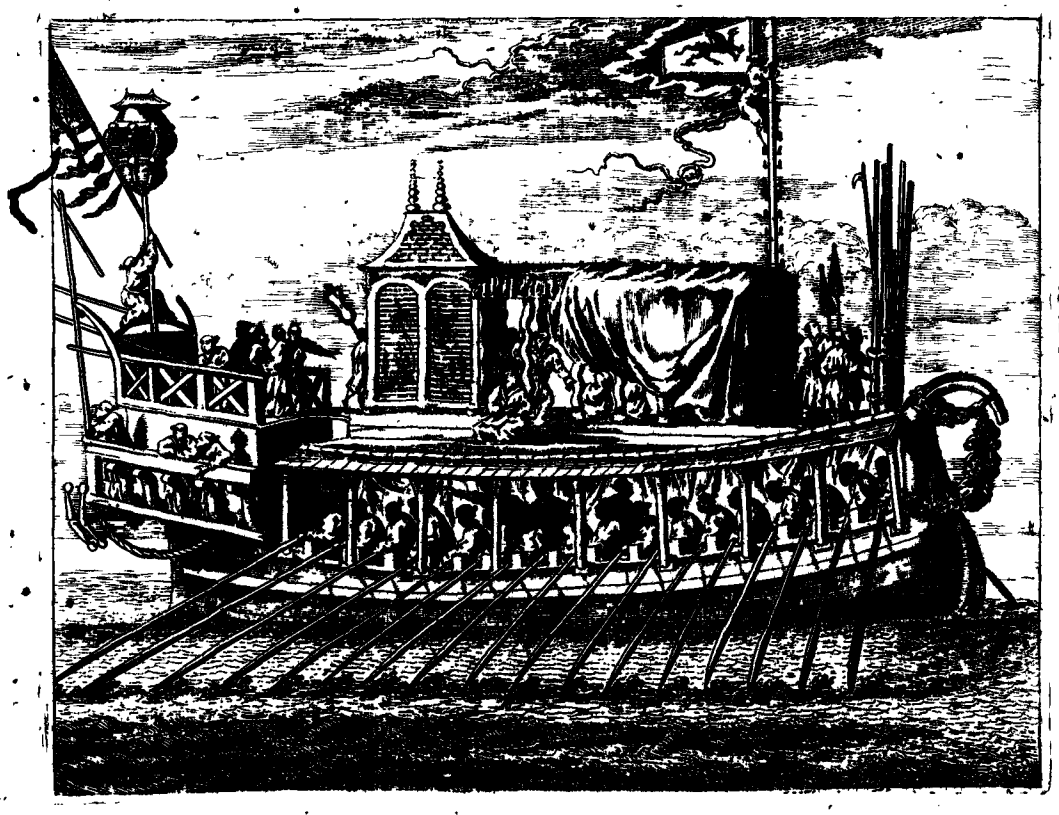
Oppoſite to *Caroto*, are ſeen in the middle of this Channel, between *Japan* and *Tonſa*, ſeveral high Mountains, whoſe tops are crown'd with various Trees; here they ſtood due Eaſt, and had on their Larboard in the *Japan* Coaſt, the Towns *Tantonomis*, *Mewarri*, *Bignatum*, and *Binga*; On their Starboard, the In-habited Iſle *Syrais*: So Sailing on between *Simeia* and *Samnic*, *Ouſimate* and *Wota*, *Icſima* and *Muro*, they met with ſo ſtrong a Current, that their Rowers had great labor to bring them thorow.

The City *Muro*.

¶ *Muro*, a Town ſcituate on *Japan*, hath a very fine Haven; five Miles be-yond which riſes *Firmenſi*, a ſtately City, Fortifi'd with a ſtrong Ca-ſtle; near which the Sea is often times very rough, which they left on their Larboard, and alſo *Abos*, *Takaſima*, and *Swoja*, and came to *Fiongo*. But when they met with Calms and wanted Wind, their Men with a Line hall'd their Barks along the ſhore.

The City *Firmenſi*.

Sail-



Sailing from hence, they kept along the Coaſt of *Amanaſacci*, and came on the thirteenth of *January*, after nineteen days travel to *Oſacca*, and getting up the River, they came to Anchor before *Aniſsima*, the Suburb of *Oſacca*. Soon after, three Pleaſure-Boats came thither, for to carry the Ambaſſadors with their Goods and Retinue.

Netherland Ambaſſadors come to *Ojacca*.

¶ THe *Japanners* build a kind of Pleaſure-Boats or Barges, by them call'd *Fayſena*, which commonly have forty Oars, built before like an Elephants Head, and in the Starn a fine Looking-Glaſs, Cabbin and Helm, after the *Portugueſe* manner: Some of theſe *Fayſena's* have above thirty Rowers in them, which Row with ſuch ſpeed, and make ſo freſh way, that it is to be admir'd; for commonly they make a Voyage from *Oſacca* to *Nangeſaque* in twelve days time, lying two hundred and twenty Leagues diſtant from one another.

Fayſena, a *Japan* Pleaſure-Boat.

¶ FRom *Nangeſaque*, to *Fouconda*, is two Leagues; from *Fouconda* to *Zitta*, eight; thence to *Nanatzjamma*, three; from thence to *Omodakey*, two; then to *Oyſnocubi*, five; ſo to *Firando*, eight; from *Firando* to *Auwo*, ſix; then to *Jobeco*, ſeven; thence to *Fimiſsima*, ſeven; from *Fimiſsima* to *Ginha*, ſeven; ſo to *Amiſsima*, ſeven; thence to *Jammangan-miſacci*, fourteen; from hence to *Simoniſicci*, ſeven; thence to *Motogama*, ſeven; ſo to *Mocko*, eleven; from *Mocko* to *Mianoſimi*, eight; from hence to *Cammenoſacci*, ten; then to *Camro*, ſeven; ſo to *Jowe*, three; from *Jowe* to *Szuwa*, two; thence to *Caroto*, three; from *Caroto* to *Cammagari*, five; from hence to *Tantonomi*, ten; ſo to *Jouriſsiro*, five; thence to *Bignatum*, five; from hence to *Syzais*, three; from *Syzais* to *Fubi*, ten; then to *Ouſsimato*, ſeven; ſo farther to *Wota*, four; from *Wota* to *Muro*, ſix; then to *Akas*, thirteen; ſo to *Fiungo*, five; and from *Fiungo* to the River of *Oſacca*, is thirteen Leagues.

An exact deſcription of the ſituation of the Cities between *Nangeſaque* and *Oſacca*.

¶ Upon

Friſius and *Brookhorſt* are fetch'd into *Oſacca*.

¶ UPon the firſt Rumors of the Ambaſſadors, *Friſius* and *Brookhorſt's* arrival at *Oſacca*, both Men and Women, throng'd in great multitudes to meet theſe ſtrangers; but the greateſt croud was on the Bridge, on which they flock'd, that from thence they might ſatisfie their Curioſity in viewing the *Netherlanders*; ſeveral of theſe Bridges were ſcarce ſufficient to bear the burthen of ſuch great multitudes, and often cracking ſo exceedingly, that they not onely threaten'd great danger to thoſe which ſtood on them, but alſo thoſe that Row'd under them.

The Inhabitants had almoſt forgot that ever they had ſeen a people which dwelt in another part of the world, and come above three thouſand Miles in a ſtately Embaſſy to their Emperor, which made the chief Citizens and Burgeſſes of *Oſacco* themſelves to venture their lives on the forementionʼd Woodden Bridges to ſee theſe ſtrangers.

Jacob Spex, and *Peter Segerſzoon* paſs through *Oſacca*.

¶ ANno 1611. The Ambaſſador *Jacob Spex* and *Peter Segerſzoon* paſs'd through *Oſacco* with Preſents to the Emperor *Goyſſio Samma*, who at that time kept his Court in the City *Soringou*, to the end, they might obtain liberty for to Trade there.

Their journey from *Firando* thither.

Theſe Ambaſſadors went on the 16 of *June*, *Anno* 1611. from *Firando* with one Bark; So Sailing by the Iſland *Aymiſsima*, and the City *Aſsia*, and Row'd along the Banks of *Cocero*, and in the Evening dropt Anchor in ſight of the City *Ximontchequi*; but the Wind riſing and blowing in great guſts, forc'd them to Weigh, and Row back to the Haven *Iſacky*: Where arriving, the Wind ſoon after ceas'd, and they the ſecond time Weigh'd, and Steer'd their Courſe to *Ximontchequi*; towards the Evening they came to *Myands*: So leaving *Cadmenexequi* on the Larboard, about midnight, they drew near *Szuwa*, under which Iſle they came to an Anchor: From *Szuwa* they proceeded forward, having the Stream with them; but the Wind being againſt them, they got but ſixty Miles in three days time, which was not without great pains and toil of the Rowers; who at laſt being quite tyr'd out, the Lord *Spex* was forc'd to put in for *Voſimado*, where he hired four *Japan* Veſſels, which, by turns were to eaſe the weary'd Rowers: But they had the Wind ſtill Eaſterly, and blowing often very freſh, ſo that with great difficulty they at laſt reach'd the Haven *Muro*, where the Sea went ſo high, that two of their Veſſels ſunk before the Harbor; but the Weather growing calmer, they betook themſelves again to their Oars, to Row thorow the hollow Waves; but the Tide ſetting them ſo hard, they were forc'd to come to an Anchor at *Firmenſi*; From hence Weighing, they paſs'd *Tackeſsima* to *Fiungo*, and from thence to *Oſacca*; a great part of their way, the Sea-men were forc'd to hale their Bark along the ſhore, which put them to great pains.

On the ſixth of *Auguſt*, the Ambaſſador *Spex* came to the River of *Oſacca*, and Anchor'd before the City *Auſsima*, where he hired ſeveral ſmall Veſſels, to carry him to *Fuſsiny*, becauſe his Veſſel drew too much Water for to carry him over the Shoals. In the afternoon he went through *Oſacca*, and towards Evening Row'd up the Stream, which in many places was ſo ſhallow, that they were forc'd to put forward their Veſſels with great trouble.

Fidery Samma loeſeth his Crown.

At that time there reſided in *Oſacca* a Perſon of Royal Extract, call'd *Fidery Samma*, a young Prince eighteen years old, who was ſtrangly bereav'd of the Diadem of that Kingdom, and by reaſon of his great Revenue, and the general

The Citty
OSACCO
De Stadt OSACCO

1 The River
2 Water Castle
3 Store houses against fire
4 Emperors ware houses
5 Water gate
6 Canons temple
7 Emperors ship yard
8 Admiralls Pallace
9 Generalls hous over the trainie bands
10 Temple with 283 images
11 Cloyster of the Bonsis
12 The Bisshops Pallace
13 Watch hous
14 Tempell for the Bonsian saints
15 Part of it behind the mountaine
16 Tsioshall temple
17 Governors Pallace
18 a Night watch tower
19 a Tempell with an image of 30 foot heigh
20 Watch hous
21 Emperors custome hous
22 Guard house before the Castle
23 Emperors turret
24 a Rock

ral affection of Nobles and Commons, ſtood alſo fair for the whole Empire; but having loſt all, he retir'd thither as a private perſon.

¶ Since that time, beſides ſeveral others, *Francis Caron*, and *Henrick Hagenaer* went *Anno* 1634. the 13 of *October* in an Embaſſy to the Emperor of *Japan*, who Sailing from *Firando*, harbour'd that night in the Bay of *Taſcha*; the next day Sailing on till the Evening, they were forc'd by a violent ſhowre of Rain to Anchor againſt the Village *Jobokki*; next morning proceeding in their Voyage, they paſs'd the City *Fagatta*, and the Iſland *Aneſma*, and at laſt came to an Anchor at *Chimano Suky*, where they were preſented with ſome freſh Proviſions, by the Agent of the *Eaſt-India* Company reſiding there.

The journey of *Francis Caron* and *Henrick Hagenaer* from *Firando* to *Ofacca*.

After a ſhort refreſhment, the Ambaſſador *Caron* Weighing Anchor, with a freſh Gale from the North Weſt, about Midnight enter'd the *Straits* of *Camonoſiky*, whoſe Banks on both ſides are continu'd Streets, being full of Houſes: here they were forc'd to produce their Paſports, which done, they left this place, and after ſome time met with ſuch a hollow Sea between ſeveral ſcatter'd Iſles, that they were neceſſitated to get into a ſmall Harbor of a Fiſh Town. But the Weather growing calmer, they Row'd to *Cammangaſie*, and from thence to *Memarry*, a handſom City, crown'd with many Spires. On the utmoſt Point to the Sea-ward ſtands a very fair Temple, whoſe Steeple being ſeen at a great diſtance at Sea, ſerves for a Beacon or Light-Houſe.

The City *Memarry*.

Here they left the City *Bignatum* on their Larboard, and ran Eaſt North Eaſt by the City *Ouſſimato*, and came in the Evening to *Muro*, where the *Bonjoyes* of *Nangeſaque* commanded the *Netherlanders* Interpreter to inform them, who thoſe were that were travelling to the Emperor.

Out of this Harbor, Ambaſſador *Caron* ſet Sail with a Train, beſides his own, of above a hundred *Japanners*, and ſoon after reach'd the City *Akas*, where they encounter'd with a loud Storm out of the North Eaſt, furrowing up a very hollow Sea.

¶ *Akas*, a well fortifi'd City, ſtands fortifi'd at one ſide with a Caſtle of Defence, ſurrounded with Stone Walls, rais'd out of the Water; from hence they ſet forward, and paſs'd by *Fiungo*, and after Noon they ſpy'd the City *Ofacca* and *Saccaio*; about Sun-ſet they got over the Flats, and enter'd the Bay of *Ofacca*; where going a ſhore, they were receiv'd by, and lodg'd in the houſe of *Grabbidons*, Preſident there for the *Eaſt-India* Company.

The City *Akas*.

Theſe were the two onely Embaſſies that paſs'd through *Ofacca* before the Ambaſſadors *Friſius* and *Brookhurſt*, who after their arrival aſhore in the afternoon, were conducted to a fair Lodging, with all conveniencies in a ſtately Houſe, in which the Commanders and Governors of *Nangeſaque* in their travelling backward and forward to their Emperor, uſe to take up their Lodgings. The Fabrick it ſelf was formerly the Habitation of a *Japan* Prieſt, but ſince alter'd into a houſe of Entertainment for Ambaſſadors and Envoys.

Friſius and *Brookhurſt* bodyed in a Noble mans houſe in *Ofacca*.

¶ AS to what concerns *Ofacca*, it is an Imperial City, and the Metropolis of the Territory of *Quioo*. Near the mouth of the River, an obſtructing Rock divides the Channel, making it troubleſom and dangerous for thoſe that paſs the River, runs up Northerly, branching through the middle of *Ofacca*, and alſo through *Meaco*, making many Sands and Shoals, and at laſt looſeth it ſelf in a ſpreading Lake beyond that City.

The deſcription of the mighty City *Ofacca*.

On the utmoſt Point or Promontory of the River ſtands the King's Cuſtom-Houſe, where all Ships muſt touch that paſs by the ſame, there paying ſuch Cuſtoms as belongs to their *Cargo* with which they are Freighted: this Houſe rais'd each Story with a ſeveral Roof, ſhews very ſtately, and is to be ſeen far into the Sea.

Mountains near *Oſacca.* On each ſide appear two riſing Hills, which hinder the Proſpect of the Eaſt and Weſt ſide of the City; onely ſome of the high Spires appear above.

The *Water-Caſtle* of *Oſacca.* Oppoſite to the Cuſtom-houſe ſtands the Kings Block-houſe, ſurrounded with a ſtrong Wall rais'd out of the River, ready and fully repleniſh'd for all Occaſions with well-mounted Cannon. The Emperor *Xogunſama* began to build this Fort; but his Son *Toxogunſama*, ſucceeding him in his Imperial Throne, *Anno* 1629. finiſh'd and Gariſon'd it in the Space of three Years.

Store-houſes againſt Fire. Behind the ſame are built ten Store-houſes, oppoſite to the Sea, with a broad Street, and a Stone Cauſe-way. Theſe Ware-houſes are exceeding large, and built all of Stone, that they may not ſuffer Damage by Fire.

Imperial Turrets. There are alſo ſeveral Towers, in which the Emperor keeps his Treaſure, collected from the Iſles *Chiccock*, *Saycock*, and *Tonſa*.

Water-Gate. Beſides theſe forementionʼd Buildings, is alſo ſeen the *Water-Gate*, through which the Cuſtomʼd Goods go in and out, having a great and broad pair of Stairs, which deſcend to the Sea, and a Guard of five hundred Soldiers conſtantly attending the ſame.

Somewhat further is the Emperors Ship-yard, which is of a great Circumference, having many Docks in the ſame, wherein continually all manner of Veſſels are a building, whoſe Hulls they make generally very broad. The other part of the City ſtands behind the Hills; but is divided from them by a Rivulet. The Governors Houſe. A little way up the River from the Sea, is the Governors Houſe, curiouſly built, and within full of coſtly Rooms, and riſes aloft, in manner of a Steeple, with four Roofs.

The Temple of Devils. Between this Edifice and the Block-houſe appears the lofty Roof of the Temple

Temple of Infernals, within which the *Japanners* worſhip a horrible Image: His Head repreſents that of a Wild Boar, with two great Tusks ſticking out of his Jaws; and adorn'd with a ſtately Crown, full of Diamonds, and other Precious Stones. Over his Breaſt hangs a Scarf, which is parted in the middle: and that which makes it the more terrible to behold, are four outſpread Arms, of which one of the left ſtands upwards, holding a Ring on the longeſt Finger; the other hanging downwards, holds a Flower not unlike a Lilly. The uppermoſt Right Hand gripes faſt a ſmall Dragons Head, ſpitting Fire; the lowermoſt, a Golden Scepter: trampling with his Feet upon the Belly and Thigh of another Devil, which lies along under him: He having his Head all hairy, and a pair of Ox Horns graffed thereon, with an Iron Chain about his Neck, a Girdle with great Buttons about his Middle, a long Tail between his Leggs, and broad Garters about his Knees; the Right Arm ſtretch'd out, and the left bended in to his Side, is as dreadful a Spectacle as the other. Theſe horrid Shapes they nominate *Jooſie Tiedebak*; and God they call, contrarily, *Jooſie Goeſar*. The *Japanners* honor and worſhip theſe reſemblances of Devils with all manner of Offerings, to the end they might not receive any hurt from them.

Their Idols very horrible.

How they call them.

The ſame Opinion have the Weſtern *Indians* of their Devil *Vitziliputzli*, whom they Worſhip and Reverence with great Zeal. This *Vitziliputzli* ſits on a Silver Foot-ſtool, which ſtands upon a Bier, whoſe four ends have as many Props, with Serpents or Adders Heads fix'd on them. The Forehead of this Idol is painted blue, with two Streaks of the ſame Colour athwart his Noſe, running to each Ear. His Head like a long-Bill'd Bird, is impalled with a ſtately Plume of Feathers, the tip of the Bill of maſſie Gold. In his Left Hand he holds a white round Box, and five white Plumes, pleited croſs-ways over one another, in the middle a Branch, which ſignifies Victory. On his Side hang four Arrows, which (according to the Opinion of the *Mexicans*) were ſent him from Heaven: His Right Hand reſts on a Staff, in manner of a Serpent, painted with blue Streaks: Upon his Boſom appears the Face of a Man, with glaring Eyes, a high Noſe, and a wide Mouth, opening before or near the Orifice of his Stomach. Thus ſtood he, for the moſt part vail'd with a Curtain; his Body almoſt cover'd with Chains of Pearls, Diamonds, and other Precious Stones, which hung round with various colour'd Plumes, like Labels.

The Image of their Devil *Vitziputzli*.

They no leſs fear their *Demon Tezcatlipuca*, made of black Jet, and cloath'd in a rich Habit: In his mouth he holds a Silver Spike, about a Finger long, in which ſometimes ſtick Green, other times Red Plumes of Feathers; which diſtinguiſh'd Colours they wear as Favors at their ſeveral Feſtivals. Between both his Ears hang many Gems of great Value; and about his Neck an Emrauld, that covers moſt part of his Breaſt; alſo wearing Golden Armlets: On his Navil a coſtly *Topaz*; his Left-hand bearing a Fan of Gold, being a Plate ſo curiouſly polliſh'd, that it well perform'd the Office of a Mirror or Looking-glaſs, by the *Mexicans* call'd *Itlachcaia*, wherein they believe *Tezcatlipuca* ſees all the Tranſactions of the World, by which he Judges, Determines, and Puniſhes or Prefers every one according to their well or ill doing: Therefore he ſtands ready with four Darts, to diſtribute upon thoſe which commit the higheſt Offences.

The Devil *Tezcatlipuca*.

The Watch-house in *Osacca* is very stately.

¶ But to return again to the Deſcription of the Imperial City *Osacca*: Behind the Diabollical Temple, ſpreading it ſelf along the Shore, ſtands a Watch-Tower, a more than Royal Building, rais'd extraordinary high, in the great Street which leads to the City *Saccai*.

At ſome diſtance from this, next you may behold a large and ſtately Temple, in which is a wonderful Idol, being fifty Foot high: Its Head all of Silver, preſented by the King of *Bom*, whoſe Countrey abounds with Mines of that Metal.

Imperial Banquetting-houſe.

On the Left-hand, at the lower end of the City, opens from behind the Hill, a fair Proſpect of the Imperial Tower, crown'd with an almoſt unmeaſurable Spire; beyond which, about a League Southward from *Osacca*, may be ſeen another Tower, call'd *Lords-Caſtle*, where the Noble-men uſe to meet, both for their Serious Occaſions and Divertiſements.

The Temple of the Idol *Canon*.

But in the Center or middle of the City ſtands the much celebrated Temple of the Idol *Canon*, whom the *Japanners* believe hath the abſolute Power over all ſorts of Fiſh and Fowl that haunt the Water, he being as their *Neptune*, or Sea-commanding God: A few Steps from which ſtands the Porters Lodge, with a broad-brimm'd Roof, whoſe Edges ſhoot far out before the Walls: Near this lies a Path leading to the Out-wall, which now lies for the moſt part in its own Ruins; yet this Wall hath one very fair Gate, reſembling a Triumphal Arch, through which they walk to a pleaſant Plain, full of ſhady Trees: but this Pleaſure is divided from them by a ſecond Quadrangular Wall, Plaiſter'd with white Loam, every Quarter a pleaſant Green belonging to it.

Strange Porch before *Canons* Temple.

But the Temple-Porch belonging to the firſt Wall, that incloſes the Court, is built Orbicular, with ſix Angles, making a kind of *Cupiloe* on the top. To this ſad Place many wretched People reſort, who, weary of their Lives, either ſuffering under Poverty, or Chronical Infirmities, or diſtracted with

blind

blind Zeal, in Fits of their Religious Melancholy, here expecting to be freed from all their Sorrows, and to enter into preſent Happineſs, by drowning themſelves in this their Soul-ſaving Pool of their Water-God: But firſt they warily conſult *Canon* himſelf in the Portal, ſeeking his Advice; from which, as their fond Fancies dictate, they either return full of Hopes, or deſperately throw themſelves headlong in, and for a quicker diſpatch, greedily ſwallow the Water.

Japanners drown themſelves.

This kind of dreadful *Sedecede*, or deſtroying themſelves, is not unlike the ancient Worſhip of the *Teutonick* Goddeſs *Hertha*, which *Tacitus* relates thus: *That in an Iſle lying not far out at Sea, a Prieſt waited in a Grove conſecrated to the Goddeſs* Hertha, *in which ſtood a cloſe Chariot, which was profan'd if touch'd by any but this her Attendant: His Function was to know at what time the Goddeſs ſet forth upon her Holy Voyage, to viſit the Seats of Joy and Everlaſting Happineſs; to which purpoſe, he made ready the Chariot, and Harneſs'd the Buffles to draw her; which he attended with great Zeal and Religious Diligence: And what Countreys ſoever ſhe paſs'd through, all War turn'd ſuddenly to Peace. Nor finiſh'd ſhe her Progreſs, till the Prieſt had fully inform'd her, of the ſeveral Impieties raging and reigning every where; which done, ſhe driving into a Lake, as weary of this World, ſuddenly vaniſh'd, never appearing more; and all the Retinue that belong'd to her, following the Chariot, in like manner drown'd themſelves: From whence aroſe that kind of mad Zeal and frantick Deſire, of thus making themſelves away by Water, that ſo they might meet with the Pleaſures of the other World.*

As did alſo the ancient *Germans*, to the Honor of the Goddeſs *Hertha*.

Philippus Cluverius, in his Hiſtory of *Germany*, affirms, That the Iſland before-mention'd by *Tacitus*, is no other but *Rugau*; where yet to this day, near the Promontory *Stubbenkamar*, ſtands a Thicket call'd *De Stubenitz*, and in the ſame a Lake of Black Water, ſo deep, that it is ſuppos'd to be bottomleſs; which though it abounds with Fiſh, yet is not frequented by Fiſhers; this proceeding out of a Reverential awe or fear of this thought to be Sacred Water: Yet ſome leſs ſcrupulous in Points of that nature, undertook lately to leave a Boat in the foremention'd Pool, deſigning to Fiſh there the next day; and coming in the Morning, their Boat was gone, which after long ſearch they found fix'd in an Oaken Tree: Whereupon one of the Fiſhermen cry'd aloud, ſaying, *What! were all the Devils joyn'd together, to caſt my Boat in yonder Tree?* Upon which he heard a terrible Voyce replying, *All the Devils were not imploy'd, but onely two, I and my Brother* Claes. But not only this Pool belonging to the Nymph *Hertha*, were they Diabollically perſwaded to make themſelves away in; but many other Places in *Germany*, where upon the like account Self-murder was committed, by throwing themſelves headlong into the Water, raging to follow the ſame Goddeſs to the foremention'd Seats of Bliſs.

In what place the Goddeſs *Hertha* was chiefly worſhipp'd.

Strange Relation.

¶ But to return again to the Temple of *Canon*: The ſame riſes aloft with three peculiar Stories, whoſe Roofs are ſix-ſquare, jetting out a great way over the Walls. Every Partition hath three double Windows; only between the ſecond and loweſt Story ſtands a Gallery, ſupported on twenty eight great Pillars. The Walls painted with all manner of Fiſhes, adorn much the outſide of the Temple.

A farther Deſcription of *Canons* Temple.

Within ſtands the Idol *Canon*, who, according to the Relation of the *Bonzi*, or *Japan* Prieſts, liv'd two thouſand Years ago, and created the Sun and Moon. The Image appears from the middle upwards as if riſing out of the Jaws of a Fiſh: On his Forehead ſticks a Flower: From each Elbow-joynt come two Arms;

Deſcription of the Idol *Canon*.

Arms; one erected, with a Ring on the Middle-finger; the other pendent, holding a Flower between his Fingers. That Right-hand which he holds aloft is clinch'd; the lowermoſt holds a Scepter: About his Arms, Neck, and Middle hang Strings of Pearl: From his Shoulders hang two Scarfs: Before him ſtands the Figure of a Youth, appearing from the middle upward out of a great Shell; who with Arms erected, prays to *Canon*; having a Scarf ty'd about his Middle, of which the ends hang over: On the right ſide ſtands an Altar, on which are plac'd four Images, in a ſupplicating poſture; out of their Hands, folded together, ſprings Water, which runs into four round Holes made for their Feet. The *Mythologie* of theſe, and the Figure in the Shell, the *Bonzies* refus'd to declare.

The Chief Buildings in *Oſacca*.

¶ ON the right ſide of *Canon*'s Temple ſtands the Admirals Houſe; and ſomewhat near this City, a ſtately Cloyſter of the *Bonzies*, riſing with two high Roofs or Stories, a great diſtance one from the other. Next this is the Habitation of the General, known by its double Roofs, and Gable Ends; hard by which ſtands the Temple with two hundred Images: And no leſs ſtately is the Palace belonging to the Lord-Treaſurer of *Japan*.

In the ſame Street ſtands a Watch-Tower, which is ſeen by Land ſix Leagues from the City; and at Sea, ſeven. The Church in which the Images of the old *Bonzies* are kept as Holy Reliques, is alſo very curious to behold; part of it may be ſeen at ſome diſtance at Sea, and the other part conceals it ſelf behind the Hills.

How it is within.

Moreover *Oſacca*, like moſt of the other Cities in *Japan*, hath neither Walls nor Bulwarks; but is divided in the middle by a Current, on both ſides of which are ſtately Buildings, made of Clay; the outſides cover'd with Boards, to keep the Water from ſoaking through; within full of large Chambers. In the time of the Emperor *Xogunſama*, *Anno* 1614. ſeven Ships with Convicts went from the Haven of *Oſacca* to *Nangeſaque*, becauſe they would not

not deſiſt from the *Roman Catholique* Religion: At that time alſo the Jeſuits Church in *Oſacca* was pull'd down by *Sangamido*, who was impower'd by the Emperor to perſecute the *Romaniſts*; which was perform'd with all manner of Cruelty, all imaginable Tortures being us'd on them.

Oſacca is oftentimes ruin'd in the *Japan* Civil Wars.

But above all, *Oſacca* ſuffer'd much by the Civil Wars which the *Japanners* maintain'd one againſt another, each ſtriving to obtain the Imperial Crown; inſomuch that the City and Caſtle fell now into the hands of one, and then of the other.

After the Death of the Emperor *Taycoſama*, *Anno* 1601. *Japan* was exceedingly turmoyl'd in a Civil War; nine Princes joyning againſt *Dayfuſama*, of whom the Chief Commander was *Morindono* King of nine Provinces, out of which he rais'd Forty thouſand Men, many Great Perſons amongſt them; and had alſo the Treaſure of the deceas'd *Taycoſama*, and all Neceſſaries for War: In the *interim*, ſome of theſe Provincials ſet upon *Dayfuſama*, who entertain'd them ſo roughly, that Eighty thouſand Men were either ſlain by the Sword, ripp'd open their own Bowels, or were taken Priſoners, few of them eſcaping by Flight.

Conqueſt of *Dayfuſama*.

Hereupon *Dayfuſama* carried his Victorious Army with all ſpeed to *Oſacca*, where *Morindono* was ſo much aſtoniſh'd at his gotten Victory, that he left the Invincible Caſtle *Oſacca*, which was provided with double Stores, and ſtrong enough to endure the greateſt Siege that could be, to *Dayfuſama*; before whoſe Approach; he with ſome of his Nobles forſook the Caſtle, and went to his ſtately Palace beyond *Oſacca*, reſolving to ſubmit himſelf freely to the Mercy of the Conqueror.

Oſacca is taken.

But the King of *Saſſuma* ſhew'd much more Courage: for he, with Six hundred Soldiers, valiantly fought his way through the Conquering Army of *Dayfuſama*, and marching on undiſcompos'd towards *Oſacca*, got thither ſome Hours before *Dayfuſama*, where he furniſh'd himſelf with ſuch Veſſels as he found, with which he Sail'd to his own Kingdom *Saſſuma*, diſtant above two hundred Leagues from *Oſacca*, to the end that he might there Fortifie himſelf againſt *Dayfuſama*.

A horrible Earthquake in *Oſacca*.

¶ BEſides this their ſuffering by War, this City before endur'd a far greater Miſery, almoſt to an utter Deſolation, by a ſudden Earthquake, happening *Anno* 1585, the fourth of *Auguſt*, about Midnight; which was ſo terrible, that they expected nothing leſs than preſent Deſtruction. The firſt ſhudder or ſhake was ſo vehement, that in leſs than half an hours ſpace, many hundreds were buried in the Rubbiſh of their own fallen Houſes. The faireſt Buildings firſt failed, coming to ground with horrible cracks; amongſt which, that ſtately Palace, the faireſt and largeſt that ever the Sun ſhin'd upon, which *Taycoſama* built, with ample Galleries, and ſuch ſpacious Courts, that therein they ſay he was able to Exerciſe a hundred and fifty thouſand Men. This ſtupendious piece of Architect he built on purpoſe to ſhew his Power and Magnificence to Ambaſſadors, that were ready with an Embaſſy from the Emperor of *China*.

The *Netherland* Ambaſſadors travel from *Oſacca*.

¶ OUr Ambaſſadors *Friſius* and *Brookhurſt*, after they had taken a full Survey of the City *Oſacca*, departed from thence the twentieth of *January*, *Anno* 1649. Early in the Morning their Goods were ſent before, the Carriage requir'd eighty two Horſes: And the whole Train conſiſted of forty

ty four *Netherlanders* and *Bongois* on Horſeback, a hundred Bearers, appointed onely to carry and look to the Preſents, the Silver Veſſel, great Looking-glaſs, and many other Rarities. The Ambaſſadors went in ſeveral Sedans, being attended in all by three hundred Men, and a hundred twenty eight Horſes.

Their Journey to *Meaco.* With this Train the Ambaſſadors came about Noon to the great Village *Firaskatta*, where they Dined; and about four a clock they travell'd through *Fonda*, which is a ſmall City, curiouſly built, Fortified with a ſtrong Caſtle, and ſurrounded with Walls. The Governor of this Place came to meet the Ambaſſadors, who having a conſiderable Train, was carried in a Sedan, and follow'd by ſome of his Guards. All the way which they paſs'd was on a high Bank, verg'd with Rice-Fields ſo far as could be diſcern'd. At that time it was every where Frozen very hard on the top of this Bank; and in going down the ſame, they Travell'd through ſeveral Villages, and the Way it ſelf was planted on both ſides with Trees.

Deſcription of the *Japan* Cedars. Amongſt theſe the Cedars rais'd their lofty tops above all the others, to an exceeding height. *Theophraſtus* relates, *That the* Syrians *and* Phenicians *us'd Cedars for the Building of their Ships*: The ſame Cuſtom is at this day in *Japan*, and no marvel, becauſe the Cedar hath a Gummy Moyſture, which preſerves it from rotting; which Secret the *Japanners* not knowing, oftentimes look upon the Sudor or Sweating of their Cedar Images as a great Wonder: But this is occaſion'd by the moiſt Air, and a South Wind, which generally draws an Oyl out of that Wood. Moreover this Tree grows higher and thicker, according to the ſeveral Places it is Planted in. On the Mountains of *Syria* they grow ſo large-waſted, that four Men are ſcarce able to fathom one of them; but theſe have ſpiny and ſlender Bodies, conſidering their wondrous Height, whoſe lofty Crowns ſeem to mingle with the Clouds. *Japan* alſo produces Cedars, no ways inferior to thoſe: The Leaves thereof are ſoft and downy, but prickly at the ſharp ends. There is alſo a ſmall kind of Reſemblance between the Cedar and the Juniper-Tree; but the Leaf of the laſt is longer and

ſmaller

ſmaller, and grows nothing near ſo high; and the Wood thereof, being cut aſunder and us'd, is ſoon ſubject to rot: And alſo the Cedars are of a more fragrant ſmell, and bear a kind of Cod not unlike the Myrtle, which being open'd, hath four white Corns or Grains, like Rice, inclos'd in them; which when ripe, are of a deep yellow Colour; whereas the Juniper-berry is black, bitteriſh, and unpleaſant to the Palate.

Gum of Cedars, of what Vertue and Uſe.

The Gum which the Cedar produces, preſerves the dead Corps from decaying; and the Berries have three ſeveral taſtes: for the innermoſt of them is of a ſharp relliſh, the outermoſt Shell ſweet, and the Pulp it ſelf between ſweet and ſowre. Theſe Trees either have continually Fruits or Bloſſoms on them: So that whilſt one Tree bears Bloſſoms or Green-fruit, the other Ripen. This Fruit being hot in Operation, helps all Coughs proceeding from cold Defluxions, the Cramp, opens obſtructed Uritories; and the Oyl thereof, if the Body be annointed therewith, defends it from the biting of Venomous Creatures. Furthermore, the Cedar always flouriſheth, being conſtantly green; whoſe ſtately Branches run up in an exact Line, like the Trees themſelves; but if the Branches grow too heavy for them, the Body of the Tree commonly bends, growing crooked under the Burthen: The Cod which incloſes the Berries, when it begins to ripen, opens it ſelf, and in time of Rain or Miſts, drops off, leaving a round Stalk at the Boughs: This Stalk decays not till two Years after the dropping off of the Cod, which of it ſelf requires a whole Year before it becomes ripe, and this happens chiefly in Winter.

The Ambaſſadors come to *Meaco*.

Along this Bank, ſhaded with Trees, verging the River, the *Netherland* Ambaſſadors going through a Town call'd *Iondo*, came to *Meaco*, where they were Receiv'd and Lodg'd in the Houſe of a Wealthy Merchant.

¶ THis Imperial City *Meaco* lies in the Province of *Mino*, eighteen Leagues beyond *Oſacca*. Along this River (which takes its Original from a great Lake three Hours Walk beyond *Meaco*, diſcharging its Waters through *Oſacca* into the Sea) ſtands the *Imperial Blood-Grove*; which Denomination it receiv'd from the *Japan* Emperor *Nobunanga*, who was murder'd there *June* 22. *Anno* 1582.

The *Imperial Blood Grove* near *Meaco*, why ſo call'd.

¶ THis *Nobunanga* in the time of his Reign had erected a new City, and call'd it *Anzuquiama*, on a pleaſant Hill, raiſing within it a ſtately Temple; which to make the more famous, he cauſ'd to be brought thither the moſt Ador'd and Venerable Idols in all *Japan*. Next to this Temple he Founded a Sumptuous Chappel, where on a poliſh'd Marble he had his Imperial Arms Ingraven, and his own Statue delineated to the Life; which ſo ſoon as finiſh'd, he publiſh'd his Royal Edicts, with ſtrict Commands, That after Proclamation, and the appointed Time, none ſhould dare preſume thenceforth to worſhip any other God, than that his Image in the Temple, within the City *Anzuquiama*, becauſe he was Created by Heaven and Earth.

The Emperor *Nobunanga* would be worſhipp'd as a God.

Soon after he ſet forth ſecond Orders, with the like ſtrictneſs, That on ſuch a day, being our laſt of *February*, all Perſons, of what Degree ſoever, ſhould keep holy that Day, being his Imperial Majeſties Birth-day; requiring them alſo to repair to the Chappel at *Anzuquiama*, and there to worſhip the new god *Xantai*: To which he alſo added Promiſes, and Threatnings; *viz.* Thoſe that did according to his Commands, adoring this his own new-erected Statue, ſhould, if they were Poor, grow Rich; and if Wealthy, their Eſtates

ſhould be augmented or improv'd, with the enjoyment of a long Life, in great felicity: And thoſe that neglected this Duty, were to expect the contrary.

A great reſort of People to *Meaco*.

This being Proclaim'd through all the Empire, the great City *Meaco* was much too little for ſo vaſt a Concourſe of People, that in throngs flock'd daily thither: So that ſeveral Leagues were taken up round about the City, for the Entertainment of theſe mighty Multitudes; the Town being firſt cramm'd up, and many forc'd to ly aboard their Ships.

A new Idol *Xantai*.

On the Day of Celebration, the young Prince, *Nobunanga*'s Son, firſt began the Ceremony, proſtrating himſelf in a devout manner before the new Image *Xantai*: After, in order, the Kings, Princes, and Nobles, and other Eminent Perſons, in their reſpective Degrees.

At which time appear'd, to their great amazement, a wonderful Prodigy, a Blazing Comet; and alſo at Noon-day Fire falling from Heaven; ſeeming to ſignifie ſudden and ſad Misfortunes, all threatning and impending over the Head of *Nobunanga*. About a Mile from *Meaco*, in the Village *Dubo*, *Nobunanga* alſo built a fair Temple, in which he ſet up an Image, intended for his own, and to the Life reſembling himſelf. The Idol ſits Croſs-legg'd in the middle of a Pedeſtal, rais'd with broad Margins, curiouſly Ingraven, his Hands lying upon his Belly: About his Neck hangs flying a looſe Scarf: Chains of precious Gems and Jewels adorn his Breaſt and Boſom; and a tripple Chain of Pearl about his Neck, Waſte, and Belly. But the greateſt Ornament was the Illuſtrious Crown which impalled his Head, which thus *Nobunanga* made himſelf Maſter on.

A Temple and Idol at *Dubo*.

Nobunango makes himſelf Emperor of *Japan*.

Anno 1564, the Emperor *Cubo* Govern'd *Japan*, who kept his Court at *Meaco*; when Twelve thouſand Traytors conſpiring againſt the Emperor, enter'd into a Solemn League and Covenant, and at the firſt appearance ſurpris'd *Meaco*, firing the Palace in four Places. *Cubo* being taken thus unprepar'd, not able to put himſelf in fit poſture of Defence, yet made a bold Sally, adventuring with his Sword drawn, follow'd onely with Two hundred Men, to mak[illegible] way

The *Japan* Emperor *Cubo* is murder'd.

MIAKO

way through; but there being over-power'd, receiving ſeveral Wounds, he was ſlain, and the reſt all cut in pieces. So the Regicides broke into the Palace; where finding the Emperors Mother and Daughter, they made up their bloody Breakfaſt by ſuch Female Murders: but the Empreſs her ſelf, conceal'd in a Cloyſter of the *Bonzi*, being diſcover'd, in cold Blood, acting Rebellion to the heighth, as a Criminal, they beheaded.

Thus they deſtroy'd the whole Royal Family, onely preſerving *Cubo* his younger Brother, becauſe he had taken the Order of Prieſthood; and that they might not ſuſpect him hereafter, they ty'd him with a Sacerdotal Vow, and oblig'd him by the like Religious Promiſes; but he by this means making his Eſcape, he ſecretly convey'd himſelf to *Vatadomo*, Governor of *Loca*, who receiv'd him very courteouſly, and perſwaded to his aſſiſtance *Nubunanga*, King of *Boari*; who joyning together, brought an Army of ſixty thouſand Men into the Field againſt the Emperors Murderers, who finding themſelves not able to reſiſt, they freely reſign'd (ſome of the prime Abettors being puniſh'd) he in ſtead of putting in the next of Blood, made himſelf abſolute Maſter of the City and Caſtle of *Meaco*, re-edifying the burnt Palace, which for the ſudden perfecting he neither ſpar'd Coſt nor Labor, employing fifteen thouſand Men daily at Work; and going up and down with a drawn Scymiter, that none might be idle or loſe any time, where he cut off a Carpenter's Head, for lifting up the Vail of a Woman, by chance then paſſing by.

Meaco taken, and the burnt Palace re-built.

At laſt *Nubunanga* went on ſo victoriouſly, that in ſhort time he conquer'd and brought under his ſubjection thirty ſeveral Kingdoms; alſo making himſelf Maſter of *Cubo*, ſetting the Imperial Crown upon his Head, as a Trophy of his Victories: and afterwards put the ſame upon his new Idol in *Dubo*, which repreſented him to the life, that ſo he might, whilſt living be worſhipp'd as a god: to which end he wanted not ſtore of Sycophant Courtiers, and other City Flatterers, that held him up in this his vanity, making him believe, That nothing could be more juſt and honorable for a Perſon that had perform'd ſuch wondrous Acts, and made ſo many Conqueſts by his Prudence, ſole Conduct, and Valor.

But others reſented hainouſly this his vain Imagination, and proud Deſign; not but that ſeveral Princes they had themſelves deifi'd for their worthy Actions after they were deceaſed, but that his ambition ſhould aſpire ſo high, to be both God and Man at once, and whilſt he was yet living, and ſubject to all mortal frailties, he ſhould blaſphemiouſly preſume to take place among the gods, and receive Offerings and Sacrifice, onely fit for Immortals, and the ever bleſt; unleſs (ſaid they) we ſhould make him a god for his Cruelty, his Promiſe-breaking and Perjury: for whatſoever Countreys were ſurrendred to him, truſting in the Honor of a Prince, his Oaths and Clemency, he put without mercy to the Sword, as if he had taken them by Storm, and entred by violence. But more than any, King *Aquechi*, being a bold and high-ſpirited Prince, chaf'd and ſtorm'd, and would not ſit down tamely, and talk onely of this his prophane arrogance, though he had oblig'd him with many great favors and bounty, making him King of *Tango*, and General over his whole Army; yet in ſuch a Point as this, the Honor of Religion, and the true Worſhip of their ever juſt gods, at the ſtake: therefore converting the Emperors whole Forces againſt him, he march'd up to *Meaco* the two and twentieth of *June*, *Anno* 1582. *Nubunanga* being thus ſuddenly ſurpris'd and beleaguer'd with his own Forces, had no way to attempt his Eſcape, but being follow'd cloſe by

The Prince *Aquechi* ſlays *Nubunanga*.

the Enemy, he was, after ſome reſiſtance, ſlain in the Wood near the River of *Meaco*, which from thence receiv'd the denomination of *The Imperial Blood-Grove.*

Revenues of the Temple at *Dubo.*

The Temple which he erected in the Village *Dubo*, hath a Revenue of two hundred thouſand Tail of Silver yearly, every *Japan* Tail reckon'd to be five Shillings Sterling. But now we will return again to *Meaco.*

Deſcription of the City *Meaco.*

¶ ON the ſide of this Imperial City is the great Mountain *Duboyamma*, which runs to *Iondo*; at whoſe Foot ſtands the Village *Dubo*, adorn'd with the ſtately Temple, erected there by *Nobunanga*, whoſe lofty Roof is ſeen

The Idol *Xaca* at *Dubo.*

in ſome Places above the ſhading Trees. Within ſtands the great Idol *Xaca*, taken for the chiefeſt in *Japan*; for which cauſe the Temple is conſtantly Lockt up, except at one time in the year; when it is open'd with great Ceremony, and entred firſt by that Order of Prieſthood, call'd *Foquexus.*

Several Opinions of the *Japanners* concerning their Religion.

¶ THe *Japanners* differ ſo much in their Opinions in matters of Religion, that they may be divided into three principal Sects, which branch into many.

The Sect *Xenxus.*

The firſt call'd *Xenxus*, acknowledge the Life to come, a Reward for the Good, and Puniſhment for all Evil doers. The *Bonzi* are of this Opinion,

The Idol *Chamis.*

and chiefly ſhew great Reverence to their Idol *Chamis*: for whoſe honor they have Founded ſeveral Temples, and uſe his Name upon all ſerious Matters, or when they take the Oath of Allegiance to their Emperor: To him they bring ſeveral Offerings, praying him either to remove thoſe troubles which are upon them, or elſe to grant them a victorious and happy ſucceſs in all their Enterpriſes.

Pythagorean Doctrine embraced in *Japan.*

The ſecond Perſwaſion allow alſo of the immortality of the Soul; but according to *Pythagoras*, That the Soul ſhould be tranſmigrated, according to their merits, either to worthier or baſer Creatures, himſelf giving out, that he had once been *Æthalides*, Son of *Mercury*, who granted him a Boon to ask one favor whatſoever he deſir'd, excepting Immortality: whereupon he requeſted, That he might know and remember what-ever happen'd to him after his death, and not be forc'd to drink *Lethe*, the River of Oblivion: ſo after *Æthalides* his Deceaſe, he was tranſmigrated into *Euphorbus* a *Trojan* Heroe, ſlain by *Menelaus*, next *Hermotius*, then *Pyrrhus* a Fiſherman of *Delier*, and laſtly the foremention'd *Pythagoras* the Philoſopher, who broach'd this ſo much follow'd Doctrine.

The Idol *Omyto.*

This Sect which they ſtyle *Xenxus*, worſhip the Deity *Omyto*, commonly call'd *Amida*. The Fables which the *Japanners* relate of this Idol are beyond all apprehenſions, and above our Faith to believe. It will be enough to relate,

The Idol *Amida.*

how they aſcribe Salvation and everlaſting happineſs to this their god *Amida*, always invoking him with theſe words, *Namu Amida Buth*, that is, *Save us, Bleſſed Amida, ſave us*; which oft repeated Prayers they number upon Beads, as the *Roman* Catholicks do their Devotions, the Image holding a String of Beads like theirs.

The Sect *Foquexus* worſhip the Idol *Xaca*

The third of the Grand Sectaries being *Foqueux*, pay their Devotions to the Idol *Xaca*, to whom they uſe commonly thus to Pray, *Namu, Mio, Foreo, Qui, Quio*, which whoſoever ſpeaks beſt and pronounces beſt, ſeems to them ſo doing, to be a good Omen of their future happineſs; notwithſtanding there is no *Japanner*, extracted from *India*, that well underſtands theſe words.

Theſe Worſhippers of the Idol *Xaca* are *Cambadagies* and *Cacubo's*, both eſteem'd very zealous and religious amongſt the *Japanners.* *Cambadagi*

Vermoorde
Keyser
CUBUS
The Murdering of the Emperor
CUBUS

Cambadagi taught them first to offer Sacrifices to the Devil, and use Necromantick Arts; the other, Divination and Witchcraft, like the *Chineſe* Prieſts. Moſt of theſe live in Hills and deſolate Places, remote from all humane Society. *Cambadagi* teaches Idolatry.

In the Village *Dubo*, on the Skirts of the Mountain *Dubojamma*, a Mile from *Meaco*, ſtands a Temple, the Reſidence of the great Idol *Xaca*.

The River which near *Oſacca* diſcharges it ſelf in the Ocean, runs through the City.

This City is ſurrounded by Suburbs, and hath a Bridge, with two Towers on each ſide of the River; near the Gate, through which runs the Way that leads to *Oets* and *Jeſi*, are very ſtrong Watch-houſes, both for Horſe and Foot, where conſtantly they keep a ſtrict Guard. Somewhat farther ſtands the high Tower, from whoſe top the Emperor may behold the great Lake near *Jeſi*, and the pleaſant Hill *Pauromama*. The chief Building of *Meaco*.

Next to this is another Tower, which is the Emperors Armory. On the right ſide of this Structure appears the magnificent Temple, dedicated to the ſix Orders of *Bonzi*, where the chief of this Prieſthood call'd *Xaximoſins* dwell, and have their Reſidence. Temple of the *Bonzi*.

But in the Center, or middle of the City, ſtands, what out-ſhines all, the glorious Palace of the *Dayro*, whom they ſo much reverence, eſteeming his Royal Perſon to be ſo ſacred, that his Feet are not ſuffer'd to touch the Earth, nor the Sun to ſhine on any part of his Body; nor will they allow him to breathe the common or open Air; neither muſt the Hair of his Beard and Head be Clipt or Shav'd, nor his Nails Par'd: his Table is always plentifully ſupply'd, and every Courſe dreſs'd and ſerv'd up in new Diſhes. The Palace of the *Dayro*.

On the right hand is the Emperors Court, built more obſcurely under the jetting ſide of a Mountain, and therefore ſcarce ſeen by thoſe which travel from *Oſacca* to *Meaco*, onely ſome of the Pinacles appear above the Hills. The Emperor's Court.

Great Coſts and Charges did *Nobunango* beſtow in the re-building of this Palace after the burning of the ſame by the Rebels.

Near this is the Imperial Garden, full of Trees and odoriferous Flowers, which are ſo curiouſly Planted, that the Eye which beholds them ſeems never ſatisfi'd with ſo pleaſant an Object.

On both ſides of this Garden are the Courts in which the Kings that commonly attend the Emperor, have their Reſidence, every one ſtriving to exceed the other in Building; ſo that end of the City ſeems all one Palace, being adorn'd with ſo many ſumptuous Edifices. Palaces of the *Japan* Kings.

The left ſide of the *Dayro*'s Palace is ſhaded by an exceeding high Turret, cover'd with a Golden Plate; below the Court, towards the River, are twelve more large and ſtately Houſes, which make one *Seraglio*, in which the *Dayro* keeps his Concubines. Banquetting-Turret. The *Seraglio*.

Beſides all other Buildings, the Houſe of the chief *Bonſjoſen*, call'd *Eglanmith*, that is, *The light of underſtanding*, makes a moſt glorious ſhew.

Somewhat lower you may ſee the Wall built by the Emperor *Dayfuſama*; when he extended *Meaco* four Leagues in circumference.

No leſs coſtly is the great ſquare Temple, with three Roofs rais'd very high, which incloſeth the gilded Idol *Dai Buth*: to whoſe Worſhip the *Japaners* repair and flock from all Parts both far and near.

The Governors Court of *Xoquanſie* appears alſo very glorious. The Emperors Cuſtom-houſe ſtands near the Gate which leads to *Iondo*, through which the *Hollanders* coming from *Oſacca* made their entrance into this City, where

33049

where all Strangers produce their Letters and Paſports, not till then being permitted to go any farther.

On the left ſide of the Cuſtom-houſe a beautiful Temple ſhews it ſelf, three ſtately Spires riſing from the uppermoſt Roof, which contains as many gods, or Idols, as there are days in the year. Daily in order they take down an Image, which with great Ceremony they carry to the Chamber of the *Eglamnith*, where, after ſtaying all Night, the Prieſts next Morning waiting upon it, carry it with great ſolemnity to the Temple, affixing it in its former Place.

The Emperors prime Herald, or King at Arms, call'd *Honroccou Racclaybono*, reſides in another fair Court with three Roofs.

Next this a Watch-houſe, under whoſe Roof two thouſand Men conſtantly keep Courts of Guard, always ready under Duty.

At the farthermoſt part of the City ſtands the Emperors Stables and Store-houſes, wherein are kept all the Furniture and Arms belonging to Horſe and Man; within whoſe utmoſt Bounds they may exerciſe forty thouſand Horſemen.

The Citizens themſelves dwell alſo in little Palaces, with ſuch variety of Rooms, Lodgings and Apartments, as they think fit, which when they pleaſe they divide into many more, with Partitions curiouſly Gilt and Varniſh'd after the *Indian* manner, which they ſet up and remove with ſmall trouble, ſo altering their whole Houſe upon all occaſions for their conveniency.

Meaco flouriſhes beyond all the Cities in *Japan*, becauſe all others ſuffer much and often by Civil Wars, when this being the Seat of the *Dayro*, after he was degraded of his Imperial Authority, they bearing ſo much reſpect and reverence to his Perſon, that they never look'd that way, nor drew their Armies near that Place, not ſo much as once to diſturb him.

¶ ONe Night the *Hollanders* ſtay'd in this City, and towards Noon on the one and twentieth of *January*, travell'd to the great Village call'd *Oets*. The way which directed thither was between high Mountains, on both ſides built with Houſes, one ſide appearing a ſtately Fort, rais'd on the Promontory of a River. In *Oets* the Ambaſſadors ſtay'd ſome hours to refreſh themſelves; then going forward, they went through *Jeſi*, a Wall'd City, to which leads an even Path, each ſide beſet with pleaſant Trees; at the end of which Lane ſtands a Village, waſh'd by the Water; on whoſe Promontory the Caſtle *Oets* is built.

Farther progreſs of the *Netherland* Ambaſſadors.

Oets.

Jeſi.

The Water in this Place makes two Inlets, or Creeks, over the one a ſmall Wooden Bridge, and over the other a Bridge of two hundred and thirty Steps long.

¶ THis Road is much peſter'd with Beggars, as moſt Ways of *Japan* are, which commonly have a great many Children with them. Theſe poor People carry a Diſh in their Hands, in which they receive and gather Alms. The Women carry a Budget, or Bag, and a *Callibaſh*, which hangs before them, and under that their Purſe. Oftentimes whole Generations of them baniſh'd by the Emperor from the Cities, Range all over the Countrey with their Wives and Children. The antient People and Infants they carry in ſquare Baskets, which they make faſt to the Horns of two Oxen, one going before, and another behind, the reſt lead the way, and follow, Singing Songs and Sonnets of the valiant Acts of the antient *Japan* Hero's, and ſo paſſing by ſeveral Houſes, of which the Inhabitants, in reward for their Singing, bountifully beſtow Alms upon them.

Japan Beggars.

¶ THe *Netherlanders* departing from *Jeſi*, came towards the Evening over a ſteep and ſcraggy Mountain into the Village *Cuſatz*.

This Place produces the beſt ſort of *Japan* Canes or Sticks: The young Sprigs, fill'd with ſweet Juice, are tough and full of Joints, each diſtinguiſh'd at equal diſtance by a round Knot, being ſmall at bottom, and thick on the top. Theſe Canes they uſe in ſtead of Ropes to tie with; and alſo make Cables of them for their greateſt Ships, which laſt longer than thoſe of Hemp. They alſo make all manner of Baskets and Hampers of theſe Canes, which are much ſtronger than the *Europeans* that are Pleited of Twigs: and two Pieces of the ſaid Cane being rubb'd hard together, ſerve in ſtead of a Flint and Steel for to ſtrike Fire with.

Here grow the beſt ſort of Canes.

The uſe and deſcription of them.

There is a ſort of theſe Canes which bears a ſharp Fruit, the Shell of a Cheſnut colour, thorny, and full of ſtreaks, which grow athwart one another, and is about the bigneſs of a ſmall Apple, or Crab; on each Bough from the top to the bottom, in ſtead of Leaves, are ſmall knotted Branches, which being very tough, are Pleited together like a Rope: The longeſt of theſe bears the Fruit which hangs juſt at the end thereof in a Cluſter of ſix or ſeven Cods together, each containing a hard Kernel; out of which they preſs Oyl, of a peculiar Vertue for the curing of Wounds, and therefore much us'd by the Slaves to heal thoſe cruel Blows, which oftentimes they receive from their Maſters with thoſe Canes till the Blood runs down their Backs. Moreover, there are another ſort which grow about *Cuſatz*, ſhooting up from the Roots of ſmall Trees, which ſpread themſelves Pleited together a great way.

Fruit-bearing Canes.

¶ Before

Itzibe.

¶ BEfore day-light the Ambaſſadors proceeded forward in their Journey, and ere the Sun appear'd, they were got to the Village *Itzibe*. About two Leagues beyond *Itzibe* they Ferry'd over the River *Jocatangauwa*, and about ten a Clock they came to *Minacutz*.

Here a ſtrong Caſtle ſtands for the ſecuring of the Road which leads to *Meaco*.

To *Minabutz* guides an even Way, on both ſides Planted with ſhading Trees, and border'd with Rice-Fields as far as they could diſcern.

Japan Rice.

Japan above all other Countreys abounds in Rice, and produces much better than any other Place in *India*; whoſe Coaſts it not onely ſupplies, but alſo all *Europe* in a plentiful manner: they Mowe it in *September*, the whiteſt ſort bearing the higeſt Price: that which is brown, growing in *Begu* and *Sian*, is of a far leſs value.

In *Japan*, as alſo in all *India*, are no Mills to Grind any manner of Corn; wherefore they Bake no Bread after our *European* manner. Their Rice ſerves them in ſtead of Bread, but is boyl'd in Water, and brought to their Tables like Pap or Pudding. The Rice which is not kneaded but in Lumps, is very unwholſom, and occaſions the griping in the Bowels, and weak Eyes. They alſo Roaſt their Rice after that it is boyl'd, making it in Cakes.

Father *Xaverius* relates, that travelling through *Japan*, he ſuſtain'd himſelf a long time by thoſe Cakes of Rice, which the *Japanners* call'd *Areld*, carrying ſome of them with him in his Sleeves.

The Rice when growing hath a fatty thick Leaf, not unlike thoſe of Houſleek, but broader, ſhooting up half a Yard from the Ground, with a Purple-colour'd Flower, and a double Root.

Plinius affirms, that the *Indians* made Oyl of Rice: but at preſent, not onely in *Japan*, but in all *India*, they make a very ſtrong Liquor of it.

The Mountain *Coetſecajamma*.

¶ THe *Hollanders* leaving *Minacutz*, encountred with that high Mountain call'd *Coetſecajamma*, where they found much trouble in carrying over their Goods and Package; yet at laſt getting through *Zintzſamma* and *Sacca*, they came to *Sicconoziro*, where they reſted all Night.

An hour before day-light the next Morning, the Moon ſhining, the Ways and Rivers alſo Frozen very hard, they proceeded forward in their Journey,

Caſtle *Cammiammi*.

where afar off they eſpy'd a coſtly Edifice, being the Caſtle *Cammiammi*, riſing aloft with very high Turrets. The Walls built of Free-ſtone, fortifi'd the Caſtle in ſuch a manner, that it ſeem'd able to endure a hard Siege. Beyond this Fortreſs appears a large Village. About two Leagues farther they entred the

Iſacutz.

Town *Iſacutz*; and whilſt they were there at Dinner, ſome Ruſticks came and offer'd them Proviſions to ſell, being Clothed as the ordinary Citizens, or

Deſcription of the *Japan* Ruſticks.

Burgers, Riding through the Countrey on Buffles, having a Hook in his Noſe, which being made faſt to a Chain, and coming about his Ears, and between his Horns, ſerves them for a Bridle.

The Women wear Clogs under their Feet, which have a Knob that ſticks between their great and ſecond Toe, to keep them cloſe to their Feet: they wear a kind of ſhort Boots, or Buskins, which they faſten with Strings athwart one another.

¶ From

¶ FRom *Iſacutz* the Ambaſſadors travell'd through *Zono*, *Ojebakitz*, *Owaka*, *Jokeitz*, and *Tonuda*, to *Quano*: In the cloſing of the Evening they entred the City, which above all Places in *Japan* is moſt artificially built, and ſurrounded with ſtrong Walls, on one ſide fortifi'd with a large Caſtle all of hewn Stone, whoſe Turrets are ſeen at a great diſtance.

Iſacutz.

The City *Quano.*

¶ ABout half way between *Meaco* and *Quano*, ſtands more Northerly into the Countrey, the famous City *Piongo*, which in the War that *Nobanunga* maintain'd after the Emperor *Cubus*'s death, was quite ruin'd: For when *Cavadonis Vocata*, Brother of the deceaſed *Cubus*, who was the onely Perſon that was left alive of that Imperial Family, eſcaping from his Enemies, and flying to *Vantandonus* for Aid, which he obtain'd, was not onely nobly treated by him in his Caſtle, but alſo endeavor'd by perſwaſions to ſtir up his neighboring Kings to take revenge on the Emperor's Murderers; amongſt whom *Nobanunga*, King of *Voari*, willingly embraced this opportunity, to the end, as he pretended, to help *Vocata* to the Crown of his deceaſed Brother *Cubus*; but contrary, in a Civil War, he embroil'd the whole Countrey: for when *Nobanunga* had quell'd the Rebels, and made Peace with their chief Commanders, *Mioxidoni*, and *Diondoni*, he never ſo much as thought of eſtabliſhing *Vocata* in the Throne, but turn'd his victorious Army againſt other *Japan* Kings; of which he brought thirty under his ſubjection, as is ſaid before: and by theſe Conqueſts made himſelf Maſter of the whole Empire. Amongſt which fluctuating Commotions and Turmoils of an inteſtine War, *Piongo* bore no ſmall ſhare; for being taken by force, it had not quite worn out the marks of *Nobanunga*'s cruelties: and ſoon after, in the Year 1596. was totally ruin'd by a terrible Earthquake, that more than half the City, with Houſes, Temples, and People, were ſwallow'd up in the Earth, and the remaining part thereof turn'd ſo topſie-turvie, that it repreſented nothing but a heap of Ruins and Rubbiſh, and miſerable marks of Divine ſeverity.

The City *Piongo* ruin'd by Wars and Earthquakes.

Terrible Earthquakes in *Trugillo*

¶ THeſe Earthquakes in *Japan* are very common, as alſo in *America*; and amongſt other Places, *Trugillo*, a City in *Peru*, *Anno* 1619. the fourth of *February*, was exceedingly ſhaken by the like Trepidation: a little before Noon the Ground began to move, and in few Minutes ran the ſpace of an hundred and ſixty Leagues, continuing very fiercely for fifteen Days; all which time a dreadful Comet hung over their Heads, which added, if poſſible, more terror to the Inhabitants, expecting their utter deſtruction, and the end of the World.

Two being ſtruck with a conſternation, became dumb.

Beſides thoſe great numbers that were deſtroy'd, and had ſcarce room to lie buried under the ruin'd Buildings, it is worthy our obſervation, how *Peter Flores* a Councellor, *Johannes Pontinus de Leon*, Secretary to the *Peruan* Biſhop, both *Spaniards*, were ſtruck with ſuch a wonderful conſternation, that they became dumb, and never ſpake after.

A ſtrange accident.

Amongſt others alſo happen'd another ſtrange Accident, which may ſerve as a fit pattern of Divine Juſtice: A publick Notary coming over thither, and being buſied about drawing ſome Articles of Agreement, by which a poor Man ſuffer'd much injury and great damage, he having falſe Witneſſes ready to Sign the ſame, one there preſent diſcover'd the Cheat, who falling out with the falſe Witneſſes, was by them drove out of the Houſe, and he no ſooner being got in the Street, but the Houſe tumbled down, killing him and his falſe Witneſſes.

Great Earthquakes in *Canada*.

No leſs terrible was another late Earthquake in *Canada*. The firſt of *February*, *Anno* 1663. there aroſe a great noiſe and rumbling like Thunder in the Air; whereupon ſoon after the Bells fell a Jangling as if they had Rung of themſelves, the Walls rent aſunder, great pieces of Timber and Stones fell on the Ground, the Roofs of Houſes and the Trees ſtruck and fought one againſt another.

Near the Village call'd *The Three Rivers*, two great Mountains with Woods were turn'd with the bottoms upwards, Rocks and Mountains thrown into the River, ſo making ſeveral Channels in the ſame, and the Waters made new Inroads into the Countrey.

In other Places Hills were ſwallow'd up, whole Woods remov'd, and by *Pauwels* Village a Mountain was waſh'd off by the Floods, and became an Iſland, and is ſtill to be ſeen in the River.

But no Countrey in the World ſuffers ſo many Calamities, and more almoſt total Ruines, than this our *Japan*.

¶ FRom *Quano* the Ambaſſadors took Shipping: for between *Quano* and *Mia* the Ocean makes a great Bay; ſo that none can travel by Land but with great Charges, loſs of Time, and through bad Ways: for which cauſe they hir'd ſixteen *Japan* Veſſels, in which they Shipp'd their Goods, Horſes and Men; ſo hoiſing Sail, and having a ſmall Gale of Wind, it was Midnight before they reach'd *Mia*, the Bay being about ſeven Leagues over.

Deſcription of the City *Mia*.

¶ THis City is very curiouſly built, and adorn'd with many Temples, and fortifi'd towards the Sea with a ſtrong Caſtle. Here the *Hollanders* ſtay'd a whole Night.

Sacci Bonzi, *Japan* Prieſts.

In this place, as generally through all *Japan*, they met with the *Sacci Bonzi*, being *Japan* Prieſts, which perform their Duties in the Temples, and ſerve as Chaplains in Noble-mens Houſes, as we ſaid; their Hats made of fine ſtraw,

with

with broad round Brims, the Crown like our Scull-caps, fitting juſt the Mold of their Heads: their Coats, which are very wide, hanging down to their Heels, of ſeveral colours, and are Selvidg'd with white: their Girdles, which are broad, and ſtuff'd full of Cotton, ſerve them in ſtead of Pockets for their Books and Memorials; which they uſe chiefly in their publick Devotions: their Shoes, like Slippers, having a Heel rais'd with three pieces of Leather: In the right Hand they carry a thick Cord, roll'd up like a Spindle; in the left, a Copper Baſon, Engraven with Images, repreſenting the *Japan* Idols: on which Baſons they ſtrike with great force with the knotted Rope. But this cuſtom of theirs they uſe but ſeldom, unleſs they make Offerings and Sacrifices in the open Streets: for at other times, when they perform their Services in the Church, they hang the ſame at the Door, or Entrance of the Temple.

Narromi, Siriomi, and the ſtately City *Occoſacci*.

¶ THe Ambaſſadors parted from *Mia* the twenty fourth of *January* in the foremention'd Year 1646. travelling through the great Village *Narromi*, and *Siriomi*, to the ſtately City *Occoſacci*, full of curious Buildings, and fortifi'd with a ſtrong Caſtle, which defends it from the ſudden Onſet of the Enemy.

To this City leads a Bridge of an hundred eighty eight Paces long, over which the *Hollanders* carry'd their Goods. Here they Din'd, and in the Afternoon march'd on through *Fintzara* to *Accaſacci*. The Road thither is exceeding pleaſant, in ſome places of it divided by ſeveral Rivulets; others with eaſie Aſcents, and delightful Valleys, but each ſhaded with Trees.

In *Accaſacci* they reſted all Night, and on the five and twentieth of *January* travell'd through the great Village *Goo*; and paſſing over a very long Bridge of Timber, they came to the City *Joſinda*, having a moſt delightful Situation, the Hills round about cover'd with a pleaſant Shade, and the Ways Planted with Trees in ſuch order, that their tops meet together, making the

The City *Joſinda*.

whole Road one artificial Arbor, defending Travellers, not onely from the Heat of the Sun, but the Rain alſo.

The Retinue of the Lord of *Bungien* very ſtrange.

About ten a Clock they reach'd the Village *Ftagawa*, where they met with ſome of the Lord of *Bungien*'s Soldiers, who, according to the Relation of the Interpreter, came with a Commiſſion from the *Japan* Emperor, reſiding at *Jedo*, to take poſſeſſion of the Caſtle and Places belonging to *Oſacca*. The firſt Train was follow'd by the Lord himſelf, who was carried in a Sedan; after him follow'd his Ammunition and Houſhold-ſtuff, guarded both by Foot and Horſe, which Rid on ſtately and well-train'd Steeds, Arm'd with Bowes and Arrows, Launces, two Scymiters, one ſhort, the other long, with a Dagger, and Helmets on their Heads, and Wax-leather Boots: The Foot as well as the Horſe march'd very orderly, and in good Martial Diſcipline, not making the leaſt noiſe, nor any one Voice heard, notwithſtanding they were half an hour paſſing by in great Companies.

Siraſki. About eleven a Clock the *Netherlanders* deſcending a Hill, entred the Village *Siraski*, bordering the Sea, being waſh'd by the ſame on the right ſide, and the left verg'd by a high Mountain cover'd with Trees.

Arei. Leaving *Siraski* they reach'd to *Arei*, where the Sea makes a Bay of a League and a half broad, but is very ſhallow, which put them to much trouble in carrying over their Goods, becauſe the Veſſels oftentimes ran aground.

Meiſacca. On the oppoſite ſide of this Bay lies on a Promontory, the Village *Meiſacca*.

From hence Riding on in their Journey they went through ſeveral Villages, along a Road on both ſides ſhaded with Trees, which brought them in *Fannama.* the cloſe of the Evening to *Fannama*.

The City *Mitzke.* Before day-light leaving this Village, they croſs'd the River *Terui*, and viſited *Mitzke*, a City curiouſly built, and fortifi'd with a fair Caſtle. From hence they reach'd *Teucarai*; where Dining, they went on through *Kakinga* to *Niſaca*: near which is the Mountain *Conay*, a League and a half long. The Way that goes over this Mountain is pleaſant, being Planted on both ſides with Trees.

From

From the top of this Hill they ſaw a ſteep Aſcent, which on the left ſide as they went had a ſumptuous Edifice, rais'd and adorn'd with many Turrets and double Roofs, which appear'd Spiring above the ſhading Trees.

The Pallace of the *Bonſi*, on a high Mountain.

The *Japan* Interpreters related, That it was one of their chiefeſt Univerſities or Schools in *Japan*, and the Reſidence for their moſt Learned Prieſts which ſeldom or never come abroad, being continually buſied with inſtructing and teaching their Youth there; every year on a Set-time repair thither from all parts of the Countrey divers other Prieſts, for to diſpute with thoſe that reſide there about Religion and Philoſophical matters; which Diſputation is very ſtrange, for often one of the Aſſembly or Prieſts is wanting on a ſudden, whom they ſay, (if you will believe them) they never hear more of.

Bonſi ſeldom come abroad.

One a year loſt.

The *Japan* Interpreters being demanded how it happens, reply'd, That the Devil carry'd them away: Yet others think, that they ſacrific'd themſelves to the honor of the Idols *Amida* or *Xaca*, who they look upon as favorers of *Sedecedes* or ſelf-ſlaughter, upon which account many make themſelves away commonly after this manner.

Horrid ſelf-murder committed in *Japan*, to the honor of their Idols.

A few days after they are poſſeſs'd with this Frantick Zeal, mad to ſee their gods, and be where they reſide, they go up and down craving Alms, and what they get they put in their wide ſleeves, deſiring the people to let them know their Commands, and what Commendations they ſhould carry from them to their Deities, on whom ſpeedily they were reſolv'd to attend; which frenzy the people look upon as true Devotion, and a Religious undertaking. This done, they take with them new whetted Sythes, which they ſay, muſt clear the rough and untrodden ways, leading to Everlaſting Happineſs: Then they enter a Boat, which they prepare for that purpoſe, tying great ſtones about their Necks, Arms, Middle, and Legs, and thus they either leap over, or ſink down-right, by pulling out a Plug, with the Boat under them; if he leap over, his friends that follow to ſee the horrid ſpectacle, preſently throw Fire into his Boat, not allowing it to be fit for any Profane or common uſe after.

¶ Father

Great honor ſhown to them that drown themſelves for their gods.

¶ FAther *Lodowick Frojus* relates, *That in his way to* Miaco, *coming to the Iſland* Heu, *in the Village* Fore, *where ſix Men and two Women had thus drown'd themſelves, to whom the people had Built and Dedicated a Chappel, near the Shore, in memory of their ſo great Merits, and Devout deſtroying of themſelves: The Walls of the Chappel within were hung round with Clift Sticks, wherein were Verſes ſtuck, with Elogiums, highly extolling the Religious Magnanimity of theſe miſerable Deſparadoes, which thus ventur'd by water to viſit their God* Amida.

This place by Travellers and others is daily frequented, there entring to pay their Devotions to theſe *Water-Saints*, and tells us alſo, *That paſſing another time that way with his Brother* Lodowick Almeida, *meeting with ſome antient Women that came out from their Worſhip, each having a Garland of Roſes in their hand, which they ſeem'd to tell over, muttering Prayers, as we our Beads, fell foul, and railing bitterly at them, as profane, irreligious Fellows (though they might perceive by their Habits they were Strangers) that durſt preſume to paſs by, and not entering, pay there their due Devotions.*

How they carry themſelves before their drowning.

Alſo *Gaſper Villela*, in his Letter from *Saccai*, dated *Anno* 1562. relates, that he ſaw ſeveral of theſe wilful Murders, which he thus ſets down:

The Japanners (ſays he) *when they are heated with a frantick Zeal, raging to be delivered from this vale of miſery, and be ſuddenly tranſplanted to Eternal Happineſs, which they believe to be in the bottom of the Sea, or elſe in ſome Subterranean world, where thoſe gods reſide, that diſpence eternal rewards and everlaſting happineſs, for tranſitory merits in this mortal life: Firſt they get up upon a Bench or Form, the better to be heard, where they Preach and Inculcate againſt the ſhort and uncertain Pleaſures of this World, and how the beſt of Earthly joyes are mingled and imbitter'd always with grief and ſorrow, and that ſo ſhort and uncertain a Life to be taken away oftentimes on a ſudden, without any warning, were better to make a reſignation of, than to be ſnatch'd away at pleaſure of thoſe that gave it; This being the Theme or Argument which they always inſiſt upon, there they and others keep commiſerating people, being in a manner as frantick as they, beſtowing great Alms upon them, and have always an audience thronging about them. The laſt day, for to cloſe up all, they make their Rehearſal of all the Sermons, being a Repetition of what they formerly deliver'd; which done, they drink off a chearing Bowl of luſty Liquor; then dreſſing themſelves up in their beſt Habits, ſtuffing their wide Sleeves with Stones, and hanging weights of Iron about their Necks, they enter the Boat, in which they lay a ſharp Scythe, for to Mow off, as we ſaid before, the Thorns and Briars which grow in the way to Bliſs.*

I ſaw (ſays *Villela*, in his forementioned Letter) *one that had ſeven Aſſociates, which did all throw themſelves into the Sea, with like joy, as at the Celebration of a Marriage, that I ſtood aſtoniſh'd with admiration.*

Jamam-Buxen converſe with evil Spirits

Moreover, the *Japanners* are much inclin'd to Sorcery and Witchcraft, the chiefeſt pretenders to that Art, they call *Jamam-buxen*, that is, *Souldiers, or Knights of the Round Valley*, which they believe have familiarity with Evil Spirits.

Theſe Sectaries, to purchaſe fame of Zeal and Piety, watch, never letting their Eye-lids cloſe in two, nay, ſometimes three days and nights together, taking ſmall ſuſtenance, whileſt they ſeem to do wonders, that is, removing in a dexterous manner, by ſuch their Diabolical Arts, Bodies from their Graves, none knowing how, or when they were carry'd thence. Nay, more by confederacy, they will ſeem to raiſe the dead, and having ſome who lye ſtiff before them, like bodies laid out, that at a certain word in their Imprecations ſtart up alive, and when theſe by their Diſciplining, Faſting, and Watching three Moneths together, have thus Maſſarated themſelves, they invite ſome of their intimateſt Friends with them, ſo going aboard their Veſſel, fitted for that purpoſe,

Strange actions.

ſink

ſink and drown themſelves all joyfully and lovingly together.

Drown themſelves.

But nothing more their Religion prompts them to, than a ſleighting ſcorn of all the Terrors and Pangs of Death, looking upon thoſe that ſhrink at ſuch fears, as Vulgar and Ignoble Perſons, not fit to be convers'd withal, becauſe they all believe, that Death is the certain way to Happineſs; which Opinion hath been anciently receiv'd in *Japan*, and very old in many other places, eſpecially amongſt the *Gauls*, *Brittains*, and *Germanes*, and ſeveral other Nations, That the Souls of thoſe that fear'd not Death, whether offering themſelves for the publick good, or the honor of their gods, ſhould immediately ſo dying, be tranſlated into Paradice.

Why the *Japanners* fear no manner of death.

¶ *Herodotus* ſays, *That the* Goths, *held for the valliantest amongſt the* Thracians, *believe themſelves immortal, and that they never die, but leaving this world, they go to their God* Zamolxis, *upon which account, every fifth year by Lot they chooſe an Ambaſſador, whom they ſend to this their God-amighty in ſuch manner as followeth; First, Having well inſtructed him in his Meſſage, and made fit for ſo honorable an Embaſſy, then they lift him up by the Arms and Legs, placing under him three Arrows, with the barbs upwards, which done, they let him drop upon the Points, by which, if he be ſo well tranſpierc'd that he dies ſuddenly, then they believe that they have made a good choice, but if ſo it happen that the ſharps miſſing the Vitals, he die a lingering death, they judge him to be a vicious liver, and not fit for the undertaking; ſo preſently go to a ſecond Choice, giving him the like Inſtructions.*

Strange ſelf-murder of the *Goths*, *Herod.* lib. 4.

The Grave Philoſopher *Seneca* alſo hints thus concerning the Immortality of the Soul, *When the time comes that ſeparates the Soul and Body, leaving the Material Subſtance on the Earth, the Spirit reaſcends to God the Donor.* Then alſo he makes the Soul thus a Speaker; *Now free from Earth, I dwell in the Air, or Etherial Sky.* This his Deſcription of Dying and leaving this Mortal Life, ſignifies his Opinion of a better and Immortal Reſidence. *We muſt remove,* (ſays he) *for death which we fear, deſtroys us not, but gives us another and a happier Life, which hereafter, we ſhall aſſuredly know, and rejoyce at our ſo bleſſed a change.*

This Doctrine of a ſecond Life, though wanting the pure light of the Goſpel, moſt of the antient Heathens believ'd; of which our Weſtern and Eaſtern World have given notable Teſtimonies.

Strabo tells us, *That one* Mandanis *a* Brachman, *being preſented to* Alexander *the Great, and he Courting him with fair Promiſes, and rich Preſents to be as his Companion and Councellor, look'd upon him, though he had Conquer'd the whole World, as a contemptible Fellow, he being fully ſatisfi'd from their own Principles of future Hopes, for his Juſt and Meritorious Life, to receive the great Rewards of Everlaſting Beatitude, ſaid, O* Alexander, *I deſpiſe your Gifts, neither need I any, to receive them from one that is poorer than he that is in the greateſt want; being hungry, and ſtill unſatisfi'd with all the Plunder and Spoil which thou haſt got. Neither fear I your threats, ſince I by dying, already worn out by Age, ſhall remove to a far better and happier life than thou canſt expect in the World which thou haſt here unjuſtly gotten, or in the World to come.*

Strabo lib. 15 *Geograph.*

Diſputes of the old *Brachmans* concerning the life, and after death.

The ſayings of *Mandanis.*

Cicero alſo tells of the Indian *Calamus, Who making a fire under a Gilded Bed, covering himſelf over with Straw, kindled the ſame, and ſo by degrees felt the extremeſt of all tortures, burning to death; a brave and noble departure* (as he ſays) *out of this World; the day of whoſe death,* Alexander *the Great appointed to be kept holy, and not long after he follow'd him.*

Cicero de Divinat p. 60. *Calamus* the *Indian* burns himſelf.

Next he tells us of *Hercules*, who with conjeſting Trees, which he had himſelf torn up by the roots, erected his own Funeral Pyre, where laying himſelf down,

down, and there conſum'd to Aſhes the greateſt of Hero's, they after his magnanimous departure, reckon'd him among the number of Gods.

¶ FUrthermore, as to what was ſaid before by the *Japan* Interpreter concerning the vaniſhing of one of the *Bonzi*, which annually meet in the Caſtle on the Mountain *Conay*, the like happens (as they ſay) in ſeveral other meetings, in which ſome of them vaniſh from thence, or are ſnatch'd away, how and by what means we know not.

The *Bonzies* are often carry'd away none know whether.

Villela relates in his foremention'd Letter, That this Romance, or Hocus-Pocus of conveying bodies, is generally believ'd to be real amongſt the *Japanners*, but always lookt upon as a bad *Omen*: And in his time, he ſays, there dwelt one of the *Bonzi* in the City *Sacci*, who being very rich, liv'd as vicious a life, and being ſeventy years old, lying on his death-bed, could not endure to hear of death; but one day, at high noon, he was taken away on a ſudden in the preſence of all his friends, and was never heard of after.

Village *Cancia*.

The *Netherland* Ambaſſadors leaving the Palace of the *Bonzi*, they Rode towards the Village *Cancia*, where they reſted that night; in the morning, the Ways being frozen very hard, they went on in their Journey, and in a ſhort time they reach'd the ſwift Current *Oyengauwa*, which they croſt very eaſily, becauſe it had not Rain'd there in a long time, for in wet ſeaſons, the Floods are ſo high, and the Current ſo ſtrong, that none can paſs it but with great trouble.

River *Oyengauwa*.

There the Emperors Faulkoners met the Ambaſſadors.

Stepping on the oppoſite ſhore, they ſpy'd three of their Emperors Faulkoners after their Game, the Ambaſſadors Sedans, in honor to the Emperor, were ſet down on the ground, the Horſemen alighted, and the whole Train ſtood ſtill, till the Faulkoners were paſt by them: Then travelling through the Villages *Simanda*, *Toriſeda*, and *Ocambe*, over ſeveral ſteep Aſcents and Declivings, they enter'd *Mirice*.

Surunga, a great City, but ruinous and uninhabited.

¶ SOmewhat farther, they came to *Surunga*, a great City, but deſolate, becauſe ſince the death of the Emperor *Toxogunſama*, who was Crown'd *Anno* 1629. the Inhabitants deſerted it, reſorting to other places for Trade.

The Emperor taking ſome diſtaſtes againſt his Brother, forc'd him to rip up his own Belly; which cruel Execution they commit in the following manner:

The manner of the *Japanners* ripping up their own bellies.

¶ THe Criminals ſit according to the Eaſtern manner, in an open place before a Temple, being bare from the middle upwards; behind him ſtands one with a Cordial, if he ſhould faint, and ſix Prieſts that give him Spiritual Comfort, and take care of his Funeral; before him ſits one with the Knife that muſt perform the cruel Office; on each ſide at equal diſtance, ſtand twelve of his beſt Friends and neareſt Relations; on both ſides are great multitudes of Spectators.

This cruel Execution is oftentimes inflicted upon many without any cauſe; for they judge thoſe liable to the ſame puniſhment that have any Relation to the Criminal.

Francis Cairon tells us of a paſſage that happen'd about *Jedo*, during his reſidence there. "A Noble Man commanding a Lordſhip of the Emperor, for-
"ced his Tenants to pay him more Rent than the Emperor had order'd; by
"which means he inrich'd himſelf: But the people not being able to bear the
"burthen any longer, they joyn'd together and went to the Council, com-
"plaining of the Lord of their Manor, which they ſtrictly examining he was
"found

" found Guilty, and Condemn'd with all his Family to be their own Execu-
" tioners, ripping open their own Bellies. He had a Brother a Servant to the
" King of *Fingo*, two hundred forty ſeven Leagues diſtant to the Weſtward
" from *Jedo*: an Unkle in *Satſuma*, twenty Miles farther: a Son by King *Go-*
" *nocoumy*: a ſecond Son, who dwelt Eaſtward from *Jedo*, one hundred and ten
" Leagues, ſerving the King of *Maſſama*: his third Son, in the Imperial Ca-
" ſtle *Inquano*: his youngeſt Son being Marry'd to a wealthy Merchants Daugh-
" ter in *Oſacca*. Two of his Brothers being of the Emperors Life-Guard. All
" theſe were forc'd in one day and hour, for their Brother or Fathers foremen-
" tion'd offence, in a miſerable manner, to rip up their own Bowels.

Which Executioners work is perform'd thus: Firſt, they caſt up how many hours it may be ere the Meſſenger of Death brings the ſad news to their remoteſt Relations; which being the utmoſt time, appointed no Reprieve beyond, both the neareſt and fartheſt on one day, and juſt at noon, obeying the ſtrict ſentence, they become their own cruel deſtroyers. The manner of cutting their bellies.

But one of them, a Merchant in *Oſacco*, prevented ſelf-ſlaughter, being ſtruck with ſo great a terror, that he dy'd immediately after the tidings; and his onely Daughter, who would have made her ſelf away, though not Condemned, had ſhe not been carefully look'd after, ſtarving her ſelf, dy'd on the eleventh day: But how the Women eſcap'd in theſe deſtroyings of Families, he is ſilent in.

¶ *Caſper Villela* in his Letter from *Firando*, dated the 13 of *October* 1557. ſays thus concerning this manner of puniſhment: *When the King Condemns any to this Execution, he ſends a Meſſenger to him, who acquaints him with the day on which he muſt die, the Condemned Perſon never flinches nor ſeeks to make an eſcape, but humbly requeſts that the King would be ſo pleas'd, that he himſelf might perform his Majeſties Command, which if granted, he takes for the greateſt honor which at that time he is capable of. At the appointed hour, he attires himſelf in his beſt Rayment, and ſo rips up his* Thoſe that are to be ript open have two choices left them, either to cut their bellies, or fight to death.

own Bowels; but if the King order his Death by the common Execution, then he puts himſelf in a poſture of defence, guarding his Houſe with his Children, Friends, and Servants; the King's Officers coming at the expected hour with a ſtrong Party, begin the Aſſault and Battel, with diſcharging of Arrows; then drawing nearer, they come to puſhing of Pikes, and cloſing up with their Swords, entring, (the Kings Party being always too ſtrong) cruelly maſſacres him and his whole Family: and the reſt of his Relations that were not there, nor engag'd, are all ſtigmatiz'd with a hot Iron.

This ſevere Law neither exempts the higheſt nor the loweſt, but Lords and Peaſants, Citizens and Soldiers, ſuffer thus without mercy all alike. This falſe Witneſſes have, or any that are taken in a Lye before a Magiſtrate, inflicted upon them, inſomuch that moſt Puniſhments amongſt the *Japanners* are ſanguinary. The Kings that are convicted of ſpeaking Treaſon againſt the Emperor, are onely baniſh'd to *Faitſinchina*.

Deſcription of the *Faitſinchina*.

¶ THis *Faitſinchina* is a ſmall Iſle, about a League in circumference, lying Eaſterly from *Jedo* to the Offin, fourteen Leagues; whoſe Cliffy Borders are ſo ſteep, and the Sea fathomleſs, that they want Cable to Anchor there; ſo that no Veſſel can come near the Shore ſafe, but after this manner: When the Weather is calm, and the Water ſmooth, they venture in ſmall Veſſels, who drawing near the Rocks, ſome of the boldeſt and activ'ſt of them tying Cords about their Middle, leap from their Veſſel, lighting among the Cliffs, not without great danger, and climbing to the top where they have Crains, or the like Engines planted for that purpoſe; with which they hoiſt up their Veſſels ſome Fathoms above the Water, ſo that they impend in the Air, where they ſeem as at ſafe Anchor, being free from the beatings of Waves and Weather, which elſe would immediately bilge them upon the unhoſpitable Shore, where many were loſt ere this Invention was found.

A ſtrange contrivance to preſerve Ships.

This ſpot of Ground is for the moſt part barren, little of the Iſle fit for Cultrature, boaſting onely a few Mulberry-Trees.

Baniſhment of *Japan* Kings.

Here the greateſt Perſons ſuffer under Exile, where without all hope of any return, or ever to be redeem'd, they live in a miſerable condition; for in every angle of the Iſle ſtands a ſtrong Tower, where Souldiers keep Watch and Ward; which Monethly, if Wind and Weather ſerve, are reliev'd; nor are they longer to remain, leſt by their continuance they may grow acquainted with the Royal Priſoners, and be inveigl'd by Bribes, or otherwiſe to help, or at leaſt connive at their eſcape.

Theſe, though Kings, have no Princely Fare, onely a little Rice, Roots of Trees, wild Herbs, and ſome other unſavory Food, which they cook themſelves: and that which adds more to their miſery, is bad Drink, and unwholſom Water. Their Houſes are onely poor Huts, too ſleight Defences to keep out Wind and Weather: And alſo they are ſet hard Tasks, to Spin and Weave ſo many Pieces of Silk yearly, the Growth of the Place, their own Silk-worms furniſhing them with Materials.

The Emperor's Court was formerly in *Suruŋga*.

But our Ambaſſadors ſtay'd not long in *Suruŋga*, where formerly the *Japan* Emperors uſed to keep their Court, and afterwards the Emperor's Brother; but ſince *Toxoganſama*'s Brother ript up his own Bowels, they remov'd the Court from thence: which was the chief occaſion of the deſerting and deſolation of this City; for moſt of the Inhabitants went from thence to ſettle in other Places.

On

On one ſide of the City ſtands a large Caſtle, whoſe Ruines manifeſt ſufficiently its former greatneſs and ſplendor.

The City is much ruin'd.

¶ LEaving *Surunga*, they travell'd to the Village *Jeſare*, where they Lodg'd all Night.

The *Netherland* Ambaſſadors enter *Jeſare*, and find there an antient Man, who told them that *Spex* had formerly been there.

Here they found an old Man, who told them that the Ambaſſador *Jacob Spex*, thirty years before their arrival, Lodg'd in his Houſe, paſſing through that Village in his Journey to *Jedo*, after he had preſented the Emperor *Goyſſio Samma* with ſeveral things, and treated with him about permitting the *Hollanders* to Trade in *Japan*.

Spex's Journey from *Meaco* to *Surunga* and *Jedo*.

Ambaſſador *Spex* entring *Meaco* the tenth of *Auguſt Anno* 1611. receiv'd ten of the Empefor's Horſes, and a Preſent from the Governor *Itakara Froymondonne*; thence Riding on ſeven Leagues farther, he reſted one Night in *Cuſatz*; the next Day Dining in *Sutſifama Sutſifamme*: in the Evening he arriv'd at *Seſquinoſo*, travelling from thence the next Morning to *Jokeitz*; and Ferrying over the Bay which waſhes *Mia*, about Sun-ſet (having that day ſuffer'd much by the extreme heat of the Sun, inſomuch that one of his Train died thereof by the way) they entred *Naromi*, where he order'd him to be interr'd: Then Riding through *Occoſacca* to *Joſinda*, they poſted to *Futſigeda* and *Merico*, and towards Evening came to *Surunga*.

Makes his arrival known in *Surunga*.

The arrival of the *Netherlands* Ambaſſadors, *Spex* and *Peter Segerſzoon*, was immediately made known to the chief of his Imperial Majeſty's Council, being *Coſequidonne*, and *Ikoto Sioſabrandonne*, with entreaties that they might be permitted, ſo ſoon as poſſible, to the Preſence and Audience of the Emperor. The Ambaſſadors receiv'd in anſwer, That they were heartily welcom from ſo far a Countrey, and troubleſom a Way, through which they had travell'd thither; and without all peradventure their arrival would be very acceptable to the Emperor: to which end they would prepare all things in readineſs againſt the next Morning for their Audience. Which *Coſequidonne* perform'd, bringing the *Netherlanders* the next Day to the Imperial Palace, but could not be admitted, the Emperor being buſied, receiving and looking over ſome grand Accounts of his *Vice-Roys*, ſo that they were forc'd to ſtay and wait his leiſure.

What happen'd to the *Portugueſe* Ambaſſador before the Emperor.

Where whilſt they tarried, they underſtood ſomething of the buſineſs of the *Spaniſh* Ambaſſador, who had been newly diſpatch'd from thence before their coming, who had firſt addreſs'd himſelf in Perſon, and afterward in Writing to his Majeſties chief Councellor *Coſequidonne*; and when he was preſented to the Emperor, humbly he laid his Preſents down before him on his Throne near his Footſtool, being ten Pieces of Cloth of Gold Tiſſue, a Golden Bowl, and a Watch, which the Emperor receiv'd; but the Ambaſſador (his Majeſty not replying a word in anſwer to his Addreſſes) was commanded to withdraw: notwithſtanding he entred the Court with a ſtately Train, he himſelf richly Habited, wearing a Gold Chain about his Neck. His buſineſs to the Emperor was to excuſe the death of the *Japanners*, three years before condemn'd to die at *Maccau*; alſo to make a Complaint of a great *Spaniſh Carvil* burnt at *Nangeſaque*; by which ſome loſt above ten hundred thouſand *Ducats*, laying the whole blame upon the Emperors Officers there. Soon after the Great Miniſter of State, *Coſequidonne*, anſwer'd him, That the Sea-men, and chiefly the Captain and his Officers, refus'd to take any Cogniſance, or give them any anſwer in point of ſatisfaction concerning the inhumane Murder of his Imperial Majeſties Subjects in *Maccau*, which plainly evident'd, that where they

The Emperor's Anſwer.

were able, they minded neither Right nor Juſtice, but did then, and would hereafter when they could, carry all other Tranſactions before them by force and violence; and that the Captains ſurly and ſtubborn anſwers, ſo oppoſite to the Laws of all Nations, ſhewing ſuch a ſleight reſpect to his Imperial Majeſties Demands, without granting the leaſt redreſs, forc'd his Majeſty to take ſatisfaction by retaliation; therefore where the Sword of Juſtice would not reach, he made up his Audits by Fire, burning their Ship.

Errors committed by the *Caſtilian* Ambaſſador before the Emperor.

Many Errors did the *Spaniard* commit in this his Embaſſy: firſt in viſiting the young Prince at *Jedo* before the Emperor; then entring the City *Surunga*, with forty Muſqueteers, and flouriſhing the *Spaniſh* Colours, firing his Muſquets, ſounding Trumpets, and beating of Drums at the end of every Street: The like folly he committed in his Speech to the Emperor, making theſe four Propoſitions: Firſt, *That the* Caſtilians *ſhould have free liberty, according to their manner, in any or all of his Majeſties Ports and Harbors.* Secondly, *To Trade in all Maritim Parts of his Empire.* Thirdly, *That the Emperor ſhould abſolutely prohibit the* Hollanders *from trafficking in any of his Dominions; to which purpoſe his Royal Maſter, the King of* Spain, *would be ready with a ſtrong Fleet to joyn in his Aſſiſtance, utterly to drive them from his Imperial Territories.* Laſtly, *That the* Caſtilians *ſhould not by any of his Subjects be obſtructed in their Trade, but to have egreſs and regreſs to what Towns and Markets ſoever, to ſell their own, and buy the Countrey Commodities.* Theſe were the Propoſals he deliver'd firſt by word of Mouth, and afterwards in Writing, waiting five days in *Surunga* ere he deliver'd this his Meſſage to the Emperor; and before he went away, the Gifts which he had preſented to the Miniſter of State *Coſequidonne*, were return'd.

Spex and *Segerſzoon* are appointed to come before the Emperor.

But whilſt the Ambaſſadors, *Spex* and *Segerſzoon*, attended ſome hours in the Court, *Coſequidonne* ſent them word, That the Emperor could not give them Audience that day, he being buſie about other Diſpatches, but to morrow he would uſe his utmoſt endeavor to bring them to a Hearing; ſo the following part of the day the Ambaſſadors ſpent in addreſſing themſelves to the High Treaſurer *Ohoto Sionſabradonne*, a Perſon lookt very much upon, for his great Prudence, Affability, and his endearing Converſation; whom they preſented with whole Pieces of Scarlet, fine Damask-Linnen, and ſeveral other Stuffs, with many curious Flasks, a Carbyne and a Powder-horn, which he accepted, ſhewing great civility and kindneſs, proffering them his aſſiſtance in what ere he could; and the rather, becauſe he had lately heard (as he ſaid,) that a Peace was concluded betwixt the King of *Spain* and the *United Provinces* for twelve years; for before, the *Hollanders* in time of War, lookt more after *Spaniſh* Prizes, then full freighting of their Veſſels with ſuch Merchandiſe as was proper for their Countrey, which now he hop'd they would do. Moreover they viſited alſo the chief Miniſter of State, *Coſequidonne*, to whom they preſented Gifts no way inferior to the foremention'd, but he modeſtly refuſing told them, That they muſt needs have had great trouble in bringing them ſo long and tedious a Voyage.

Preſents given by *Spex* to the Emperors Privy-Council.

Spex [illegible] under-hand with *Coſequidonne*.

Enquiring of them the Concern of their buſineſs to the Emperor, they reply'd firſt, That his Imperial Majeſty would be graciouſly pleas'd to excuſe the ſtaying away of their Ships ſo long from *Japan*, and alſo an Anſwer upon the Emperor's Letter. The Reaſons which they alledg'd thereto ſeem'd of ſo great conſequence to *Coſequidonne*, that he undertook to deliver them himſelf to the Emperor, ſaying, He doubted not but that his Majeſty would be very well ſatisfi'd with them: the Ambaſſadors anſwering, That they did not in

the

the leaſt queſtion it. *Coſequidonne* alſo enquir'd of them, what buſineſs elſe they came about; which they declaring, ſaid, To entreat his Imperial Majeſty, that he would be pleas'd to grant the two Letters Patents, whereby the *Netherland* Ships hereafter might be under the protection of the Emperor, and grant them liberty to drive a free Trade in all his Majeſties Ports; and that they might unlade their Goods at *Firando* without Waiters or Overſeers; and to ſhew their Commodities to the Merchants, always preſerving ſuch Rarities as the Emperor ſhould fancy for Royal uſe: all which *Coſequidonne*, approved of, not doubting but that the Emperor would grant their Deſires: At laſt, diſcourſing with them about ſome Affairs of the *United Netherlands*, he took his leave of the Ambaſſadors, promiſing them, that after Noon he would bring them to the Emperor's Preſence. So having conducted them into the Street, one *William Adams*, Preſident, and reſiding in *Surunga* for the *Netherland Eaſt-India* Company, being with him, was call'd back to take the Preſents, and return them with thanks to the Ambaſſadors, ſaying, That it was not his cuſtom to receive any Gifts from Strangers. Having alſo refus'd the Preſents made to him by the *Spaniſh* and *Portugueſe* Ambaſſadors, nay all that ever were proffer'd to him by any Foreign Merchants. Moreover ſaying, The Ambaſſadors, *Spex* and *Segerſzoon* need not doubt of his good will, for it would be neither more or leſs whether he kept the Preſents, or return'd them again, onely it was not his cuſtom. Whereupon *William Adams* reply'd, That it was no Preſent, but an antient uſe amongſt the *Netherlanders*, to requite ſuch grand favors as he had been pleas'd to ſhew them, and therefore humbly deſir'd him to accept of them. Then inviting them again into his Houſe he receiv'd them, ſaying, He had done more than ever he had heretofore, it being a thing quite contrary to his Nature.

Coſequidonne refuſes the Ambaſſadors Preſents.

In the Afternoon, according to *Coſequidonne*'s promiſe, they were admitted to the Emperor's Preſence: where, upon a Table, they laid their Gifts, being ſeveral Pieces of Scarlet and Crimſon-colour'd Cloth, black Flannel, Crimſon-colour'd Kerſies, Water'd Camlets, Sattin wrought with Gold, fine Damask Linnen, *Nurenburg* Carpets, curious Flasks, ſeveral Pounds of Lead, a *French Fewſie* eight Foot long, two hundred Pieces of Steel, two Carbynes, and as many Powder-horns, and five Elephants Teeth.

Here *Spex* and *Segerſzoon* appear with their Preſents before the Emperor.

After they had made their Obeyſance before the Emperor, his Imperial Majeſty bidding them welcome, askt how many of their Countrey-men, being Soldiers, were in the *Molucco Iſlands*? If the *Netherlanders* Traded to *Borneo*? If the beſt Camphire was to be had there, and how it was got? Where the choiceſt *Aula* and *Calamba* were to be found? If any ſweet-ſcented Wood grew in *Holland*? What ſort yielded the beſt Price?

His Diſcourſe with them.

To which Demands the Emperor by means of an Interpreter had reſpective Anſwers made him; whereupon the Ambaſſadors withdrawing from the Preſence, being led out by *Coſequidonne*, and *Sionſabrondonne*, who wiſh'd them joy of that unuſual Honor and Friendlineſs which the Emperor had ſhewn them; the like he never did to the greateſt of the *Japan* Kings, though they oftentimes bring Preſents to him, to the value of thirty thouſand *Ducats*: and alſo the *Spaniſh* and *Portugueſe* Ambaſſadors were diſmiſſed without hearing the Emperor utter one word. *William Adams* being call'd back, he ſaw the Emperor buſie in viewing the Preſents, ſaying, *I ſee theſe* Hollanders *are Maſters both of Arts and Arms.*

How they were entertain'd after the Emperor had diſcourſed with them.

The whole Negotiation of their Embaſſy they got tranſlated into the *Japan* Tongue,

Tongue, leaving the Schedule in the cuſtody of their Patron *Coſequidonne*, to the end they might be the ſooner diſpatch'd at their return from *Jedo*, whether they were adviſ'd to go and viſit the young Prince, the Emperor's eldeſt Son, which the *Spaniſh* Ambaſſadors (as we ſaid before) had done.

Depart for *Jedo*.

On the eighteenth of *Auguſt*, *Anno* 1611, they ſet forward; to which purpoſe *Coſequidonne* procur'd them the Emperor's Paſs, with ten Horſes, and a Mandatory Letter, to will and require all his good Subjects to help them with all Neceſſaries, and what ever elſe they had need of in their Journey; and alſo Letters to his Son, then waiting upon the Prince at *Jedo*: But in their firſt days Journey there happen'd ſuch a Tempeſt of Thunder, Lightning, and Rain, that they were neceſſitated to fall ſhort, and take up their Lodgings in *Jeſare*, being the ſame Village, and the ſame Houſe, where the Ambaſſadors *Friſius* and *Brookhurſt*, *Anno* 1649, the twenty ſeventh of *December*, were entertain'd in. The next morning ſetting forward, whilſt the Wind blew hard and cold, they went through the Village *Okis*, and a little Grove, and alſo through *Jui*, paſſing over ſeveral Streams. The Way from *Jui* lies along the Shore of a Bay, near a Mountain; where in one Place going over a ſteep Rock, the Tract was not above two Foot broad, having an amazing Precipice on one ſide, and Towry Cliffs on the other; the Sea always roaring, with thundring Billows breaking againſt it; the Ways beyond alſo difficult and troubleſom, full of Salt-pits, the more dangerous, being digg'd after their Countrey manner, where the *Japanners* make their greateſt ſtore.

A ſtrange Rock.

Japan Salt-pits.

Deſcription of the miſerable condition of the Lazers in *Japan*.

On both ſides of the Ways in ſome Places, behind the Towns and Villages, appear ſcatter'd Huts, rais'd up with Pleited Ruſhes, and Roof'd with clinch'd Planks; in which are confin'd poor Lepers, which live in a miſerable condition, their whole Utenſils, or Houſhold-ſtuff, being a Bag, or a Basket; yet ſome have a Bolſter, or little Pillow, which is to them a Bed: Before their Door, in ſtead of a Bell, hangs an old Baſon, which they beat upon when Travellers paſs by, ſo craving their Charity and Alms, which falling ſhort, they many times ſuffer the extremity of Hunger, not being permitted to approach near any Town, Village, or any Place frequented by People, upon pain of Death, becauſe their Leproſie is no leſs catching than incurable: thus being baniſh'd from all ſociety but themſelves, they linger out their wretched and contemptible Lives.

It ſeems that this Diſeaſe reigns more in the Eaſtern Countreys than in the Northern.

Herodotus tells us, that the *Perſians* ſuffer not any Communication with thoſe that are ſtruck with Leproſie, accounting that this infliction falls upon them for ſome horrid Sin, and foul Impiety; but more eſpecially for ſome hainous Offence committed againſt the Majeſty of the Sun.

From *Jui* they paſs'd through the Village *Cambaro*, to the ſwift Streams of *Fuſikaw*.

Here they ſaw Mount *Fuſinojamma*, where the Horſes were unſadled, and their Goods put into ſmall Veſſels: a conſiderable time they ſpent thus in croſſing the River, ſo that it was Noon before they reach'd the Village *Juſſiwarra*: where whilſt they were at Dinner they were told by the Inhabitants, That the Hill *Fuſinojamma*, which they ſaw in their Way, riſing ſo high into a Spire, might be diſcern'd thirty Leagues off, its lofty Crown always cover'd with Snow; and how that ſome Mountain-Prieſts, which they call *Janambuxi*, once a year travel thither, ſpending eight hours in climbing to the top, and often

Mountain *Fuſinojamma*.

Janambuxi; a ſort of *Japan* Prieſts.

three

three thouſand in a Company; where tarrying ſixty Days, they maſſerated themſelves with Faſting, and all manner of Hardſhips: And whilſt they thus afflict themſelves in their damn'd Devotion, the Devil, as they ſay, appears to them in a horrible manner. After this terrible Apparition of their god and Maſter, in four hours they joyfully deſcend the Hill, ſuppoſing they have perform'd an act of wondrous merit; and ſoon after they are advanced to the Order of the *Janambuxi*, which they ſignifie by white Knots hanging about their Necks, and a little black Cap onely covering the Crown of their Heads, their Hair beneath being Curl'd. Thus diſtinguiſh'd, they range over all the Empire, carrying in their Hands a Copper Baſon, which they Tinckle, to intimate their coming. Thus in all Places they Offer their Service, which is to Conjure for ſtoln Goods, which thus they perform:

Their Habit.

How they find out ſtoln Goods.

They take a Boy that is is but a Stripling, and ſet him on the bare Ground croſs-Legg'd; then they call upon their Maſter, their black god, the Devil, with diſtracted mutterings, thundring loud Charms, and horrible Imprecations, That he would be graciouſly pleas'd to enter and poſſeſs the Child, that from thence, as from an Oracle, they might have a Reſponſe to their Queſtion: Whereupon ſoon after, as they relate, the Youth ſuddenly begins to froth and foam at the Mouth, rowling and gogling his Eyes, skrewing his Neck and Body into hideous Poſtures, like Convulſion-fits; then by theſe ſigns knowing the Boy to be poſſeſs'd, he asks where the Goods miſſing are? Whether loſt or ſtoln? Which way they went? and, Where to be found? Whereupon the Boy anſwers directly, giving them an account what became of them, and how they ſhall be recover'd.

The Prieſts call'd *Janambuxi* are ſent for to the Sick.

Beſides theſe *Janambuxi*, there are another ſort of Mountain-Prieſts, which haunt and frequent ſolitary Villages and Towns; whoſe Office is to viſit the Sick, when they are ſent for, by whoſe Bed-ſides they ſit Night and Day, muttering ſtrange Words and Incantations, which none there underſtands; and the harder, becauſe all Expreſſions belonging to Religion, have a diſtinct Dialect

alect by it ſelf, and in Writing, a more difficult Character than any other. *Hendrick Hagenaer* a *Hollander*, ſays, *That he hath himſelf ſeen ſeveral of theſe* Jammaboos, *wearing a long Cord, with white Bobs like Buttons, about their Necks; rolling their Eyes, and diſtorting their Faces, in a wonderful manner.*

* A Strange Accident that hapned to a *Jammaboos*.

* During the ſaid *Hagenaer's* Reſidence there, it hapned that a Sick Perſon ſent for one of theſe *Jammaboos*, who according to their manner, ſpent a conſiderable time in muttering or reading to himſelf; and whilſt he was thus earneſt in his Devotion, he, and thoſe that were there preſent, ſeeing no Mouth open, nor any Lips ſtir, heard a Voyce, ſaying, *Why do you moleſt me? I brought not this Sickneſs upon the Diſeaſed: I am but a Miniſter, that am ſent from your Enemy with this Diſtemper: Firſt appeaſe and ſatisfie him, and I have done, and ſhall trouble him no more.*

This is a common trick of thoſe that can ſpeak in their Bellies.

The ſtrange Language us'd in the *Japan* Religion, from whence extracted.

That which is ſaid concerning the *Jammaboos* uſing a peculiar Dialect in Matters of Religion, to the end they may not be underſtood by the Common ſort of People, it is certainly believ'd, That they have borrow'd the ſame from the antient *Celtian Druydes*, who brought this Practice firſt from the *Gothes*, a People inhabiting *Aſcania* (being *Swedland, Norway*, and *Schoonen*) who long before, under their Commander *Taunaſis*, to mend their colder Quarters, broke into *Ægypt*, where they ſlew the King of that Countrey *Veſoſis*, after that running over a great part of *Aſia*, and fought ſeveral Battels with the *Perſian* Monarchs *Xerxes, Cyrus*, and *Darius*, not fearing to ingage *Alexander the Great*; ſo making their way by the Sword to *India* and *China*. Thus theſe *Druydes*, their Northern Prieſts, grew familiar with the *Indian Brachmans*, and they with the *Japan Bonzies*, Studying each others Doctrine. *Diogenes Laertius* relates, *That the* Indian Gymnoſophiſts *and* Druydes *always taught in obſcure and myſterious Dialects, admoniſhing their People in the firſt place to honor the Gods, to do nothing that is baſe and wicked, and to contemn their Life, being call'd to Service of their King and Countrey.*

Laertius vita Phil.

Pomp. Mel. in Geogr.

Pomponius Mela ſays, *That the* Druydes *inſtruct and teach their Diſciples their whole Doctrines in private, divulging onely to the Common People the Immortality of the Soul; which Science they are bound by an Oath to keep ſecret. Seldinius* tells in what Words they Swear, which are theſe: *I charge you by the Circle of the Sacred Sun, the unconſtant Motions of the Moon, and by the Power and Influence of all other Celeſtial Luminaries, That you never make known to the Vulgar what I ſhall inform you withal; however forget your Maſter, nor the Benefits you have receiv'd from him: And in ſo doing, the Gods will not onely defend you, but grant alſo whatever you ſhall deſire. But thoſe that break this Sacred Oath, the Gods will caſt them out of their Poſſeſſion, and inſtead of Bleſſings, will overwhelm them with all ſorts of Miſeries and Misfortunes, and an unhappy end. Xaverius* affirms this, ſaying, *That a* Brachman *Youth and he being alone together, told him, That his Maſter, before he would inſtruct them in his Doctrine, made them take the forementioned Oath, binding them never to diſcover thoſe things which he ſhould teach them.*

Cæſ. Bell. Gall. 7.

Moreover, concerning the *Druydes* manner of Inſtructing their Youth, *Cæſar* relates thus: *They learn them* (ſays he) *divers Verſes, which they keep in memory, ſome ſpending twenty Years in the right underſtanding and expreſſion thereof; judging it not lawful to write them down, but thus to be preſerv'd by Tradition.* He ſays alſo, *That they uſe a* Greek *Character.*

The *Druydes, Brachmans*, and *Bonzi*, generally agree.

And whereas the *Jammaboos* uſe a peculiar Dialect in Matters of Religion, far different from their common Language; the like Cuſtom had the *Druydes* in former times: For beſides their *Teutonick*, which was the general Tongue of all thoſe Northern Nations, ſpeaking about Divine and Philoſophical Matters,

Matters, they us'd the *Runian* Tongue, ſtrangely different from their Vulgar Language.

Runian Tongue; what kind.

¶ THe *Japanners* that belong to the Groves, or Foreſt-Prieſts, alſo range all over the Countrey in great Companies. Theſe Itinerary Miniſters they call *Harbore-Bonzi*, which ran after the *Netherland*-Ambaſſadors, craving Alms: But for the moſt part they reſide in Woods, and dark Receſſes under Ground, by which they are ſo overgrown, and look ſo ſtrangely ſhabby with Clotted and Elf-lock'd Hair hanging down over their Shoulders, matted and unkemb'd Beards, that Strangers are often afrighted at the ſight. Their Caps, being round, are made of pleited Ruſhes; on the top they wear a Tuft of a Black Horſes Tayl or Mane; about their Middle, a Girdle ſtuff'd with Cotton: Their upper Coat alſo of Cotton, with ſhort Sleeves: The under Garment, or Veſt, of Deer-skins; a Bag hanging by ten Strings at their Girdle: In their Left-hand they carry a large Staff, lopp'd from the *Setang*, a Tree bearing Fruit like our Medlars: Their Shoes they faſten by tying them round about their Ancles with Leather-Thongs; the Soles have four Nails driven in them, with ſuch broad Heads, that when many walk together, they make a noiſe like a Troop of Horſe. At the thirtieth Year of their Age, they begin to Study *Necromancy*.

Deſcription of the *Harbore-Bonzi*.

¶ THe Ambaſſadors alſo met with another ſort of Juggling Wizards or Fortune-tellers, call'd *Gengues*, who pretend to diſcover Thieves and Stoln Goods. Theſe People dwell in ſmall Huts on the tops of Hills. They are ſcarce to be diſtinguiſh'd from one another by their Faces, being ſo much Weather-beaten, never hiding them from the heat of the Sun, Cold, Hail, Rain, or Wind; but going continually bare. Marriage is permitted amongſt them, provided they take one of their own Sect, and Family of the *Gengues*.

Gengues, or Soothſayers.

Furthermore, What is written concerning theſe Conjurers, by Father *Lodo-*

wick Frojus, in his Letter from *Meaco*, dated *February* 26. *Anno* 1565. I ſhall here recite; but leave the Reader to his choice of believing or rejecting it. *The* Gengues (ſays he) *have a Horn growing upon their Heads; whom their Maſter the Devil oftentimes commands to climb to the top of a ſteep Mountain, where they are to expect him at the appointed time: Thither they flock in great Numbers; and coming to the Place, the Evil Spirit, according to his Promiſe, appears to them about Noon, but moſt commonly towards the Evening, paſſing oftentimes backward and forward through the whole Aſſembly of the* Gengues; *who ſoon after, inſpir'd with mad deſire to follow this their wicked Seducer where-ever he goes (though through Fire and Brimſtone) where he vaniſhes they throw themſelves after, which is always at the ſteep Precipices of the Mountain; thus deſperately deſtroying themſelves, falling down Headlong: Which thus happen'd to be diſcover'd.*

A ſtrange Relation of the *Gengues*, by Father *Frojus*.

An Old-Man being thus Poſſeſs'd, and mad to follow the Devil, his Son uſed all means to diſſwade him; yet he would not hearken, but thither he went, his Son going with him; then both ſcaling the top of the Mountain, the Spirit appear'd to them, Habited Richly, like ſome Great Perſon, whom the Father Worſhipp'd, falling on his Knees in a moſt ſubmiſſive and humble manner; but the Son, drawing his Bow, ſhot at the Spectrum, *which ſuddenly vaniſhing, turn'd into a wounded Fox; which running away, he trac'd by the drops of Bloud diſcolouring the Graſs, where on the edge of the Precipice* Reynard *vaniſh'd; but he looking down after him, ſaw abundance of Bones, and Skeletons of Dead-men, which there broke their Necks, ſo conquering Hell by violence, running headlong to the Devil.*

Japan Soothſayings and Conjurings, whence proceeded.

But the fore-mention'd Charms and Conjurations, Fortune-telling, and other Diabolical Arts, uſed by the *Japan Janambuxi*, *Jammaboos*, *Harbore-Bonzi*, and *Gengues*, have their Original from *Aſia*: The *Japanners* have learn'd theſe Necromantick Arts and cunning Deluſions from their Anceſtors, which brought them from the Places of their firſt Original. Above two thouſand Years ago, the Black-Art was us'd through all the Eaſtern World, being perform'd after diyers ways and manners. Who knows not, That in *Aſia* they uſe, for the performing of the forementionʼd purpoſes, Water, Drinking, and Looking-glaſſes, Oyl, Rings, Fire, Children, and Birds?

Conjuring with a Baſon.

What was more common to thoſe that would know Future Events, or regain Loſt or Stoln Goods, than to run to the Conjurers or Fortune-tellers; which Office the Prieſt generally perform'd? Sometimes they us'd a Baſon full of Water, in which they threw ſeveral Pieces of Gold and Silver, and alſo Precious Stones, mark'd with peculiar Letters: Then ſtanding over this Baſon, muttering their Charms and Incantations, calling upon an Infernal Spirit, at laſt asking what they deſir'd to know; and according to his Demands, a Voyce, as it were from under the Water, made Reſponſes to his ſeveral Queſtions.

With a Cruſe.

At other times theſe Jugglers alſo uſe a Cruſe, filling it with clear Water, and placing lighted Wax-Candles round about: Then calling upon Satan, they inquir'd of him concerning thoſe things of which they deſir'd to be ſatisfied: Then ſtanding ſtill, a Child or great-bellied Woman went to the charm'd Cruſe, ſo taking a view of the Shadow which the Water preſented, by which Appearance the Spirit anſwer'd their Deſires.

With Glaſſes.

Glaſſes a known Cheat.

Looking-glaſſes alſo ſerv'd them as Inſtruments to the performing of their Diabolical Arts, wherein, after they had ended their Charmes, they ſaw ſuch Shadows, by which they were anſwer'd to their ſeveral Demands. The Emperor *Didius Julianus* us'd the like Glaſſes, ſeeing ſeveral things in them that happen'd to him afterwards.

Julian the Apoſtate.

The

The *Greek* Writer *Pauſanius* tells us of a Fountain before the Temple of the Goddeſs *Ceres*, in which Fountain by a ſmall Cold they us'd to let down a Looking-glaſs, wherein if thoſe that were Sick did look, and ſaw a Dead Corps, there was no hopes of their Recovery; but if a live Perſon, they were certain to live and recover. With Fountains.

When they are deſirous to know Future Events, then they take Oyl, with ſome Red-lead, mixing them both together: Then they take a ſtripling Youth, painting his Nails therewith, and holding them in the Sun, which makes ſuch Shadows, that by them they know what they deſire. With Oyl and Red-lead.

They alſo take a Gold-Ring, and ſhaking it in the Water, judge by its Motion what they deſire to be inform'd of. With a Gold Ring.

Sometimes throwing three Stones in ſtanding Water; by the manner and poſition of the Circles, they anſwer the Queſtion propounded. With Stones.

Varro a Learned *Roman*, tells of a Youth skill'd in Magick, that in a Reſponſe of a great Queſtion, read fifty Verſes out of the Water, foretelling (but in ambiguous ſenſe) the various Succeſſes of the long War betwixt the *Romans* and *Mithridates* King of *Pontus*. With Water.

Near the *Lacedemonian* City *Epidamnus*, was a Pool ſacred to *Juno*; to which, to be reſolv'd of doubtful Matters, they us'd to reſort, where they threw in Wheaten Cakes, made for that purpoſe; which if they ſunk, were a good *Omen*; but if they floated up and down, they look'd thereon as a Sign of ill ſucceſs. With Wheaten-Cakes.

It was alſo very common to put a Roll upon their Heads, on which a Pot of Water; then muttering certain Words, if the Water boyl'd over, that ſignified good; but if it ſtirr'd not, bad luck. With a Pot.

But diſcovering of Thieves, finding Loſt or Stoln Goods, and the like, which the *Japan*-Prieſts, the *Janambuxi* and *Gengues* pretend ſo much to, was common two thouſand Years ago through all *Aſia*. Amonſt many other of their Experiments, this was moſt us'd by the Ancients: They ſtrike an Ax into a round Poſt, ſo deep that it ſticks; then amidſt their Mutterings, they name the ſeveral Perſons who are moſt ſuſpected: but at the firſt mention of the guilty Perſon, the Ax trembles, or leaps out of the Poſt. With an Ax.

Our Foolery of the Sieve and Shears is alſo much approv'd amongſt them, for a moſt certain Diſcovery of a Theft: And as we uſe for a Charm *St. Peter* and *St. Paul*, they repeat theſe non-ſenſical Words, *Douwima, Touwima, Entimemaus*. With a Sieve.

They alſo do Wonders, as they believe, with an Aſſes Head broyl'd upon the Coals: And the like Vanity, concerning Predictions, they obſerve with a Cock, which thus they perform: In a ſmooth Floor they lay ſo many ſingle Letters, cut in Paper, that make up their Reſponſe with the Negative and Affirmative; laying on every one of theſe a Barley-corn, and ſcattering a few others promiſcuouſly betwixt them; then they bring a Cock freſh and faſting, who falls to work, picking up the Corns as his Choice directs him; which done, they gather up the Letters from whence the Corn hath been taken, and of thoſe, by ſetting and ſpelling of them ſeveral ways, they make a Judgment. With an Aſſes Head. With a Cock.

What did they not aſcribe to the Mandrake-root, by throwing it into the Fire; and Meal-cakes? What Obſervations made not the *Auguriſts* out of the Flight and various Voyces of Birds? Others, of Howling of Wolves, and Barking of Dogs, Swarming of Bees, Voyces in the Air, Numbers, Lots, and Dreams? Of Spirits, and imaginary *Spectrums*? Of their certainty of Future Fortunes, by Phyſiognomy and Palmiſtry? The appearing of Blazing Comets, and their Aſtrological Predictions, by the various Configurations of the Celeſtial Bodies. With Mandrakes. *Vid Virgil, & Homer.* With Birds.

Who first found out Soothsaying and Conjuring.

The *Greeks* having all their Learning from the East, say, That *Zoroaster* was the first of the *Magi* that studied and brought to light Magical Conclusions; whether Natural or Diabolical: For such and so abstruse were some of their Practices, that not being able to make out the Reason, most Ages have supposed, That many of them have been perform'd by *Demons* and *Cacademons*, Evil Spirits; which after was brought by *Osthanes* (who follow'd *Xerxes* wonderful Army) into *Europe*: Which Juggling Art *Democritus* describes at large, finding the Original Practices in *Phenicia*, *Apollonica*, *Captidenes*, and *Dardanus*: So that Antiquity concludes, That the *Assyrians*, *Chaldeans*, and *Persians*, and other Eastern Countreys (under which we may reckon *China* and *Tartary*) were the first Soothsayers and Magicians: So that we need not wonder, that *Japan* at this day (continuing still under Idolatry) nurses great store of Sorcerers and Wizards, who without dispute came thither from *China*, the Place of their first Original.

Netherland Ambassadors proceed in their Journey.

¶ But the *Netherland* Ambassadors, *Frisius* and *Brookhurst*, having refresh'd themselves with a good Dinner, and delighted in hearing the strange Relation of the *Japan*-Priests call'd *Janambuxi*, who ascended the top of *Fusinojamma*, they left the Village *Jussiwarra*, and rode along a Sandy-way through *Farri*. The Common Road being very dusty, they cross'd over to a Meadow wash'd by the Sea, which directed them to a great Village call'd *Nomatz*. Thence going on, they came to *Missima*, lying at the Foot of Mount *Faccone*. The Way that led thither was exceeding pleasant, both sides being shaded with Trees. In this City, which was destroy'd by Fire but eight Months before, and since rebuilt in that time, the Ambassadors lodg'd one Night.

Missima burnt.

Ambassadors hire fresh Horses.

The next Morning they hir'd divers Horses to carry the *Netherlanders* and their Retinue over the Mountain *Faccone*: for their other Horses were much tired, and these fresh ones better us'd to Travel the craggy Paths of *Faccone*, being kept for that purpose. Thus fitted, about seven a clock they ascended the Mountain; and passing through several Villages, not without great trouble and danger, about Noon they enter'd *Faccone*, scituate near a Navigable River, on a Mountain, and surrounded by many others: The River destitute of Fish, is seventy and eighty Fathom deep, and in some Places ninety and a hundred.

The Village *Faccone*, of what kind.

The Gate of *Faccone*, why so strong Guarded.

After Dinner, they rode through a Gate at the end of the Village, which was Fortified by a Castle, where all Persons were stopp'd that were carried in Sedans, or rid on Horseback, except the *Japan*-Nobility: And on each side the Gate stands a Watch-house, with four Rooms being square and open; the Walls hung with Arms, being Muskets, Pikes, and Scymiters. The Soldiers sit on the Ground cross-legg'd. They use a Game or Play among them, not unlike our *Draughts*, which requires great Leisure and Study: In this Exercise they spend much time in their fore-mention'd Watch-houses; or else they smoke Tobacco, exercise their Pikes, Fence with their Swords, or shoot at a Mark. At one end of the Watch-house hangs a great Lanthorn, with fine Painted Linnen, in stead of Glass or Horn: at the other end a Flag, with the Emperor's Arms, and those of the Governor of the Castle. At each end stands a Sentinel, one being Arm'd with a Musket, and the other with a Pike.

Description of the *Japan* Sentinels.

¶ Moreover

¶ MOreover, along the River, on whoſe Banks ſtands the Village *Faccone*, are alſo three Temples of the *Japan*-Prieſts, to which they repair from all parts of the Countrey, where for a ſmall piece of Money, about the value of Three-pence, they buy a Ticket, which they ſtick upon the Stones that lie near the River; by which means, as they imagine, the Souls of their deceas'd Friends have free egreſs and regreſs to drink of the Water of the ſaid River.

Strange manner of Notes to be bought for the Deceas'd.

¶ THey alſo ſpend two days in *Auguſt* in Remembrance of Departed Souls, which thus they perform: Towards the Evening they light many Torches, being curiouſly painted; with which walking round about the Town or Village (ſome out of Zeal, and ſome as Spectators) when grown dark they proceed out of the City, where, as they fancy, and verily believe, they meet with the Departed Souls: Here, though they ſee nothing, they generally cry aloud, ſaying, *Ah, welcome, welcome: Where have you been this long time? Where have you been? Sit down and refreſh your ſelves; you muſt needs be weary and tired with ſuch a Journey.* Which ſaid, they prepare a light Treatment of Rice, Fruits, and other Proviſions; and the meaner ſort of People bring warm Water, after they have been there an Hour, as if they had waited on them at their Collation; then making Excuſes for their mean Fare, they invite the Deceas'd Souls to their Houſes, ſaying, *We will go before, and prepare your Lodgings, and provide better Cheer againſt your coming.* Then two days being paſt, they all go out of the City with Torches, that ſo they may light the Souls of the Dead, to the end they ſhould not ſtumble by the way; and after they have thus conducted them out, every one returns home, throwing Stones againſt, and chiefly on the tops of their Houſes, to the end that none of the Souls may hide themſelves; for if they ſtay longer than two days, they take it as an ill *Omen.* Moreover, they ſeem alſo to be very careful of them, fearing that

How the *Japanners* v ſit the Souls of the Deceas'd with Diſhes of Meat, and other things.

that if they ſhould ſtay behind, and go alone, they would eaſily loſe their way to Paradiſe, or be deſtroy'd by Tempeſtuous Weather.

Diſtance of the *Japan*-Paradiſe.

¶ BEſides this their vain Folly of Entertaining the Dead, they reckon Paradiſe exactly to be Eleven hundred thouſand Leagues (neither more or leſs) diſtant from them; which long Journey, the Souls, that are Aerial Bodies, finiſh in three Years time: Wherefore they ſet two days apart, bringing them Proviſions, and entertaining them in their Houſes, that ſo they may be refreſh'd, and the better able to proceed on in their Journey. At the ſame time alſo they make clean all the Graves, in which Office the *Bonzi's* aſſiſt them, but are well paid for their Labor. None, though never ſo poor, but will endeavor to get ſo much Money, as to pay their Prieſt for the cleanſing of the Graves of his Deceas'd Friends and Relations.

Cleanſing the Graves.

A dangerous way for the *Netherland*-Ambaſſadors.

¶ THe Ambaſſadors *Friſius* and *Brookhurſt*, parting from the Village *Faccone*, ſoon after encounter'd with a ſteep and craggy Mountain, where getting to the top, they ran exceeding great hazard in deſcending the ſame, the Path not being above two Foot broad, and full of Stones, having a ſteep Hill riſing on one ſide, and a Precepice on the other; that a weak-brain'd Perſon was not able to look down, without danger of being taken with a Dizzineſs; for one of the Ambaſſadors Train looking upon the Deſcent, was taken ſuddenly with a *Vertigo*, and ſo dropp'd over the Pummel of his Saddle, that he fell from his Horſe, where he had miſerably periſh'd, but that holding faſt by the Reyns, his Horſe dragg'd him up, where he ſoon after recover'd; and in the Evening they reach'd *Oudauro*, a ſtately City, one ſide thereof being adorn'd with a ſumptuous Palace, ſurrounded with Stone Walls, having alſo many Spires, which are ſeen at a great diſtance. The *Japanners* re-

They enter the City *Oudauro*.

An Earthquake in *Oudauro*.

ſiding here relate, That a few Years before a terrible Earthquake had ſhaken the Countrey exceedingly all thereabouts; beſides what damage the People ſuſtain'd by the loſs of their Houſes, Steeples, and Churches; alſo ſwallowing up a ſtrong Caſtle; the Ground gaping very terribly, ſo devouring the Fort, and the Hill whereon it was rais'd, which ſtood in the ſame place where the new Caſtle is now built.

A *Japan* City ſwallow'd up.

It is no wonder in *Japan*, for whole Cities or Countreys to be ſwallow'd up, or turn'd topſie-turvey, and ſhuffled into Ruins and Rubbiſh. At the Foot of the Mountain *Faccone* ſtood formerly a famous City, which in few Hours, both Men, Beaſts, and Buildings, was ſwallow'd up together in one deſtruction; in place whereof, onely a great and almoſt fathomleſs Lake appear'd, by which the *Netherland*-Ambaſſadors paſs'd.

The Opinion of the *Japanners* concerning Earthquakes.

Concerning the Reaſon of theſe Earthquakes, or from whence they proceed, the *Japanners* themſelves are of ſeveral Opinions. Moſt of them hold and affirm, *That a great Sea-monſter or Leviathan beats the Shore with his Tail, every blow of which ſhakes the Neighboring Countreys.*

The Ancient *Greek* and *Latin* Philoſophers differ alſo much concerning the Reaſon of Earthquakes, which are the moſt terrible of all Humane Afflictions. Concerning which, hear *Plato* and *Seneca*, in their own Words; the firſt in his *Athenian Antiquities*: *A terrible Earthquake hapned, which a Day and a Night mov'd the Ground towards a Brook, which is now call'd the* Mediterranean-*Sea, in which were all your Anceſtors ſwallow'd up, and alſo a whole Iſle, then call'd* Atlantis. *Seneca* ſaith, *You ſee whole Countreys remov'd out of their Places; Main Continents divided into ſcatter'd Iſles:*

Plato in Timeo.

Senec. Nat. Queſt.

Isles: So the Sea also parted Calpe *from* Abile, Barbary *from* Spain, *and likewise* Sicily *from* Italy: *In our time several whole Countreys and Fields have been so shuffled, that the Boundaries and Situations were never found again. This happens* (says he) *by Winds inclos'd in the Bowels of the Earth, which pen'd up like a Cholick, striving for vent, rumbling up and down, in getting passage, it not onely shakes but tears up the Superficies. They say of old, That* Ossa *and* Olympus *were but one Mountain; but since divided, as now they stand, by an Earthquake.* Moreover *Pliny* tells us, *That the steep Mountain* Cybotus, *with the City* Curite, *and also the famous Cities* Supylum *and* Tantalis *in* Magnesia, Galanis *and* Gamales *in* Phenicia, *the Mountain* Phegium *in the* Moors *Countrey, the Cities* Pyrha *and* Antissa *in the Lake* Meotis, Elice *and* Bura *by the* Corinthian Bay, *were all drown'd and swallow'd in like manner. Pausanius* relates, *That* Elice *and* Bura *sunk thirty seven Years before the Birth of* Alexander the Great.

* As we hold *England* from *France*, *Ireland* from *Wales*.

Plin. lib. 2. cap. 91, 92.

Also of the Cause of Earthquakes, the Variety and several Manners of its Aguish Fits, Writers differ much. *Democritus* tells us, *That abundance of Rain soaking through the Crannies and Porous parts of the Earth, swelling its Belly like a Dropsie, rises and recoyls towards the Superficies, to disembogue it self; but wanting vent, beats, seeking a Passage against the upper Ground, which causes that Trepidation.*

The Reasons of Earthquakes are adjudg'd to be several.

Thales held, *That the Earth being a floating Ball, danc'd upon the then more troubled Waters, the cause of its Shaking.* But the more Modern Opinion, which seems most likely, is, *That these Shakings of the Earth arise from a Sulphureous and Nitrous Matter, which either by Fermentation, or some other Accident, taking Fire in the Bowels of the Earth, blows up like the springing of a Mine; which sudden Bounce in like manner shakes all Parts about it, and opens the way, that in a Train it explodes other like Combustible Matter: And after, as many times it happens, it makes Breaches, whence Flashes of Fire breaking forth, tear the Surface of the Earth.*

The right opinion of *Aristotle* concerning Earthquakes.

The most Learned agree, *That these Tremblings rather arise from imprison'd Winds in the vast Caverns of the Earth, whose former Passages being stopp'd by accidental falls of Earth, and Internal Ruins, seek a Vent else where: Or whether it be that the Winds descending nearer the Center, finding no way back; or whether the thirsty Earth, being in Nature dry, sucks up abundance of Moysture, which either by Subterranean Heat, or the piercing Warmth of the Sun-beams, are rarified into more stirring Vapors, which wanting room for its Activity, breaks through the very Adamantine Dungeons of the Earth; which violent Ruptures shake the Superficies, being also torn and rent in like manner.*

Thus holds *Aristotle* also, demonstrating the same with several Philosophical Arguments, saying, and proving by Experience, *That the greatest Earthquakes happen always in serene and calm Weather, which falls out in* September *and* March, *when commonly the Air is most turbulent; these Meteors seeming to have left the middle Region of the Air, and got into the middle Bowels of the Earth.* Which he makes more apparent, saying, *That the Earthquakes never cease, till the Winds break forth through the erupted Earth again: And that those Countreys that have most Excrescencies, being more Mountainous, and nearest the Sea, are oftner troubled with this dire and sad Infliction; whereas the Champaign and Inland Countreys scarce ever hear of a Terrene Trepidation.*

The differences of Earthquakes.

Some Philosophers reckon up three sorts of Earthquakes; others seven. The first is, That the Earth tosseth like a Boat upon the Sea, which subverting, quite overthrows so many fair Buildings. The second seems like a Knocking, or great strokes under the Ground, which makes the Superficies recoyl and fall, inclos'd Vapors then seeking a Passage. The third, a Ripping and Renting of the Earth into yawning Graves, in which are swallow'd up and buried oftentimes whole Cities. But he that Dedicated his Description of the

World

World to *Alexander the Great*, reckons four more: The firſt is a double Trembling, that meets and daſhes Terrene Billows one againſt another: The ſecond, a Breaking of the Ground in all parts: The third, onely a Rumbling under Ground: The fourth, ſhuffling the Earth in a wonderful manner, which turns all things topſie-turvey.

How long they continue.

Concerning the continuance of Earthquakes, ſad experience hath taught us, that ſome will laſt forty days together, without little or any intermiſſion, according to the eaſineſs or difficulty of the vents which keeps in longer or ſhorter the ſhut up Commotions.

The ſigns before the Earthquakes.

There are alſo ſeveral ſigns that are fore-runners of theſe miſerable effects, for growing near (as we ſaid before) the Air is generally very calm, becauſe thoſe Vapors that commonly diſturb the Air, are confin'd in the cloſe Bowels of the Earth; and if any Cloud appear, it ſeems like a thin ſtroke or white Line athwart the Sky, which happens commonly after Sun-ſet, and in fair Weather.

But the Sea is troubled, ſwelling very much without any apparent cauſe of moleſtation; and the Water that had been freſh in ſtanding Lakes, grows Salt and Brackiſh.

Pliny Hiſt. 19.

Pliny relates, That *Pherecides* a *Grecian* Philoſopher, after he had taken ſuch Water out of a Pit, foretold the *Lacedemonians* of the Deſtruction of their City, then threatned by an approaching Earthquake; Another ſign is, that the *Reptilia*, or all creeping Animals that live under ground, forſake their dark Receſſes, and frighted, ſeek up and down for other abodes; The Sun, no Clouds appearing, grows dark, and ſhines pale and dim.

The events that follow on an Earthquake.

The Earthquakes themſelves amaze the beholders in ſuch manner, that they often bereave men of their Senſes; for who would not be aſtoniſh'd, and for ever after ſtupifi'd into folly or frenzy, to ſee Houſes, Towns, Cities, nay whole Kingdoms turn'd into one Sepulchre? great and new Iſlands, thrown up in an inſtant in the Sea? Mountains remov'd, and ſeeming routed to run ſeveral ways; the ſollid and firm Continent, turn'd into a crue of ſegregated Iſles, and other Lands, the Sea quitting them, are joyn'd to the main Land? Fire, and Streams of burning Sulphur are vomited out of the Earth, and burning Coals, Aſhes, and heaps of Rubbiſh ſpread over Sea and Land, for the ſpace of many Miles; common Roads turn'd into Rivers; then the ſickneſs and mortality that happens after, falling on thoſe that eſcape, from the dire infection of noyſome Parbreaks belch'd from the Earth; of which dreadful Calamities, no Nation ſuffer more than the *Japanners*.

Strange inconveniencies in *Japan*, occaſion'd by Earthquakes.

¶ AND that we may have a better ſence of the miſerable condition of thoſe that ſuffer in this worſt of extremities, take a brief account from Eye-witneſſes of two that happen'd nearer our own doors; The firſt happen'd about 160 years ago at *Bononien*; the ſecond in *Raguſa*, near *Illiria*. *Philippus Bernaldus*, a learned Perſon, liv'd *Anno* 1505. in *Bononien*, where on the laſt of *October*, about eleven a Clock at night, a horrible noiſe awaken'd him, and all the City; ſoon after, Chimneys and Walls tumbled to the ground, yet in few hours, it beginning to ceaſe, they were a little comforted; but three days after about the ſame hour in the night, it broke forth with ſuch violence, that the Inhabitants expected nothing but their utter ruine, hideouſly roaring, and thundering underneath, and rouling like a troubled Sea above the Earth; great and ſmall Buildings falling with dreadful cracks into a heap of Ruines; dark-

Horrible Earthquakes at *Bononien*.

neſs

neſs increaſing, made the terror the greater. Half of Prince *Bontivoly*'s Palace fell with ſuch force, tumbling down, added ſo to the Earthquake, that it ſhook the whole City. The Walls of St. *Jaques*, St. *Peter*, and St. *Francis* Churches were rent from the top to the bottom, the Steeples and Pinnacles, and other Towers coming all down headlong at one blow, not one Chimney in the whole City or Suburbs left ſtanding, yet by degrees, after the great violence abated, every night, ſome ſudden trepidations gave them new alarms of freſh terror; therefore the Inhabitants forſaking their own houſes, liv'd in Tents in the Corn Fields, at leaſt a moneth after; moſt of whom fell into Burning-Feavers, of which many dy'd.

After the ſecond Earthquake, began a third, which alſo beginning in the night, laſted forty days, doing great miſchief, after the unvaluable damage they had ſuffer'd before.

Moreover, *Boroaldus* relates, That his friend *Fulcus Argelatus* was ſtruck with ſuch a Conſternation, that looſing his Senſes, in a deſperate manner cut his own throat, who not performing ſpeedily the work, he frantickly ran up a pair of Stairs, and threw himſelf headlong out of a Window, and broke his own neck, whereof he dy'd.

An Earthquake at *Rogouſa*.

Not long ſince, *Ragouſa* was in like manner terribly ſhaken by an Earthquake. This Trepidation began on the ſixth of *April* 1667. in the morning between eight and nine of the Clock, it being a clear and Sun-ſhiny day. In the twinkling of an eye, the whole City was ſhaken, the Legier *George Crook*, being ſent by the States of the *United Netherlands* to take his Reſidence at *Conſtantinople*, had alſo a houſe at *Ragouſa*, which tumbling down, kill'd him, his Wife, Miniſter, Child, and two Servant-Maids. *Jacob Van Dam*, who was Preſident for the *Netherlanders* at *Smirna*, was in the ſame houſe, but in a lower Room. He with ſix others got under a Stone pair of Stairs; he was no ſooner out of his Lodging, ſcarce half Cloth'd, but it tumbled down, with three Stories more; darkneſs ſtruck them with freſh terror; after which, when growing clear, *Van Dam* came forth from his ſhelter, and went to *Crook*'s Houſe, where calling as loud as he could, and hearkening if poſſible he could to hear any body anſwer him, he concluded that they lay all ſwallow'd under the Rubbiſh and Ruines. Neither durſt he tarry long there, ſeeing the Walls totter, fearing he might ſuffer under the like Calamity, never ſtanding ſtill, till he got quite out of the City; all the way terrifi'd with imminent danger, Stones and pieces of Timber ſtill falling in a terrible manner, both before and behind him, the ground trembling under him, and gaping in ſeveral places about him, that hundreds of ſwallowing Gulfs appear'd in the Streets. Thus he, with ſix more of his Company, with much trouble and terror ſcap'd out of *Rogouſa*, loſing one by ſudden death in the way; but when they had clear'd themſelves of the Town, the Countrey prov'd no leſs difficult and dangerous, great heaps of torn up Rocks and Rubbiſh, filling the Paths, ſo that they being put to a ſtand, could find no way to get farther, whilſt looking behind them, they ſaw the City in ſeveral parts of fire, and three Store-houſes of Powder (a dreadful thing) when e're they catcht, would utterly deſtroy the miſerable remainder of thoſe yet alive.

Thus for a night and a day this miſery laſted, without any intermiſſion, whilſt the people that eſcaped lay in the Fields, without either eating or drinking; and few of theſe that thus eſcaped, but were either hurt or ſtruck with ſickneſs, and had not a *Venetian* Ship that lay in the Harbor afforded them

Bread, they had periſh'd with hunger; which Veſſel alſo ran as dangerous a Risk, for the water forſaking the Haven, left them three times on the bare Sand, and that often times failing, hideouſly gaping, was ready to ſwallow them up; then the Sea returning with ſuch violence, that it was a wonder but they had been bilged upon the Shore; beſides many others ſuffer'd that lay there, living in a moſt ſad condition; under beams lighting acroſs amongſt the Piles, that were hurt and maim'd, languiſhing, ſtarv'd to death, no poſſible help to remove the great heaps of Timber and get them out.

Van Dam at laſt got aboard of a Ship, where the terror was a little mitigated, a Magazine of Powder being very near, expecting every minute the blowing up; when two days after, on the eight of *April*, three hundred *Turks* and *Moorlacks* on Horſes and Mules, deſcending from the Mountains, after ſome ſmall reſiſtance, entred the City, there making havock and bloody ſlaughter where e're they went; ſo clearing the way with a great booty gather'd up amongſt the Ruines, return'd.

On the ſixth day, the Earthquake beginning to abate a little, *Van Dam* went towards the City, to look after his Goods, and ſeveral Preſents which the Ambaſſador *Crook* had in cuſtody for the *Grand Seignior*.

The City was yet in a miſerable condition, the Earthquake ſtill continu'd, though not ſo furiouſly as before, the Fire alſo not quench'd, and the Streets full of Theeves and Robbers; the Ways and Paths cover'd with dead bodies, of which ſome were Burn'd, others lying in their own Blood, which occaſion'd a horrible ſtench: Yet *Van Dam* found at laſt ſome Labourers, whom he employ'd to dig out his Goods from under the Rubbiſh, promiſing them one half for getting the other. Two days they ſpent in proſecution of the deſign, but nothing appearing, they were quite diſanimated, and gave over; of ſix thouſand Houſe-keepers, remain'd ſcarce ſix hundred alive, ſixteen thouſand being Burnt and loſt by the Subterranean Fires breaking forth.

A farther journey in *Japan*.

¶ BUt now to return to our buſineſs, the *Netherland* Ambaſſadors ſtay'd a night in *Odauro*; and after they had view'd the place, where the old Caſtle was ſunk, and a new one rais'd upon the Walls of the former, they went on in their Journey, being the thirtieth of *October*, croſſing ſeveral Rivers, and through many Villages to *Hedo*, and from thence to *Oſa*; next they Ferry'd over the Rivers *Barueuw*, and *Sanamicauwa*; over which being got, they went through *Firaski*, *Banio*, *Tamra*, and *Foviſſauwa*, all fair Villages.

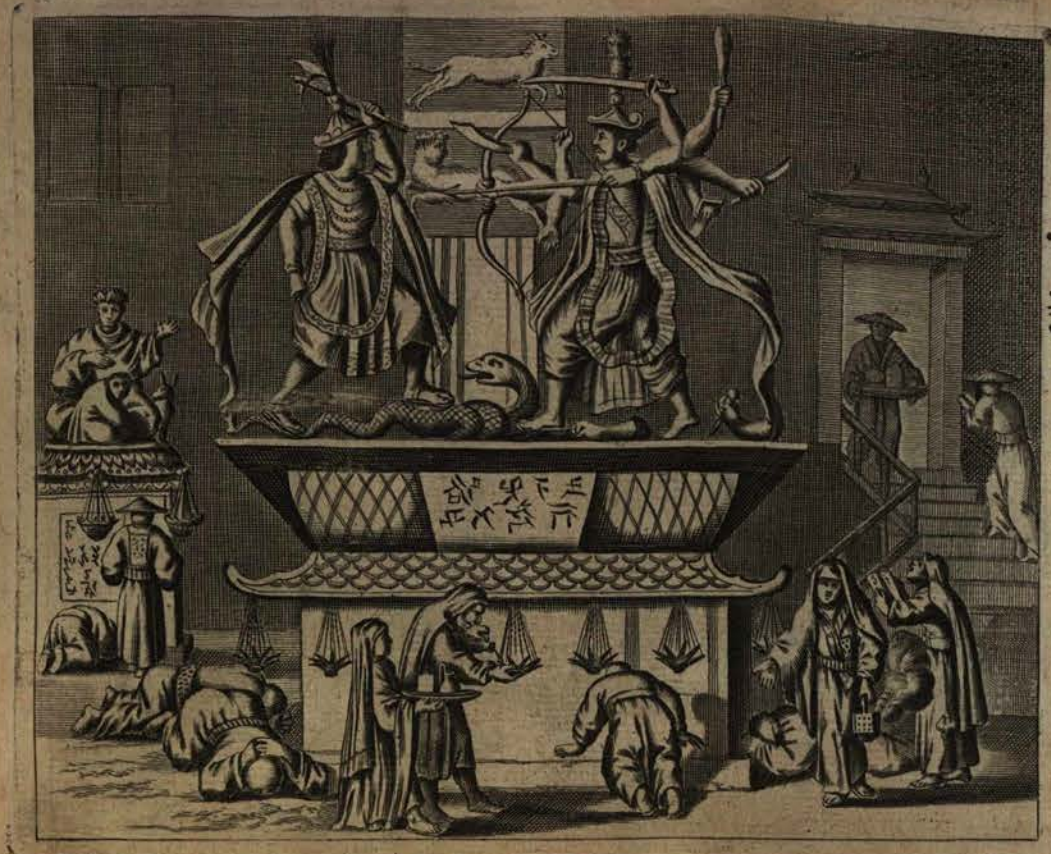
Deſcription of the Temple *Toranga*.

¶ THis way they met with nothing worthy their obſervation, but a large Temple, dedicated to one of their gods call'd *Toranga*: On the four corners of the Roof lay four large Oxen, Carv'd to the life, curiouſly Gilded. The Roof on each ſide jutting out above ſix Foot beyond the Walls; the Temple it ſelf built Quadrangular, in each Square ſtood four Figures, painted according to the manner of their Antient *Hero's*, whoſe ſeveral Atchievements are by their poor People ſung up and down in the Streets; above which are Windows of pleited Ruſhes, the upper part faſten'd to the Roof, and the lower to the Pictures; a white Plaiſter'd Wall being between the Temple, is ſurrounded with a Stone-Wall, like a Breaſt-Work, Plaiſter'd; in the inſide, near the Front, joyns the Houſe of one of the *Bonzi*, whoſe *Cupulo* appears in Proſpect like the Steeple of a Temple.

¶ With-

¶ VVithin ſtands the Idol *Toranga*, who had formerly been a great Hunter in *Corca*, and commonly dwelt in the Metropolis *Pingjang*; ſome Centuries before the *Chineſy* King *Hiaovus*, ſubdu'd and brought under his ſubjection half the Iſland *Corca*, which had never before taſted the cruelty of the *Tartars*, nor heard of the Spoils of *Sandaracha*, with which the *Japanners* and *Chineſes* furniſh their Houſes: Otherwiſe *Toranga*, the *Japanners Mars* would have releas'd *Corca* from thoſe troubles with which they were moleſted a long time. *Toranga* finding not work enough in *Corca*, went over to *Japan*; at which time there was a grand Rebel that moleſted many of the Kings, putting all to the Fire and Sword where ever he went; which *Toranga* underſtanding, immediately takes up Arms, ſending for aid from *Corca*, then call'd *Leaotung*. Deſcription of the Idol *Toranga*.

Every Territory ſupply'd him with men, and chiefly the Province of *Kinks*, in which the City *Pingjang* is ſcituate, produc'd many ſtout Souldiers, which they ſent over to *Japan*. The other ſeven Territories being *Hoanchai*, *Kiangyen*, *Civenlo*, *Kingxan*, *Changoing*, *Caociubi*, and *Pingan*, rais'd alſo many Forces for *Toranga*; at laſt he Muſtering all his Forces together in *Jamam*, brought it to a Field-Battel, where he got the day, ſlew the Rebel, and alſo eight Kings that were joyn'd with him; alluding to which, their Idol *Toranga* ſtands fighting with a Humane Figure, having nine Arms, in each hand a ſeveral Weapon, *viz.* a Sword, Club, Stilletto, Scimeter, Battel-Ax, Bowe and Arrow, ſetting his right foot on the middle of a Copper-Dragon ſpitting fire, his left on the Tail; betwixt theſe two Images, in conteſt appears more backwards upon a Wall, where his Arms ſtands Ingraven, a White Steer, and under ſeveral *Japan* Characters, beneath a white Stag, with a Mans Head Crown'd; Both which the *Cereans* Worſhip and Adore with great Veneration; all theſe Images ſtood on a ſtately Altar, curiouſly Carv'd, underneath were ſeveral ſquare Seats. This *Toranga* is taken for one of the firſt Emperors of *Japan*, who by his victorious Arms, had brought all thoſe ſeveral Kingdoms under his own ſubjection, How *Tonga* became a god.



and for his Heroick actions, in proceſs of time, the *Japanners* have Regiſtred him amongſt their gods.

Idol *Baſanwow*,

¶ IN like manner, *Baſanwow* was alſo Worſhipp'd formerly as a god, by the *Germanes*: *Tritbemius* relates, That *Baſanwow*, youngeſt Son of *Dickles* King of the *Sicambrians*, following his Father in the Wars, made many glorious Conqueſts, ſubduing the People of *Frier* and *Meats*, and ſlew the powerful Lord *Thaboryn*, ſo making himſelf Maſter of his Countrey; and in the Sixteenth year of his Raign, he was ſo arrogantly ambitious, that he deſign'd and affected to be honor'd as a God; to which purpoſe he Summon'd a Parliament, amongſt whom taking place in his Imperial Throne, richly Habited in all his Parliament Robes; he on a ſudden, as was neatly contriv'd, was drawn up, and the Roof like a chang'd Scene cloſing again, ſo he in all his glory vaniſh'd, none ever knowing after what became of him, ſo they all voted him (*nemo contra dicente*) aſcended into Heaven, and ſo from that time forward, he was rank'd amongſt the Tutonick Deities, and honour'd as a god.

¶ BUt the Ambaſſadors leaving this Temple of *Toranga*, proceeded in their Journey from *Foviſſawa* through *Toska* and *Fundage*, to *Cammagawa*, where they reſted a night; the next morning being very cold, they Rid along the Sea ſhore; about Noon they met with a Noble Lady, being the Emperors Neece, who was travelling to *Meaco*, there to Marry with a near Relation of the *Dayro*: Her attendance were very rich in Apparel, ſeveral Perſons of Honor riding on ſtately Horſes, with Gold Embroyder'd Saddles, their Bridles beſet with Pearls and Diamonds; her other Servants ran a Foot before in very Coſtly Liveries; her Guard alſo were arm'd with Bowes and Arrows, and ſome with Pikes and Muskets.

Great ſtate of the Emperors Neece.

Beſides the Men, ſhe had alſo many Ladies of Honor that attended her, ſitting in Chariots drawn by Oxen and Horſes, which were led by ſome of their Servants,

Deſcription of the *Japan* Waggons.

Servants, with Reins made of Gilded Chains; the Chariot having two Wheels, near which were ſteps like a Ladder to enter the Chariot, which as ours hath four, theirs have eight Angles, every corner above adorn'd with a Dragon Couchant; the outſide of the Coach curiouſly Painted and Gilt in ſeveral Panes, with a Frame neatly Carv'd, are Pannel'd with ſeveral Pictures. This ſumptuous Train was above three hours before they all paſt by the *Hollanders*, who ſtood ſtill to ſee them.

The Ambaſſadors *Eriſim* and *Brockhurſt* reckon'd up by Leagues from place to place.

Then Riding on through the Village *Cawaſacca*, and the City *Sinagawa*, on the laſt of *October*, they entred the Imperial City *Jedo*; having undergone a long and tedious Journey, ſince their departure from *Oſacca*, for from *Oſacca* to *Firaskatta*, is five Leagues; from thence to *Jonday*, three; ſo to *Fißima*, three; then to *Meaco*, three; from thence to *Oets*, three; from *Oets* to *Cuſatz*, three and a half; ſo to *Itzibe*, three; then to *Minacutz*, three and a half; thence to *Zintzamma*, three; ſo to *Sacca*, two; from *Sacca* to *Sicconoſory*, two; then to *Cammiammi*, one and a half; thence to *Iſacutz*, two and a half; from hence to *Jokeitz*, alſo two and a half; ſo to *Quano*, three. Then the Ambaſſadors croſs'd a Bay ſeven Leagues broad, to *Mire*; from thence to *Narroma*, a Mile and a half; then to *Siriomi*, two Mile and a half; ſo to *Ocoſacci*, three; then to *Fintzawa*, one and a half; from hence to *Accoſacci*, two; then to *Goi*, half a League; from *Goi* to *Joſenda*, two and a half; ſo to *Ftagawa*, one and a half; from thence to *Suriski*, one and a half; ſo to *Arei*, one; then to *Meiſacca*, over a Bay, one and a half; from hence to *Fannama*, three; ſo to *Foucorais*, one and a half; then to *Cacingaaw*, two; from thence to *Niſaca*, one and a half; from *Niſaca*, to *Cancia*, is the like diſtance; ſo to *Simanda*, one; then to *Fovisjeda*, two; from hence to *Ocambe*, one and a half; then to *Mirico*, two; from *Mirico* to *Surunga*, one; ſo to *Jeſare*, two and a half; then to *Okis*, one; thence to *Jui*, two; from hence to *Cambaro*, one; ſo to *Jußiwarra*, two and a half; then to *Farry*, two; from thence to *Nomatz*, one and a half; ſo to *Mißima*, one and a half more; then to *Facanne*, four; from thence to *Odaura*, is alſo four; from *Odaura* to *Oiſo*, is the like

like diſtance; from hence to *Fraski*, two; ſo to *Foviſſaunea*, three; then to *Toſka*, two; from *Toska* to *Fundaga*, one and a half; thence to *Cammagawa*, three; ſo to *Cawaſacca*, two; from hence to *Sinagawa*, three; from *Sinagawa* to *Jedo*, is alſo three Leagues; ſo that their whole Journey from *Nangeſaque* to *Jedo*, was Three hundred forty five Leagues; five and twenty Leagues reckon'd to a degree. But *Nangeſaque* and *Oſacca*, are Two hundred and twenty, and *Oſacca* and *Jedo*, One hundred thirty five Leagues diſtant one from another.

How far *Nangeſaque* lies from *Jedo*.

Friſius and *Brookhurſt* come to *Jedo*.

No ſooner were the Ambaſſadors enter'd *Jedo*, and entertain'd in the houſe where the Agents for the *Netherland Eaſt-India* Company have their Reſidence: but they ſent to the Chief Governor *Sickingodonne*, and the Maſters of the Ceremonies *Sabroiſeimondonne*, to inform them of their Arrival. The Street through which they Rid, when they enter'd the City, before they came to the Inn, was at leaſt four Leagues long, both ſides cloſely Built with Houſes, and parted or divided with Fifty three Gates, which are lock'd up every night, for at every Hundred and eighty Paces diſtance ſtands a Gate.

Deſcription of the Imperial City *Jedo*.

¶ THis City ſtands in Thirty five Degrees, and Thirty eight Minutes Northern Latitude, near a Bay of the South-Sea; Before it are ſeveral Banks and Shelves, ſo that none but ſmall Veſſels can come near; and though the Water be very ſhallow in this place, yet it produces great ſtore of Flounders, Gurnets, Plaice, Roaches, Eels, and excellent Oyſters, but cannot be bought but at great Rates: As alſo, all other Proviſions are dear, the City being very large, and exceeding populous.

After what manner the houſes are built in *Jedo*.

Moſt of the Houſes are built of Clay, the outſides cover'd with Boards, ſerving as a defence againſt Rain; beſides the innumerable ſmall Buildings: the great Houſes of the Nobility adorn the City very much; every one of theſe large Edifices have ſeveral ſtately Entrances, amongſt which one exceeds all the other in Beauty and Art, which is never open except for the Emperor:

Strange gates at *Jedo*.

For when a Noble-man builds a Houſe, he makes one Gate or Arch, which is cover'd over with Planks, it being artificially Garv'd with Imagery, all Gilt and Varniſh'd after the *Indian* manner, and are alſo kept ſo cloſe cover'd, that none may or can look upon them, but in one Moneth of the Year, which is when the Emperor is pleas'd to Dine in the new Edifice, then they open their ample Gates, through which none but the Emperor paſſeth, and after that they ſhut them up again, becauſe none ſhould be ſo much honor'd as to Tread in the ſame place where the Emperor had been before, for he never but once makes a Viſit.

Streets in *Jedo*.

This City alſo ſtands in the Territory of *Quanto*, and like moſt Cities in *Japan*, without Walls. The Streets are generally of a good length, every one being ſixty *Ikins* long, which is One hundred and fifty Paces; at the end of which ſtands a Gate that is Lock'd and Guarded every night; at every end of the Street is a Gate, which is a Ward within it ſelf, having two Headboroughs or Conſtables, that look to keep all things in good Order in theſe their Precincts, and deliver up an account Weekly of all Accidents in the ſame to the Chief Warden of the City. This dividing Street from Street, is not onely obſerv'd in the Cities of *Japan*, but alſo in all their Towns and Villages.

¶ All

IEDO

¶ ALl the Inhabitants here are free from paying of Taxes, onely giving a certain Sum of Money to their Landlords, for the Ground-Rent of their Houſes; moſt of which are built of Wood, and therefore *Jedo* and all other places are very ſubject to Fire, often-times whole Cities ſo being conſum'd, yet they ſtill Re-build them of the ſame Materials: Every Street hath alſo a large Store-houſe, built of Stone, which in the Fire time, they preſerve all their Richeſt and moſt conſiderable Goods; they all dwell in the lowermoſt Rooms of their Houſes, the upper being ſcarce big enough to hold their Lumber.

Inhabitants are free from Cuſtom.

As you come from Sea to *Jedo*, the Mountain *Tacajama* ſtands on the left ſide of the City, riſing with its ſhady top towards the Clouds, from which alſo deſcends a River, running along under a Woodden Bridge by ſeveral Houſes into the Sea. On this Rock ſtands alſo the chiefeſt of the Emperors Towers, at whoſe Foot is a fair Temple, Dedicated to the Emperor; for which reaſon none upon pain of death dare preſume to enter the ſame, but onely his Imperial Majeſty, his neareſt Relations, and the chief of the *Bonzies*.

The Mountain *Tacajama*.

Emperors Temple.

¶ THe Village *Tonquarba* lies in a pleaſant Grove, on the right ſide of the Mountain; ſomewhat more Eaſterly, the City *Algirham* is ſhaded and ſurrounded by many tall Cedars, a Caſtle belonging to it, onely appearing above the Trees; about half way between *Tacajama* and *Tonquarba*, flows the River *Toncaw* through *Jedo*, into the South-Sea: Without the City is a large Stone-Bridge, with nine Arches croſſing the forementiond River. Near this Bridge ſtands the Palace of *Toerodono*, Chief Ranger of *Quanto*.

Village *Tonquarba*.

The River *Toncaw*.

Near the City is another Stone-Bridge which croſſes the River, that on one ſide waſhes the Village *Tonkoujamma*; oppoſite againſt which ſtands the Caſtle of a Noble-Man riſing aloft, with four Galleries like a large Turret; Somewhat more Weſterly ſtands another ſtately Building, of one of the Emperors Chief Officers; on the top of whoſe Frontiſpiece ſtands a Square Turret.

Palaces and Churches in *Jedo*.

At the upper end of the City, cloſe by the River *Toncaw*, appears an exceeding large Watch-Tower, being Four hundred fifty eight Foot and a half high, Guarded with twelve hundred Souldiers.

On the Eaſt ſide of this the Emperors Magazine, a large Structure; in the Weſt, rang'd in order, ſtand ſeveral Temples of their Idol *Fotoques*, one conſecrated to *Camis*, and another to their Evil Natur'd god, which we call the Devil: In the middle of the City riſes a moſt delightful Banqueting-Houſe, in which the Emperor *Chiongon Toxogunſama* us'd to Recreate himſelf.

Moreover, thoſe that view the Weſt part of *Jedo*, will firſt ſee the Palace of the King of *Bungo*, to which is joyn'd his Imperial Majeſties Garden, which is ſo exceeding pleaſant and delightful, that thoſe famous Orchards of *Semiramis* being reckon'd amongſt the Seven Wonders of the World, are much inferior to it; Nature and Art ſtriving to out-vye one another.

The Emperors Garden.

Next to this, ſtands the Palaces of the Lords of *Chiecow* and *Firando*, His Imperial Majeſties Councellors, *Bungono*, *Nognicono*, *Vonemo*, *Ingando*, *Cambano*, *Remo*, *Cuno*, and *Teximucano*: The *Camies* alſo Reſides in a very ſumptuous Building.

Somewhat farther is another fair Houſe, in which *Utrandono*, the Emperors Groom-Porter dwells; Southward from thence is the Temple of *Xaca*; cloſe by which ſtands the Cuſtom-houſe; near this are ſeveral large Buildings for the

the Emperors *Generaliſsimo*; ſomewhat farther, a Wall'd Plain, where two thouſand Horſe may be drawn up and Muſtred.

The Temple of *Xantay*, to what end, and by whom built.

Amongſt other Temples, is alſo very Beautiful, that which is conſecrated to the Idol *Xantay*, having three Roofs one above another: The Emperor *Nobunanga*, after he had brought thirty Kingdoms under his Subjection, and by that Victory obtain'd the Imperial Crown, ſpar'd no Coſt in the building thereof, that by that means his Name might be ever after kept in memory: He would alſo have been honor'd as a God, and with more Zeal than any other of the *Japan* Deities; but being murther'd by the Prince *Aqueche*, *Anno* 1582. with his Death the Ceremony of his Service, a Divine Worſhip was utterly ceas'd, and his Temple conſecrated to *Xantay*.

Temples full of Images.

Not far from thence you paſs by the Court of the Chief Governor of the South part of the City *Jedo*, which being built long in Front, hath in the middle a Portall with a ſquare Tower: Farther into the City are two Temples of the *Ickoiſen*, almoſt touching one another, both full of little Images: Next to theſe are two more, that belong to the Prieſts, which they call *Bulgru*; within theſe are no manner of Statues found, except one repreſenting the ſhape of a horrible Monſter.

This City hath alſo ſeveral other fair Buildings, in that part which is beyond the Mountain *Tocajamma*, for there is a ſtrong Garriſon wherein are Quarter'd Three thouſand five hundred Souldiers: On one ſide of which is the Palace of the Mayor, or Chief Governor of that part of the City, to whom all the Inferior Officers are to render an account weekly, of what hath happen'd in that time in their ſeveral Wards.

The Watch-Tower which is ſeen at a great diſtance, both by Sea and Land, and the Garriſon, with the Chief Governors Court, make moſt ways a Triangular Proſpect; ſomewhat farther ſtands a Temple Dedicated to all ſorts of Beaſts, with a very high double Roof. On the North ſide of which appears a large Court, in which four of the prime *Bonzies* live together, having alſo three Temples built in a Row.

The Temple of *Camis*, and *Fotoques*.

¶ AT laſt appears the Temple Conſecrated to the Idol *Camis*, and *Fotoques*; which Names are not peculiar for one, or two, but general; for the *Japanners* call all their gods, to whom they Pray for future Bliſs in the world to come, *Fotoques*; and thoſe from whom they expect Tranſitory Happineſs, as Health, Wealth, and a fair Race of Children, that ſhould enjoy what they are poſſeſs'd withal after their Deaths, they call *Camis*.

The Emperors *Seraglio*.

In the Liſt of Superior Deities, many of their Princes and Emperors, for their great Atchievements, when living, have been Regiſtred by their Subjects, and after departure Worſhipp'd as their gods, as the Antient *Greeks* and *Romans* heretofore.

But on the other ſide of the Imperial Garden, ſtands the *Seraglio*, for his Women, being in thirty large Diviſions, which the *Japanners* call the *Chandran*; nearer the Sea are more Palaces belonging to the Kings, *Quicougeu*, and *Date*, and beyond thoſe the King of *Saxuma*, hath his Court much reſembling *Quicougeu* his Palace, onely the laſt hath a large Porch, built Arch-wiſe high, like a Steeple.

¶ But

¶ BUt that which Crowns the City, and appears above all the reſt, is the Empreſſes Magnificent Palace, which they call *Miday*, riſing aloft with three Galleries, or Stories according to their manner, one ſurmounting the other.

The King of *Figens* Court makes alſo a ſtately ſhow: But on one ſide of the Empreſſes Palace are Houſes, being large built, all of Stone, wherein lies the Inexhauſtable Emperial Treaſures, and heap'd-up Mountains of Gold, and Silver, not to be valued within the compaſs of Arithmetick; the Riches of St. *Mark*, and the Golden Mines of *Potoſi*, with the whole Revenues of all the *European* Kings caſt up together, would ſcarce Ballance the unimaginable Audits, and vaſt Accompts thereof.

Phaiglerodano Cammangon, the Empreſſes Brother, being the King of *Jamayſtero*, dwells here alſo in a ſumptuous Palace, near which are three Courts, belonging to his Unckles, the firſt being the King's of *Oneway*, the ſecond of *Mito*, the third of *Cinocuni*, all three Brothers to the Emperor *Xogunſama*, ſurnam'd *Conboſama*; Theſe three Palaces ſtand very near one another, the largeſt and faireſt, is that in which *Cinocuni* Reſides, having two Roofs one above another. *Xogunſama*, Son to the Emperor *Daifuſama* ſucceeded his Father in his Throne, *Anno* 1616.

Near this place alſo ſtands a fair Building, belonging to two Brothers of the King *Amanguci*: Somewhat farther is the Court of the King of *Tacata*; and next that the Reſidences of the Kings of *Zanuaquq*, *Fanga*, and *Omura*. About the middle of the City are five Palaces more, in which reſide the Princes *Amacuſa*: Beyond theſe, the King of *Arima* hath a large Court: The Temples of the two Emperors are alſo very beautiful; on the North end is a Light-houſe of Five hundred ninety four Foot high: Some diſtance from hence is a fair Cloyſter for Widows; And near this, the Palace, in which the Chief Governor of the Eaſt part of the City reſides; Six Streets farther, a Temple Dedicated to the Idol, with four Heads.

Other Palaces in *Jedo*.

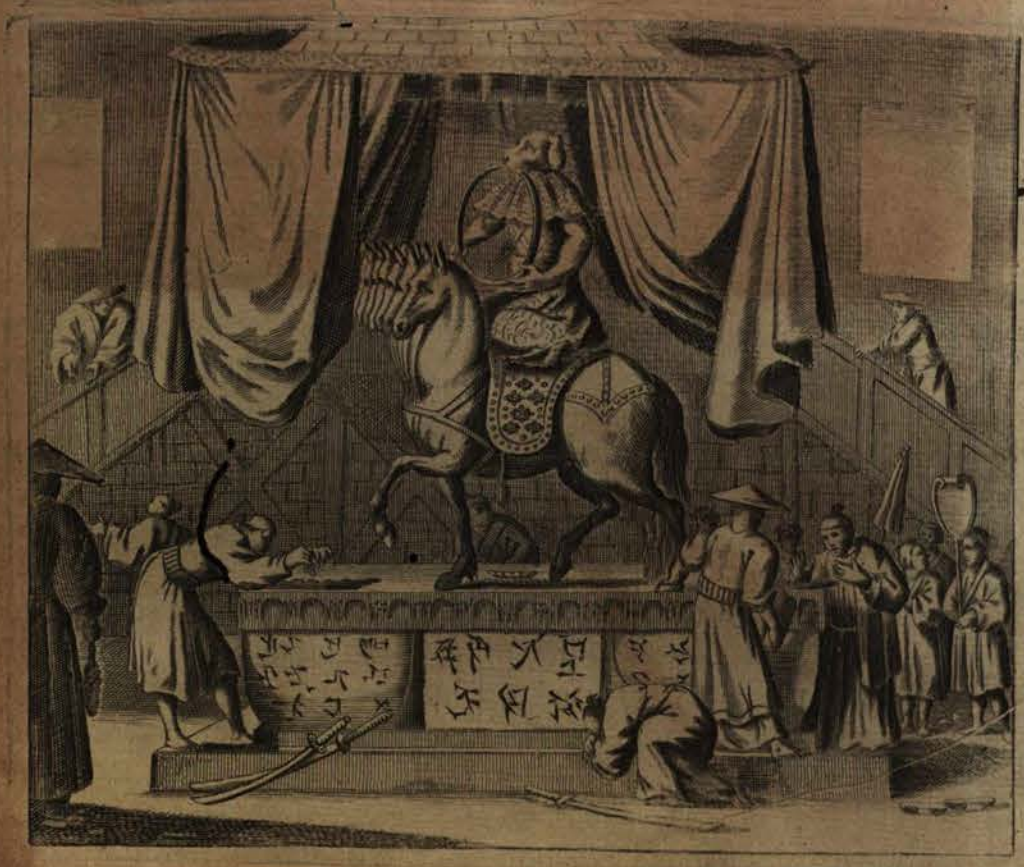
A Light-houſe for ſhips to ſteer into the Harbor.

But that which exceeds all the Buildings at this end of the City, is a ſtately Cloyſter, whoſe height, largeneſs, and magnificence deſerves no ſmall wonder; in this Colledge, the ſecond, and third Son of the Emperor have their Education, bred up to ſeveral Arts and Eaſtern Learning: Towards the Eaſt end of *Jedo* appear two fair Temples, both Dedicated to their god *Amida*. But diſtinguiſh'd, by calling the one onely *Amida*, and the other, *The Golden Amida*; At the fartheſt end of the City, oppoſite to the Village *Tonquerba*, is the Court of the Emperors Chief Cuſtom, and Collector in the Eaſt part of *Jedo*.

The Temples of *Amida*.

¶ THe Temple of *The Golden Amida* is no ſmall Ornament to this City, the Idol which is terrible to behold, ſtated on an Altar; in the middle of the Iſle the Altar is Plated all over with Silver, on which ſtand two Golden Cups, one before, and another behind the Idol, who ſits himſelf Mounted on a Horſe with ſeven Heads, every Head ſignifying an hundred thouſand of Years, his own like that of a Dog with long ears, in his hands a Golden Hoop, holding the middle in his Mouth betwixt his Teeth; but nothing can be more coſtly than the Skirts of his Coat, from the middle downward, Studded and Emboſs'd with Pearls, Diamonds, and other Pretious Stones: At the bottom of the Altar are many *Japan* Characters Ingraven, which are the Hieroglyphicks or Myſteriouss Signification of the ſeveral Attributes of this their

Deſcription of the coſtly City *Amida*.



Idol to be eſteem'd one of the chiefeſt of all their Deities, therefore they account it a Bleſſing, when they have occaſion but to name him.

The Empreſs worſhips *Amida.*

¶ FAther *Lodowick Frojus* relates in his Letter from *Canga*, an Iſland in *Japan*, dated *Anno* 1565. *That the Emperor* Cuba *his Royal Conſort, had built a Chappel in her own Palace, Dedicating it to* Amida, *in which ſhe daily attended with a great Train of Ladies, there paying her Devotions to his Statue repreſenting a comely Youth, Crown'd with Gold, that Reflected Rayes, like Sun-Beams; for when the Emperor* Cubus *was ſlain by the Rebels* Diandono *and* Mioxindono, *and the Empreſs making her eſcape took Sanctuary in a Monaſtery near* Miaco, *where being diſcover'd, the Priviledge of the place not protecting, they ſent an Executioner to take away her life; ſhe preparing to obey the hard Sentence, call'd for Pen, Ink, and Paper, and Wrighting to her two Daughters which were alſo Impriſon'd in the next Houſe; Informing them, That ſhe was to be unjuſtly Murder'd, but ſhe rejoyc'd, and would be glad to Imbrace Death, becauſe ſhe doubted not, but that* Amida *had found this means to bring her to a better Habitation, and the ſooner to enjoy that Paradiſe, where her Dear Husband, ſo lately Murder'd remains; expecting by her company the full accompliſhment of both their Happineſs. Then Sealing the Letter, ſhe thank'd the* Bonzi *for his kind entertaining of her in their Colledge, and drawing near to* Amida's *Altar, where kneeling, ſhe lifted up her Hands, and call'd twice on the god for to forgive her her Sins: Then the* Bonzi *laid his Hand upon her Head, as a Token, that ſhe had Abſolution from all her Offences; then going from thence into a private Room, ſhe lifted up her hands again to Heaven, and cry'd,* Amida, Amida, *which ſaid, ſhe was Beheaded.*

Was beheaded.

Furthermore, it is to be obſerved, that there are ſeveral Images Repreſenting this god; for whereas he ſometimes is made (as we ſaid before) with a Dogs Head, riding on a Seven-Headed Horſe, another reſembling a Naked Youth, with Holes in his Ears, ſitting on a large Roſe, Carv'd of Wood, and in a ſtrange Shape, with a Fantaſtick Cap on his Head, ſlit before, with two large Buttons on the top, with a comely and youthful Countenance; in his

Images of *Amida*, are diverſe.

Ears

TEMPEL met Duysend BEELDEN.

TEMPEL with a thousand IMAGES.

Ears hang two Rings, one within another, about his Neck a Scarf, his Breaſt cover'd with an Oval Plate curiouſly Engraven, over his Shoulders and Back hangs a Coat of Feathers neatly Wrought, and joyn'd together, in his Hands a String of Beads, his Breaſt and Belly exceeding large, ſitting on a great Cuſhion, before him ſtands ſeveral *Japan* Letters, Engraven on a ſquare Stone.

They alſo place oftentimes near their god *Amida*, another Idol with three Heads, which are cover'd with one flat Cap, or Bonnet, joyn'd cloſe together, their Chins Hairy, about the Neck a Paſtboard Band, on each ſide four Arms and Hands, the Breaſt and Waſte girded with five Strings of Pearl; the Belly appears like the Body of the Sun, darting Rays, with ſeveral Characters in the middle; the Walls are all hung with rich and coſtly *Japan* Habits, and before them many burning Lamps.

A very ſtately Temple with a thouſand Images near *Meaco*.

But beſides theſe two Temples of *Amida* in *Jedo*, there is a moſt famous Chappel about a League from *Meaco*, being of more antiquity, erected by ſome of their antient Emperors, and ſince by the Modern enlarg'd and beautifi'd, being four hundred and twenty Foot long, having two great Porches, with Portculliſes in the middle: where entring you may firſt ſee a large Seat, on which ſits an Image, bigger than the Life reſembling a Giant, with Holes in his Ears, Bald-headed, and ſhaven after the manner of the *Indian Brachmans*; over this huge Figure hang ſeveral Cups, on both ſides divers ſhapes of Armed Soldiers, *Moriſco* Dancers, Exotick Wizards, and other dreadful Figures, with antick Geſtures: Their Wind and Thunder alſo are perſonated in terrible Figures. Then they enter the Chappel, aſcending on ſeven Steps, having five hundred Idols on each ſide fix'd to the Wall, all repreſenting *Canon* the Son of *Amida*, with amiable Looks, each having thirty Arms, two of which are of ordinary ſize, but all the other very ſmall, and in every Hand two Arrows, on their Breaſts are engraven ſeven little Faces, on their Heads Golden Crowns, with Strings of Diamonds. Moreover, not onely the Chains, Bells, and other things belonging to theſe Images, but alſo the Statues themſelves are all Maſſie Gold, wrought by the Goldſmith, inſomuch that the beholders Eyes dazle at the glory and ſplendor of *Canon's* Chappel. To which moſt People from all Parts of *Japan* repair to perform their Devotions, and the rather, becauſe there are many more Temples near it, to which they alſo reſort upon the ſame account.

Deſcription of an Univerſity in *Japan*.

¶ ABout two Miles from the aforemention'd Chappel is a famous Univerſity, built at the Foot of a Hill, and divided into ſeveral Halls, Colledges, Cloiſters, ſurrounded by a pleaſant Stream: near which are many Chappels, in ſome of which they worſhip a horrible Image, repreſenting, as we ſuppoſe, the Devil.

On the top of the Hill appears three great Temples built of Wood, on exceeding large and thick Pillars; the Ground Pav'd with poliſh'd Marble.

Of the Idol *Xaca*.

In one of theſe ſtands a very large Image of their god *Xaca*, having many leſſer Statues plac'd on both ſides of him; at his back hangs a Piece of Parchment, to which are joyn'd two thouſand broad Seals, near which ſtands forty Repreſentations of two-year-old Children; on each ſide of the Temple are two foul and horrible Monſters Arm'd with great Clubs. All theſe Images and Seals are richly Gilt.

In the ſecond Temple, or rather a Theatre, for there they keep all their Commencements, promoting of Students, according to their ſeveral Merits, to Places and Dignities, which they perform thus: The Proficient and the Maſter of this Ceremony are placed in the middle of the Stage, with Penons and Flags hanging over their Heads, where the Graduate in a formal manner beſeeches a Prime Doctor to put him in Orders, and prefer him according to his Deſerts; which done he takes Place as he is advanced.

The Temple for the *Porcupine.*

This Edifice is dedicated to the *Porcupine*, amongſt them the Embleme of Learning; but they erect no Altar nor Image for him, as for other gods, but onely hang the dead Animal up in the Roof of the Hall, that when the Students implore this Deity to fill them with Arts and Sciences, they may lift with their Eyes, their Hearts alſo to Heaven.

The third exceeds the other two in heighth and beauty.

Palaces for Scholars.

Here are other ſeveral Halls, adorn'd with large Images, which make up their Univerſity; where Scholars Study and have their Reſidence: in each of them

Japan Library.

are fair Libraries, ſtuft with innumerable Catalogues of Books, where with a Skrew, or turning of a Wheel, what Book ſoever they deſire to ſee, preſents it ſelf.

Many Churches in *Japan.*

¶ THe Number, Magnificence, and wonderful Riches of dedicated Places and Temples for Divine Worſhip, are beyond admiration, and almoſt incredible. The greateſt have dwelling in them, to perform the Rites and Ceremonies, twenty Prieſts; the ſecond Rate, fifteen; others, ten; and the leaſt, two.

Make bad uſe of them.

But theſe Structures, built for religious intentions, and commonly in the moſt luxurious and pleaſanteſt Situation of the whole Iſle, are made by their diſſolute and gormandizing Prieſts, the Academies of all Debaucheries, and eſpecially the Schools of Gluttony, Drunkenneſs, and Luſt; who in their Frolicks in open view of all their Idols, in a gallanting humor, will not ſpare to proſtitute their wanton Miſtreſſes; and for their more conveniency, lay them at the Feet of their gods, and make them Bolſters for their Adulteries.

Hendrick Hagenaer relates, that he ſaw ſix Temples near *Ofacca*, at whoſe Doors ſtood large Images of Wood, holding Boxes in their Hands, into which the *Japanners* throw Pieces of Copper, by them call'd *Caxa.*

A ſtrange Chappel.

There is alſo a Chappel, through the middle whereof runs a Stream, into which the poor Women throw ſeveral Written Papers.

Deſcription of the ſtately *Cobucui.*

¶ THe manner of building theſe *Japan* Temples is very ſtately. *Lodowick Almeida*, an Eye-witneſs, gives a large deſcription of one, call'd *Cobucui*, in the City *Narcau.* This Temple (ſaith he) hath *Portico's*, behind each a large open Court, ſurrounded with fair Galleries, ſupported with Columns; at the firſt entrance are broad Stone Stairs, with half Paces; on the uppermoſt ſtand two great Images, very artificial, each having Key's in their Hands, intimating that they are Porters of the Temple; behind the third Portal appears the Temple it ſelf, to which they aſcend upon Marble Steps: whoſe two-Leav'd Doors ſeems to be guarded by two mighty Lyons, Carv'd to the Life; in the middle Iſle, towards the upper end are three Images, bigger than the Life, each ten Foot and a half high, repreſenting the god *Xaca*, and his Children ſtanding on both ſides of them; the Floor is all cover'd

Exceeding great Pillars in the Temple of *Xaca.*

with ſquare Marble; but eſpecially ſeventy Pillars of Cedar, neatly Carv'd, of

of an incredible heighth, which ſo adorn the Temple, that they ſtrangely amaze the beholders: The Accounts of the building this Edifice ſay, that each of theſe Pillars coſt 5000 *Ducats*: The Walls Painted with various Images, and ſeveral Plants and Flowers, alſo much illuſtrate this Houſe for their Divine Worſhip; the Roof is cover'd with Tyles made of Clay, not temper'd or mix'd with Sand, but beaten very thin, each being two Inches thick, and have upon a Ground of black Paper ſeveral Shapes in antick poſtures, which are ſo curious, that they exceed one another in art and beauty: The vaulted Roof being Arch-wiſe, may laſt five hundred years without the leſt Repair; and notwithſtanding it is very heavy and large, yet it jets nine Foot over beyond the Walls without Supporters, inſomuch that our *European* Builders would think it impoſſible, that ſo great a weight could hang over in that nature without falling.

And alſo ſtrange Tyles.

An exceeding Roof.

On one ſide of the Temple ſtands the Colledge of the *Bonzi*, which is as glorious to behold, and as ſtrong, being an hundred and twenty Foot long, and thirty ſix Foot broad; their Lodging-Rooms about the ſame are reckon'd to be an hundred and eighty; beſides many ſtately Halls, whereof one ſtands on twenty four Cedar Columns, in which is the Library of the *Bonzi*, full of the choiceſt *Japan* Books. Here are alſo ſeveral fair Stoves in deep Vaults, and provided with all Neceſſaries. Their Kitchins are very curiouſly furniſh'd, their Kettles made of the beſt Copper, are two Foot and a half deep, three in circumference, and two Inches in thickneſs; before theſe runs a Rivulet of freſh Water. In the Nights they hang up twenty four Lanterns with lighted Candles in their Chambers.

The Dining-Room wherein the *Bonzi* eat is very coſtly.

And alſo the Places where they ſleep.

Before this Colledge, or Court of the *Bonzi*, is a Pool that abounds with all ſorts of Fiſh; of which if any one ſhould adventure to ſteal, he is without mercy put to death.

This Temple *Cobucui*, hath been built above ſeven hundred years: The like Temple is alſo in *Jedo*, in which the Idol *Xaca*, of an exceeding huge ſtature, may be ſeen.

This

This Image was erected formerly by the Widow of the Emperor *Taykoſame*, who caus'd it to be made hollow, pouring it full of melted Copper, and the out-ſide to be Gilt very coſtly.

Deſcription of the Idol *Xaca*.

¶ THe Head of this their god *Xaca* hath the likeneſs, or Face of a middle-aged Man, with a thin Beard, the Hair of his Head cropt above his Ears, his Cap folded like a Scarf, about his Neck are Chains of Gold, interlaid with Diamonds, about his Middle a Scarf woven of Gold and Silver, his Hands he holds forth, but a little aſunder in a praying poſture, about his Wriſts are Strings with long Taſſels, and ſits croſs-Legg'd, on a great Golden Plate, before and behind him are two large Veſſels, in which they put their Offerings; the Golden Plate whereon he ſits, covers a ſquare Altar, on whoſe Brim hangs twelve Pots by Gold Chains, in which both Night and Day they burn Incenſe, which are ſtill ſupply'd with odoriferous Gums; the Altar being ſquare, ſtands on a broad Foot, cut with ſeveral *Japan* Characters.

What *Xaca* was formerly.

But this their god *Xaca*, whom they worſhipp'd when living, was a great Proficient in the *Pythagorean* Doctrine, which of old was moſt generall, and a Religion moſt ſpread through all the World, and much follow'd by the *Greeks* and *Latines*; from whence the *Grecian* Fables of Transformation took their riſe, who (according to *Plato*) generally believ'd, that *Orpheus* after his death became a Swan; *Thamyras*, a Nightingale; *Ajax*, a Lyon; *Agamemnon* turn'd to a Crane. *Ambroſe* relates they alſo believ'd, That the Souls of their Learned chang'd into Bees or Nightingales, becauſe that whilſt living, they had pleas'd the Peoples Ears with their ſweet and eloquent Language; but the Souls of the malicious turn into Serpents; Thieves and Robbers, into Wolves; Cozeners and Cheaters after their Death become Foxes; every one changeth into ſuch Creatures, as beſt analogizeth with their ſeveral Vertues and Vices.

Plato 17. 10. *de Legibus.*

Ambroſ. Lib. de Bono Mort. Cic.

Plato and *Pythagoras*, according to *Herodotus*, firſt taught the *Egyptians* this Doctrine. *Zamolxis* ſpread the ſame amongſt the Northern *Goths*; for which they worſhip him as a god. The *Druides* ſpread it all over *Gaul* and *Germany*: and the Weſt-*Indians*, I know not how, are much of that belief: And *Joſephus* tells us, that the *Phariſees* amongſt the *Jews* were much biaſſed with this Perſwaſion. *Julian* fondly imagin'd, That the Soul of *Alexander* the Great inform'd and gave life to his Body, and therefore ſleighted all dangers.

Joſeph. L. 18. Ant. C. 11.

This their god *Xaca*, ſaith Father *Kircher*, the *Indians* call'd *Rania*; the *Tunkmenſers*, *Chiaga*; by the *Chineſes*, *Xen Kian*. The *Chineſes* derive him from *India*, in the Province of *Tien Turk Gnoe*. Moreover, the *Japanners* have this Tradition concerning *Xaca*, That his Mother dream'd, that ſhe ſaw a white Elephant iſſuing out of her Mouth, and went into her left Side.

The Dream of *Xaaca's* Mother.

Why the white Elephants are of ſo great eſteem in *India*.

From hence proceeds that great eſteem which the *Indians*, and chiefly thoſe in *China*, *Lai*, *Tunchim*, *Siam*, and *Pegu*, have of white Elephants, for they are kept and attended on like Kings, and feed on all variety of high Fare, and in Golden Diſhes. The Nobility viſit them in humble and ſubmiſſive poſtures. No other Quarrel than a white Elephant caus'd a great War, *Anno* 1576, between the King of *Siam* and *Pegu*, in which the *Siams* were ſo defeated, that they not onely loſt their white Elephant, but were utterly ſubdu'd, and brought under by the King of *Pegu*: But this Yoke the ſucceeding Princes did ſoon ſhake off, and were Maſters of two white Elephants, which in ſhort time after dying, caus'd great lamentation to the King and People of *Siam*, judg-

ing

ing them to be ſent from Heaven, as an evidence and earneſt of future bleſſings.

But the firſt piece of divine ſervice which this their god *Xaca* in his humanity perform'd, was offering his Mother, which he himſelf kill'd, lifting up his right Hand towards Heaven, and his left pointing to the Ground, ſaid with a loud voice, *Behold, neither Heaven nor Earth affords a greater and more holier Saint than I!* This done, he withdrew to a dark Receſs under a Mountain, where he ſpent his time in Study, Writing many Books, and (as the *Chineſes* ſay) Inſtructed eighty thouſand Diſciples; but out of this number he ſelected firſt five thouſand five hundred, and out of them drew one hundred, and at laſt he reduced that hundred to ten, which he made great Maſters of this ſo much follow'd Science: And then dying, he left them a great Legacy, being all thoſe Books that he had Written in the Cave: and that there ſhould be no diſpute hereafter concerning the Contents of theſe Written Volumns, he Seal'd them, and Indorſt with this poſitive Superſcription, *Thus I* Xaca *have Written the Truth.*

Xaca Murder'd his Mother.

He dies.

Amongſt others of the *Pythagorean* Aſſertions, he maintains, That the Soul is tranſmutated eighty thouſand times into ſeveral Bodies and Shapes, and that under ſix vile transformations they committed all ſorts of wickedneſs and impiety, and at laſt turn'd into a white Elephant, by the *Indians* call'd *Lothan hoz Laenſes*, then they attain'd to the City of reſt, and everlaſting happineſs: but before they come thither they Flye with Birds, Graze with Oxen, Crow with Cocks, Swim with Fiſhes, Creep with Serpents, and grow with Trees.

His Opinion concerning the tranſmigration of the Soul.

Of this their Opinion the Learned *Hermias* ſaith thus: *When I view my Body I am afraid thereof, for I know not by what Name to call it, whether a Man, a Dog, a Wolf, Stier, Bird, or Serpent, for they ſay that I exchange into all theſe ſeveral Shapes; which live either on the Earth, or in the Air, and in the Water; neither wild, tame, dumb, prudent, or fooliſh; I flye in the Air, I creep on the Earth, I run, I ſit, and ſometimes I am enclos'd a Priſoner in the Bark of a Tree.*

Hermias a Learned Chriſtian.

The *Japanners* and the *Chineſes*, which are of *Xaca's* Religion, believe that the Soul changes into Trees or Plants.

Philip Marimus, in his *Japan* Voyage relates, That in *Cochinchina*, *Anno* 1632, a Tree of an hundred and twenty Foot high, and a proportionable thickneſs, was by a Storm blown down to the Ground, which a hundred Men could not move; whereupon being conjur'd, as they ſay, by one of their Exorciſts, to know the reaſon why it could not be ſtirr'd, it anſwer'd, *I am a* Chineſe *Prince; my Soul having been tranſmigrated into ſeveral Bodies a hundred Years, at laſt is ſetled in this Tree, from which as an Oracle I am to tell you of* Couchin China, *that a woful War is ready to fall upon you, under whoſe preſſure you ſhall ſuffer extremely.*

A ſtrange Story of a Tree that ſpake.

This Story, whether fabulous, or an Illuſion of the Devil, is believ'd both through all *China* and *Japan*, inſomuch that ever ſince they put Diſhes of Rice to the Roots of great Trees, that the Souls dwelling within may not languiſh by long faſting: and therefore they feed Animals and living Creatures alſo, that they may not ſuffer by Hunger.

Within *Camſana* (if we may credit *Bollandus*) ſtands a Cloiſter of the *Bonzi*, near which is a Hill ſhaded with pleaſant Trees, thither one of the Prieſts carry daily at a ſet time two great Baskets, full of all manner of Food, when drawing near the Hill he Rings his Bell, at the ſound of which is ſummon'd all ſorts of Creatures, that in an incredible number come flocking from their ſe-

Of a Cloyſter in *Camſana* *Bolland. Vit. Sanctor. A. 1. L. Jan.* 15. *C.* 4.

veral

veral Shelters and Receſſes, to which he throws his Alms, and ſo ſcatters, that they are generally ſatisfi'd; which done, in the ſame manner he Rings them back again, and they fairly retreat to their reſpective Receptacles.

Theſe Animals they believe are animated with the Souls of formerly famous Perſons, which reſide in ſeveral Creatures, analogizing in their different kinds and natures with the humor and diſpoſition of thoſe Hero's when alive.

From whom the *Japanners* have the Opinion of Tranſmigration.

It is without contradiction, that this Learning of Tranſmigration took original in *Egypt*: And from them *Plato* and *Pythagoras* receiv'd that Doctrine, which they Preach'd into *Greece*, the Seminary then of Philoſophy; which at laſt ſpread through ſeveral Angles of the World: The *Gothes* had it in the North, the *Germans* and *Gauls* in the Weſt, and at the ſame time the *Chineſes* and *Japanners* in the Eaſt, who receiv'd it from the *Indian Brachmans*.

The *Brachmans* alſo affirm, amongſt a world of ſtrange Fancies, that ſome Men for their Crimes, after Death become aerial Spirits, fantaſtick Shapes, unſubſtantial Bodies, wandering up and down ſo long, till they have ſuffer'd enough to expiate their Offences.

Theſe Spirits are not permitted to Eat the leaſt Blade of Corn, Herb, Graſs, nor any thing whatſoever, but onely what they receive by Alms; to which purpoſe they throw Meat to Daws and Pies nine days together after their Friends departed Souls, that ſo the wandring of their deceaſed Relations may pick up ſomething with them.

Theſe Spirits ſometimes alſo appear in humane Shapes, but are not to be fear'd, becauſe they are harmleſs.

The *Brachmans* believe there is a Hell.

Moreover, the *Brachmans* alſo acknowledge a Hell, by them call'd *Jamma Locon*, from whence the Souls, after great puniſhments, are releaſed, and appear again in the World in ſeveral Shapes.

But beſides their *Jamma Locon*, they make mention of a deep, dark, and diſmal Pit, by them call'd *Antam Tappes*, which (as they ſay) is full of Thorns, Vultures, and Ravens, with Iron Beaks and Claws, Maſtiff-Dogs, Stinging-Waſps, and Hornets, which heavily afflict and torture the Wicked condemn'd to that Dungeon, in a moſt horrid and petulant manner, without any ceſſation; and that which is worſe, their puniſhment (as they ſay) never ends.

And alſo a Life after this.

They alſo hold two Conditions of ſuch as are Saved, entring into happineſs, ſome of them travel to an inferior Heaven, call'd *Surgam*, where no ſins are committed, nor death ſuffer'd to enter; yet the *Dewetas* (for ſo they call thoſe that after death are believ'd to go to *Surgam*,) when their time of reſidence there is expir'd, travel from thence, Soul and Body again conjoyn'd; but what becomes of the Body in their return, the *Brachmans* have not well made out, onely they affirm, That ſome come back to the World, and are regenerated and born again, and thoſe Feaſt on all manner of Delicacies, and enjoy fair Women, but without Iſſue. But this they have not well anvill'd out neither; for ſome, they ſay, never remove from *Surgam*, but bear Children there, which they number amongſt the Stars; this they hinted from the antient Aſtronomers, that often (as we do ſometimes) diſcover new Stars in the Firmament.

Their Opinion of Heaven.

But thoſe which worſhip and obey *Wiſtnou*, keeping themſelves from all Offentes, are tranſported to *Weicontam*, where God ſits on a moſt glorious Throne: But they ſay there are two *Weicontams*, calling one *Lela Weicontam*, which is a moſt pleaſant and delightful Heaven; but the firſt onely call'd *Weicontam*: From thence none return again to this World. Great Diſputati-

ons

one the *Brachmans* maintain about their Second Heaven, *Lela Weicontam*: Some affirm, *That the Souls remove from thence to another* Elizium: Others maintain the contrary.

Moreover, concerning *Xaca*, it is well known, That all the *Japan Bonzies* worſhip him; but chiefly thoſe they call *Foqueux*: For as they are of another Sect, ſo among themſelves they are of other Opinions. This Sect is ſo call'd from a Book written by *Xaca*, which treats of attaining to Salvation by ſaying theſe Words, *Namu, Mio, Foren, Qui, Quio*; though no *Japanners* underſtand the true meaning thereof, being *Indian* Words.

The Sect *Foqueux* worſhip *Xaca*.

¶ THe Funerals in *India*, if Married People, and the Husband die firſt, are commonly double; for the Women burn themſelves with their Husbands, becauſe they will not live after their deceas'd Lords; ſo perfecting the Celebrations of the Funerals: Which they willingly expoſe themſelves to, in Honor of their God, whom they call *Rama*; which they perform thus.

The manner how the women burn themſelves.

When the Wife promiſes her departing Husband that ſhe will die with him, then ſhe muſt loſe no time; but the ſame day, where her Husband lies burning in the Funeral Pyre, ſhe muſt leap in, and be conſum'd with him. This dreadful Ceremony is ſtrictly obſerv'd by the *Brachmans* and *Wiensjaes*: But the *Setteraes* and *Soudraes* go farther; for there the Women alſo burn themſelves, though their Husbands die in other Countreys, although it be many Years after their Deaths, yet as ſoon as they receive the ſad News, they ſhrink not from the Fiery Trial of their Affections, but by burning diſpatch themſelves. Some of the Men alſo are as mad, who in the Worſhip of their *Xaca*, dig a large Pit without the City, in which making a great Fire, they deſparately leap thereinto, where they are in ſhort time conſum'd to Aſhes; whilſt the Woman ſits on a Stool, dreſs'd up, and richly clad, before the Door of their Houſe; and if ſhe be extracted from the *Settera*, or *Soudra*, ſhe hath in one Hand a Limmon, and in the other a Looking-glaſs, calling continually on the Name of their God, *Naraina*, or *Rama*, which is *Xaca*; ſometimes chewing *Betel*, amongſt which they mix an intoxicating Herb, that bereaves her of her Senſes; ſo taking away all manner of fear of what ſhe is to ſuffer.

But if ſhe belongs to the *Brachmans*, or *Wiensjaes*, then they hold red Flowers in their Hands, firſt dedicated to the Idol, whoſe Picture they hang about their Necks: Then after ſhe hath taken her Farewel of her Friends, ſhe either goeth out of the City, or is carried in a Sedan, her Countenance being chearful, looking merrily, which ſhe denotes by ſeveral Geſticulations of her Hands and Body, crying aloud to the Sound of Trumpets and Drums, *Rama, Rama, Saltae*; *Rama, Rama, Saltae*; that is, *God Rama, Rama, make me happy*. And thus being led through the chief Streets of the City by ſome of her neareſt Friends, and at laſt approaching near the Place of Execution, where her Husband was burnt, ſhe withdraws to a neighboring Pool; where after having waſh'd her ſelf, ſhe puts on a yellow Garment, and gives her richeſt Apparel and precious Jewels to her chiefeſt Relations, and to the *Brachman*-Prieſt, which makes her Funeral-Sermon, before the Fire, to whom ſhe alſo makes great Preſents: The Pit wherein ſhe is to leap, is like an Oven full of glowing Coals, being hung round about with green Mats, to the end ſhe might not be affrighted at ſuch a horrid Face of Death. At one end thereof lies a Mount, or Heap of Earth, thrown out of a ſmall Hill, on which ſhe takes her laſt Farewel of her Friends; All which, to perpetrate this dreadful Self-murder, encourage

her to be her own Deſtroyer; whilſt ſhe having thrown her beloved Peſtle and Mortar, and other Houſholdſtuff which ſhe us'd daily, into the Fire, they put a Jar of Oyl upon her Head, letting ſome fall upon her Body. The Mats being remov'd, the *Virago* leaps in; and after her, her neareſt Relations ſtanding round about, contribute to the Flames, each throwing in a Fagot, the ſooner to diſpatch their wretched Kinſwoman.

Difference in burning women.

Thus the Widows end their Lives, that are of the *Settrean*, *Weinjaen*, or *Soudraen* Families: But the *Brachman* Women ſuffer a more cruel Death; for they are laid cloſe by their Husbands, on the Funeral-Pyre; then the People build a Pile of Wood over them, placing about their Heads Oyl, Rozin, and Turpentine: This done, the Women ſtanding in order round about, make doleful *Ululu's*, mix'd with loud Shrieks and Lamentations; during which Clamor, the *Brachman*-Prieſt lights the Pile, which kindling by degrees, brings a lingering and terrible Death.

Women buried alive.

Beſides this way of ridding themſelves of the old Females, they have another way of deſtroying themſelves, which they perform thus: They take the Relict, and lead her as it were in Triumph, amongſt the Sound of Pipes, Drums, and Trumpets, to a Pit digg'd ſquare like a Cellar, where ſtands the Body of her departed Husband; to which deſcending on Earthen Steps, ſetting her ſelf down on a Bank, ſhe takes the dead Body in her Arms, then perfuming the Corps with Frankincenſe and Myrrhe; which done, the Mourners begin to throw the Mold into the Pit, which ſhe rakes greedily towards her with her Hands, and ſo having cover'd her ſelf at laſt with Earth to the Chin; then hanging a Cloth before the Entry of the Pit, they give her Poyſon in a little Diſh, and then on a ſudden break her Neck backwards.

Die of Hunger for the Honor of *Xaca*.

Thus alſo the *Japanners*, both Men and Women, make away themſelves, frantick with mad Zeal, in Honor to their God *Xaca*: For thoſe that are his greateſt Admirers, upon no other account than honoring him, dig their own Graves, covering the tops, leaving onely a ſmall breathing-hole; wherein they famiſh themſelves to death. Theſe kind of Self-murderers, or *Sedecedes*, happen frequently in and about *Jedo*, and in ſeveral other Places of *Japan*.

¶ But to return again to our Ambaſſadors *Friſius* and *Brookhurſt*, who had inform'd the Lords *Sickingodonne* and *Sabroſaymondonne* of their Arrival on the laſt of *November*, and ſtaid till the twenty ninth of the following Month in the Houſe of the Chief Preſident for the *Eaſt-India* Company, before they could be permitted to offer thoſe Preſents which they had brought to his Imperial Majeſty: They had order to prepare themſelves againſt the next Morning, to appear before the Emperor: Whereupon the *Japanners* went to a *Trno* (for ſo they call a Bath) that they might cleanſe themſelves; for none muſt preſume to approach before the Emperor otherwiſe.

Netherlanders are commanded to come to Court.

But when the *Netherlanders* had got all things in a readineſs againſt the appointed time, they were countermanded, becauſe the Emperor was indiſpos'd; therefore they could not as then be admitted to Audience: And the Emperor continuing ill for two Months, they were forc'd to diſpence with the time, and bear it patiently. On the ſixth of *April* they receiv'd Orders, that the next Morning they ſhould bring their Preſents before the Council, and the young Prince; for his Imperial Majeſty was not fully recover'd of his Sickneſs. So about nine of the Clock the next Morning, the Ambaſſadors were carried in a large Sedan to the Palace, their Attendants following them on Foot. The

Are diſappointed.

Streets

Kysers hof te
JEDO.
Das Schloss zu Jedo.
The Emperors Court at
JEDO.

Streets through which they paſs'd were exceedingly crowded with People; and coming to the Palace, they went up four Steps, which brought them into a large and ſpacious Hall, half the Floor neatly rubb'd, the other cover'd with fine Mats, in which ſome Lords kept a Guard. Through this Hall the Ambaſſadors and their Retinue were led into ſeveral fair Chambers, divided from one another by Partitions; where waiting an hour and a half, firſt the Lord *Friſius*, and then *Brookhurſt*, were admitted the Preſence of four of his Imperial Majeſties Privy-Council, who by Commiſſion were to repreſent the Emperor, as if in Perſon. Before theſe the Ambaſſadors laid down their Preſents; and ſoon after, before the young Prince the Emperors Son: Which being deliver'd, and after ſome ſmall Diſcourſe, they had leave to repair to their Lodgings: Onely a Merchant, one *Cornelius May*, and a *Dutch* Goldſmith, ſtaid behind, to inform a *Japanner* how they ſhould order the Materials that belong'd to the Silver Ship, which was one of the Preſents, when they would make it ready to Sail. Two Hours they ſpent in this Inſtruction; which done, they alſo went to their Lodgings.

Came to Court.

How they were receiv'd.

Depart from the Court.

¶ THe Reſidence or Palace of the Emperor deſerves no ſmall Admiration: Round about the outermoſt Wall are large Rails, ſeveral Foot from the Moat that ſurrounds the Palace; betwixt which, is a broad Path, always throng'd with People, and thouſands of Coaches and Sedans, continually going and coming. The Walls are built of Freeze-ſtone, very high and thick, with Battlements on the tops: The outermoſt Wall is ſurrounded with a broad and dry Trench, and over the ſame a Bridge, with ſeveral Arches: The Gate made ſtrong with thick driven Iron Nails, is built four-ſquare, two Stories high; each Square or Story having a peculiar Roof, jetting ſeveral Foot over the Walls; on each ſide of the upper Square hang two long Flags or Pennons, with the Emperors Arms: The Gate is continually Guarded by a ſtrong Watch. Round about the inſide of the Out-wall are an innumerable company of little Hovels, for the Soldiers: Theſe Huts are built exactly in a Line, and border a ſecond Moat, which is not without ſeveral Creeks, becauſe the ſecond Wall juts out in many Places, being a Bulwark, with many Towers, in all which are ſtrong Guards kept, as on the Out-wall. In the ſecond Gate is alſo a great Watch kept, to which joyns a third Trench, over which leads a fair Stone Bridge, at the end whereof a third Gate opens, between another Stone Wall, very ſumptuouſly built.

Deſcription of the Imperial Palace at *Jedo*.

Hath three Moats and Walls.

This is not a plain ſtraight Wall, but rather a Bulwark, with Redoubts and Out-works, and ſeveral Flankers, Towers, and Watch-houſes; yet uniform, anſwering one another: So that it rather ſeems a Fortification, than a Wall. When you are paſt the third Gate, you enter into a ſpacious Quadrangle, where before you, but as far as you can diſcern, appears the Emperors Banquetting-houſe, with ſtately Turrets, ſurrounded with Trees and ſtrong Walls: On the Left-hand it is indented; but on the Right, ſmooth and even, running along a Hill, on which the Emperor's Temple ſtands. Nearer the third Gate are ſeveral leſſer Courts: The firſt being ſquare, hath many fair Lodgings about the ſame, ſupported on twenty eight Cedar Columns, being open underneath like *Piazza's*; over which Rooms a Roof ſhoots out ſloaping, and hath a ſecond Story on the top, Wall'd round about, over whoſe four Corners jets another Roof. Next this Court, is a ſecond, in which ſeveral Lodgings, reſting on four Columns, which face the Entry: Behind theſe is another new ſtately Building, incloſ'd within a Wall.

Strange Wall of the Palace.

The Emperors Garden.

¶ THeſe Outward or Baſe-Courts are more delighful, by the Proſpect of the Emperors Garden, which wants not any thing that Nature, Art, and Coſt can afford, the Walks Arbour'd with Trees, the Beds of Flowers curiouſly divided one from the other, borders on the ſide of a Hill, whoſe top is crown'd with a Temple, in which the Emperor pays his daily Devotion.

The Palaces of the Emperors neareſt Relations.

But on the left-hand of the foremention'd third Gate, are many beautiful Houſes; the lowermoſt Roof of which, adorn'd on all Corners with great Golden Balls, hath on it ſeveral Rooms and Balconies, from whence they have a large Proſpect of the foremention'd open Court, and the three double Bulwarks. Between this firſt Palace, and the third Inner-wall, are daily drawn up the Emperor's Guard, being three thouſand Men, which keep conſtant Watch there. Next to this firſt Palace joyns a ſecond, which exceeds the other in length, but is nothing near ſo high; the Roof alſo adorn'd with Golden Balls. Between theſe two Palaces ſtands a ſumptuous Fabrick, like a Tower: All which Places are the Reſidences of the Emperor's neareſt Relations.

Deſcription of the Emperors Lodgings.

Behind theſe, appears the moſt magnificent and ſtately Reſidence of the Emperor, adorn'd with three exceeding high Turrets, each being ſquare, riſing aloft with nine Stories: Above every Story the Roof jets over ſo much, that it ſeems to leſſen the Rooms; the middle Turret being the biggeſt, on whoſe top gliſter two large Dolphins, cover'd with a Golden Plate, lifting their Tails up to the Sky: Oppoſite againſt which, ſtands a ſpacious Hall, on gilded Columns; the Cieling curiouſly cary'd, and gilded; the Roof alſo ſhines like Gold. In this Place his Imperial Majeſty always ſits, when he gives Audience to Forreign Ambaſſadors, or any of his Subſtitute Kings or Princes. On one ſide of this Hall, the Women belonging to the Court have their ſeveral Lodgings.

¶ AFter the Lords *Friſius* and *Brookhurſt* had had their Audience on the ſeventh of *April*, before four of the Chief Councellors, and repair'd back to their Lodgings, they were on the next day, by Orders from *Sukingodonne*, and *Sobroſaymondonne*, fetch'd again to Court in two Sedans, their Retinue following them on Horſeback; and entring the Palace, they ſtaid a while in the foremention'd Halls. *Friſius* was firſt admitted to come before the Council, and ſoon after *Brookhurſt*, where at that time they treated on nothing; onely the Council preſented the *Netherland*-Ambaſſadors with ſeveral Silk Habits, which the Emperor had given them in return; and then were Licens'd to depart to *Nangeſaqui*.

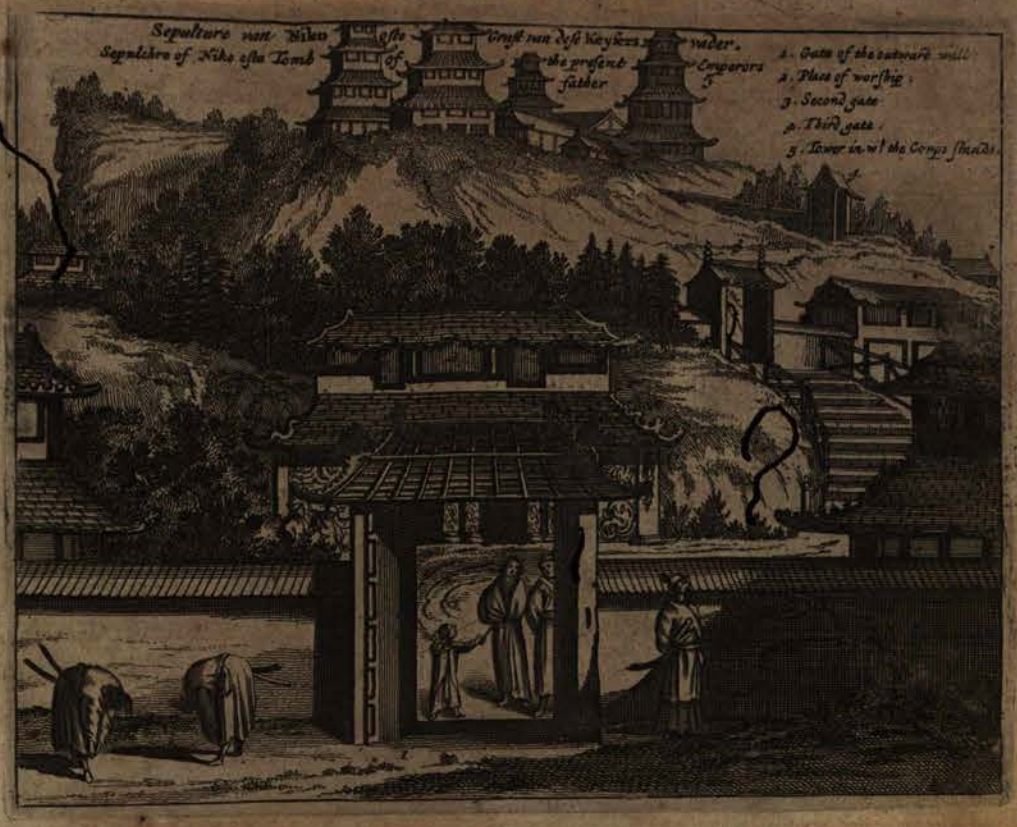
Friſius and *Brookhurſt* come to Court a ſecond time.

They viſit the Council with Preſents.

But before they left *Jedo*, they viſited (according to an antient Cuſtom) ſeveral of his Majeſties Privy-Council, propining them all with Rich Preſents: So on the ſixteenth of *April* all things were made ready for their Departure. But had they not ſtaid ſo long for Admittance to the Emperors Preſence, they intended to have viſited the famous Sepulchre of his Majeſties Father, which ſtands four days Journey beyond *Jedo*, on a pleaſant Hill, the Foot of which is ſurrounded by a Wall, having a large ſquare Portal in the middle, with ſtrong Gates, on each ſide of which ſtand two fair Chappels, built againſt the Wall, each a Story high; the Edges of the upper, deck'd with Golden Balls: On the left ſide is a broad Paſſage, Pav'd with Free-Stones, Rail'd in on both ſides, which leads to a Pair of Stairs four Steps high, where they

Stately Tomb of the Emperors.

aſcend



aſcend to the ſecond Gate, which is adorn'd with Gilded Balls: Here the Hill is again ſurrounded with ſecond Walls, which on the left hand is border'd by a long Temple, and the right ſide ſhaded by pleaſant Trees. About a Stones caſt from the Trees, appears a Chappel; and paſſing along a crooked Path, a third Gate, flank'd with two Stone Walls, leads to the Entrance behind the Hill, where the Imperial Tomb ſtands Erected, which indeed is a moſt glorious and Magnificent Piece: Four Towers riſe up towards the Sky, joyn'd together by ſeveral ſtately Buildings which are between them: Within the higheſt Tower lies the Imperial Corps Interr'd, before which four hundred and fifty Lamps burn both Night and Day.

¶ HIther the *Japan* Emperor comes, with a great Train of Nobles, to make Offerings to his Deceas'd Father, which he firſt Conſecrates with a long Prayer, in the Chappel before the firſt Gate, of which, the Front of the loweſt Story reſts on four ſquare Pillars, half way plaiſter'd in the Walls, which between the Walls is curiouſly painted: The Doors double; on both ſides of which, and in the middle, ſtand ſix *Zuilen*, two and two together. On the Edges of the broad-brimm'd Roof hang gilded Images: The lowermoſt Story hath a Second Building, divided into five Rooms.

The Emperor viſits his Fathers Tomb every year.

Within this Chappel hangs a Copper Branch or Candleſtick, which the *Eaſt-India* Company preſented by *Francis Cairon*, to the Emperor of *Japan*, the third of *May*, *Anno* 1636. This Candleſtick hath thirty Branches, weighing ſeven hundred ninety ſix Pounds: And beſides this, *Cairon* preſented alſo to the Emperor two great *Perſian Alcatives*, one Piece of Black Velvet, twelve Fowling-Guns, and fourteen Pieces of all ſorts of Cloth. The Privy-Councellors *Samuchedonne*, *Oiendonne*, *Attwadonne*, *Cangadonne*, *Taikimondonne*, *Juſdonne*, *Chimadonne*, *Bongodonne*, *Triuſima*, *Bitchioudonne*, *Okradonne*, *Neyſiendonne*, and *Deyſiendonne*, got every one of them peculiar Preſents; beſides the Inferior Officers at the Emperors Court.

Copper Candleſtick.

¶ Moreover,

¶ MOreover, The *Japanners* are exceeding ambitious of perpetuating their Name, ſparing no Coſt in their Sepulchres. The Funeral-Rites of their Nobles are thus Celebrated. An Hour before the Corps is carried out of the Houſe, the neareſt Relations of the Deceaſed walk before towards the Funeral-Pyre, being all clad in white Silk, which is generally their Mourning Habit: Then the Women follow, both Married and Unmarried, covering their Faces with a Vail of ſeveral Colours. Men of great Eſtates are commonly carried in Herſes of Cedar, curiouſly Carv'd.

Strange kind of Funerals us'd in *Japan*.

At a conſiderable diſtance follows one of the chiefeſt *Bonzi*, the Miniſter that performs the Funeral-Rites, in a great Coach, which ſhines, being all Silk and Gold: Thirty *Bonzies* more run about the Coach; they wear broad-brimm'd Hats; over a fine Linnen Surplice, a Black Cloke, cover'd with a gray upper Garment, each carrying a long Torch lighted, made of Pine-Branches, which (they ſay) lights the Defunct, that he may not miſtake or miſs the Way. Theſe thirty are follow'd by two hundred more, who call aloud upon that God or Idol which he moſt Worſhipp'd, when alive. They alſo beat on great Copper Baſons, and carry two large Baskets, full of Artificial Paper-Roſes, of divers Colours, which they tie at the end of a long Stick, ſhaking them as they go in ſuch a manner, that the Roſes fly out of the Baskets; that being a ſign, as they ſay, That the Soul of the Deceas'd is already gone to the Place of Everlaſting Happineſs. After theſe, follow eight Youths, young *Bonzies*, in two Rows; who trail after them long Canes, with Flags, each Inſcrib'd with the Name of his Idol: They alſo carry eight Lanthorns, with lighted Candles, which in ſtead of Horn are cover'd with fine Cotton: Near theſe Lanthorn-carriers walk two Youths, in gray Clothes, which carry alſo Pine-Torches, which they light when they come out of the City, and with theſe kindle the Fire that muſt conſume the dead Body.

The *Bonzi's* Ceremony with the Dead.

Next before the Corps walk a great number of People, all in gray Clothes, their Heads cover'd with little three-corner'd Caps of black ſhining Leather, on which they pin ſmall Papers, written with the Name of his Idol: And that it may be more conſpicuous, a Man follows, which carries in a Frame, in large Characters, the Name of that God he had ſo much ador'd.

The remaining Ceremony.

Then follows the Corps it ſelf, which is carried by four Men, on a Bier, cover'd with a Bed very richly adorn'd, on which ſits the dead Body, with his Head bent forward, and his Hands folded together being cloth'd all in white; over which hangs a Paper Coat, being a Book concerning the Myſterious Devotions belonging to his Deity, and full of Prayers, *That he would be pleas'd in mercy to ſave him.*

The Corps it ſelf.

After the Corps, follow the Sons of the Deceas'd, in comely Habits, the youngeſt Son carrying alſo a Torch of Pine, to kindle the Funeral-Pyre. Laſt of all, comes a ſecond Rabble of Common People, ſuited with black Caps, as the former.

When coming near the Pyle, they ſtand in a Ring, and ſoon after make a hideous Noiſe, the *Bonzies* ſtriking with great force on their Copper Baſons and Kettles, and all the People calling aloud on the Name of his Idol, which continues a whole Hour; during which they prepare the Pit, being ſquare, and Rail'd about, and hung with Mats: Towards the four Points of Heaven are four Entrances, being the *Eaſt*, *Weſt*, *North*, and *South*. The Pit is cover'd over with Canvas, and on each ſide of it ſtands a Table, with all manner of Fruits;

How the dead are burnt in *Japan*.

Fruits, near the Table, Pots ſmoking with Perfumes and Frankincenſe; no ſooner they approach near the Incloſed place, but they throw a long Rope over the Corps, on which every one lays their hands, and call on the name of their Idol, ſeveral times together, then they walk three times about the incloſed place.

At laſt they ſet the Bier with the Bed, and Corps on the Funeral-pyre, to which, the *Bonzi* who Conducted the whole Train, ſteps forth and Mutters ſeveral Words, which none of thoſe that are preſent can underſtand, and takes a burning Torch which he Waves three times over the Head of the Dead Body, ſignifying by thoſe Circles, that the Soul of the Deceaſed had never beginning, nor ſhall ever have an end; when done, he throws away the Torch, which two of the neareſt Relations to the Deceaſed, whereof one ſtands at the Eaſt end of the Bier, and the other at the Weſt, as a Ceremony, reaching it over the Corps to one another thrice together; then they throw it on the Pyle, whileſt others pour on Sweet Oil; then ſetting Fire, which kindles ſo ſuddenly, and grows to that height, that the Body is conſum'd in a moment.

Strange Cuſtom when the body is burnt.

In the Interim, his Sons and kindred walk towards the two Tables; where ſetting Fire to the Pots, with Perfumes, they fall on their Knees, and Worſhip the Deceaſed, then, as they believe, to be in Heaven; This finiſh'd, their *Bonzies* are rewarded according to their ſeveral Services, and the Chief Orderer of the Funeral receives at leaſt twenty Duckets, and the other Officers leſſer Sums.

After the departure of the Friends and *Bonzies* to their ſeveral Houſes, then the Common People, and thoſe which were Habited in Grey, make merry about the Fire, with ſuch Food, as ſtands on the Tables. On the next day, the Children and Friends of the Deceaſed repair again to the Funeral Fire, where they gather the Aſhes, Teeth, and Bones in a Gilded Pot or Urn, which they carry home, and covering it over with a Cloth, ſet it in one of the chief Rooms of the Houſe.

Make repetition Sermon, after what manner.

Thither all the *Bonzies* come, to make a Repetition of the Funeral Sermon; On the ſeventh day they begin their Viſit, and ſet the Urn with the Relicks on the Ground, others ſet down a ſquare Stone, on which is Engraven the Name of the Idol: After this, the Sons go daily to their Father's Grave, on which they ſtrow Roſes, and place hot Liquor, and ſet ſeveral Diſhes of Meat about it, ſo that their Father's Soul may be refreſh'd.

Bon, a dead Faſt.

But beſides theſe Funerals, which commonly coſt thoſe that are able at leaſt three thouſand Duckets, and the ordinary Citizens generally two, or three hundred: They keep on one day yearly a general Feaſt through the whole City, which they call *Bon*, dedicated to all the ſouls of their deceas'd friends, on which day each hangs a Lanthorn and Candle at his Door, and all viſit the Graves of their ſeveral Relations, great multitudes carrying out of the City Chargers full of Variety of Cates, with which they Treat (as they believe) their departed Spirits, then inviting them home to their Houſes; of which we have already ſpoke at large.

Deſcription of a mourning *Japanner*.

¶ MOreover, it is worthy our Obſervation, how the *Japanners* behave themſelves after the Burying of the Inurn'd Relicks; they mourn two year very ſtrictly, abſtaining all that while from all manner of Pleaſures and Delights: Their Habits expreſſing great ſigns of Sorrow, wearing Caps on their Heads, flat on the top, ſquare before like a Cap, and ſpreading broad behind, hanging down like a Vail to their Hams; their Coats exceeding wide, which they fold athwart their Breaſts, and hold their Hands in a ſad Poſture within their Sleeves; this Coat may neither be Lac'd nor Embroider'd, but is only ty'd about

about with a broad Girdle; below their Coat, their Breeches appear, hanging over their Feet like a Sack; all their Clothes are made of brown Linnen, without being ever Bleach'd.

The corps of poor people mifuled.

The Funerals of the Poor People are no way to be compar'd to thoſe of the Rich, for not one *Bonzi* follows their Dead, they having no Money for to ſatisfie them for their Labor, without which they will not budge one Foot, ſo that they onely take care for to provide Food for the Departed Souls; and the more, becauſe moſt of them, either publick or private, are againſt the Immortality of the Soul; therefore the Dead Bodies of the Poor (of which there are very great numbers in *Japan*) they throw in the night time, in ſome private place or other, or elſe upon the neareſt Dunghil.

Departure of the *Netherland* Ambaſſadors from *Jedo*.

¶ But to return again to our Ambaſſadors, upon their departure from *Jedo*, where having found no opportunity nor time to viſit the Emperors Tomb in *Niko*, whoſe Luſtre was made the greater, by the Branch'd Candleſtick given by the *Eaſt-India* Company, to the *Japan* Emperor, as being Caſt of Copper, and brought from *Holland*, ſuch a long and tedious Voyage.

The Lords, *Friſius* and *Brookhurſt* taking their leave, from *Jedo* proceeded on in their Journey to *Nangeſaque*, on the 16 of *April*, *Anno* 1650. and having paſs'd *Sinagawa*, *Rokna*, *Cawaſacca*, *Cammagawa*, *Fundaga*, and *Moska*, they eſpy'd the famous Temple of *Apes*; the whole world ſhows not the like, if you look upon the ſtrangeneſs of the Building, and the manner of the celebrated Rites, it is notoriouſly known, that *Egypt* was full of the like Superſtition, and mad Worſhip, holding for their gods, which they held in great Adoration, all ſorts of Beaſts and Monſters: All Writers commonly affirm, That their chief gods were *Apis*, and *Oſiris*, the one, a living black Ox, with a white Head, broad Back, and ſhaggy Hair, which was to live no longer than the ſet time limited by the *Egyptian* Laws; then a general Faſt-day was order'd to be kept very ſtrictly, on which the Ox call'd *Serapis*, was Drowned in a Conſecrated Lake; on

Strange dealing with the Ox *Apis*.

whoſe

whoſe death, as being their god *Apis*, all *Egypt* Mourned, both Old and Young Lamenting, with ſtriking on their Breaſts, tearing the Hair off their Heads; but when they found another of the ſame Colour, and ſhape, the whole Countrey rejoyc'd thereat, ſetting him in the ſame place; they generally Feaſted, but his their dumb god could not anſwer as the *Delphick Oracle*, nor the *Dodan Oak*, nor *Jupiter Ammon*, but by eating Fodder out of their hands, that was a good Omen to the Inquirer that proffer'd it, but if he refus'd, that they look'd upon as ill Fortune; for which cauſe, when he refus'd the Food which *Cæſar Germanicus* proffer'd him, he after deſpair'd, expecting his utter Ruine.

But their *Oſiris* was a Grey Ox, with a Dogs head, holding in one Foot a Scepter, Emblematically expreſſing his Omnipotent Power and Godly Authority. *Oſiris*, what manner of Ox.

The Ancient *Egyptian* Kings, us'd to offer Men and Women on the Grave of *Oſiris*; yet this cruel Sacrifice in proceſs of time was chang'd, Offering onely a red Ox, by reaſon it ſuited beſt with *Typhon's* Colour, which they ſay, ſlew *Oſiris*.

Of this alſo hear what *Pliny* ſays, *In* Egypt *an Ox is worſhip'd for a god, which they call* Apis, *who gives Reſponſes of good or bad Fortune, by taking or refuſing the Food which the Injur'd preſents with his own Hands; who taking a diſlike to that which* Germanicus *proffer'd, refuſing, would not eat, who ſoon after unfortunately dy'd: This* Apis *is continually kept private, but when he appears publickly, he is accompany'd with a great number of Children, ſinging Elodiums to his praiſe, which he ſeems to underſtand and accept of.* *Plin.* lib. 8. *Cap.*

Strabo ſays thus, *In* Heliopolis *ſtands a Dedicated Temple to the Sun, and Ox* Mnevis, *which is fed in an inclos'd corner, and by the People Worſhipp'd; as at* Memphis *is their Ox* Apis. *Strabo Geog.* lib. 17.

Herodotus tells us, *That the* Egyptians *Worſhipp'd a Cat, which if ſhe dy'd in their Houſes, they Salted and Bury'd her in a ſtately manner, carrying her to* Bubaſtis, *to be Inter'd there in the Holy City*: The like *Cicero, Diodorus, Siculus, Plutarch*, and *Juvenal* teſtifie. *Herodot. in Euterp.*

As to what *Clemens Romanus*, or rather an unknown Writer by his Name, Writes concerning the foremention'd Worſhip, deſerves peculiar Obſervation: *Some* Egyptians, ſays he, *have learnt, That an Ox, call'd* Apis, *muſt be Worſhipped and Ador'd; others, a Goat, others Cats, ſome an* Egyptian *Bird, call'd* Iphis, *which feeds on Serpents; others held of a Fiſh, call'd* Ajun, *and many other ſuch Ridiculous Creatures, that I am aſham'd to name, for a God.* *Clem. Rom. l. 5. Recognit.*

Clemens Alexandrinus relates, *That the* Saitæ *and* Thebans *Worſhipp'd a Sheep, and the* Lycopolitans, *a Wolf; that thoſe of* Leopolis *honor'd a Lion, as being the King of all four footed Beaſts; for which reaſon alſo the* Perſians *Picture their god* Mithra, *which preſents the Sun, with a Lions Head.* *Clem. Alex. Adm. ad Gent.*

Plutarch tells us the reaſon why a Lion is Dedicated to the Sun, *viz. Becauſe Lions, amongſt all Beaſts with Claws, bears onely one young one; and that they are very watchful, and ſleep little, and their eyes ſhining, being open when they ſleep*: *And at laſt, becauſe the* Leontines *when the Sun paſſes through the Sign of* Leo, *find all their Fountains and Pits full of Water.* *Plut.* lib. 4 *Symp.* 4. 5.

Strabo writes of the *Mendeſiers, That they promoted a Goat and Buck to Religious Honor.* *Strab. Geo.* l. 17. *Ælian de Animal.* l. 10. c. 23.

Ælianus relates, *How the* Coptiſts *eat their tame Goats, but to their wild ones they ſhew'd great Adoration, becauſe they were a delight to the goddeſs* Iſis.

Other *Egyptians* reckon their Goats amongſt the number of their gods, becauſe that according to *Diodorus Siculus*, it hath Genitals like a man; for which reaſon the *Greeks* and *Latins* honor'd their *Priapus*.

Herodot. in Euterp.

Herodotus relates, *That the* Mendeſiers *ſhow'd much ſorrow upon the death of a great Goat-beard, in relation to his Imployment, they holding Goats in great Veneration.*

The *Egyptians* and *Greeks* alſo Picture their Idol *Pan* with a Goats Face and Feet, notwithſtanding they believ'd, that he was like the other gods.

Women make themſelves common with Goats.

The ſame *Herodotus* relates alſo, *That the* Mendeſier *Women make themſelves common with Goats, that ſo they might obliege them, and be big, and bear Children, by their Sacred Seed.*

Strabo witneſſeth, *That the* Athribites *held a ſmall Creature brought forth, by a Mouſe, Rat, and Weaſel, for their god.*

Plutarch tells us the reaſon why theſe miſerable People Worſhip ſuch a vile Beaſt as their Creator; *Becauſe it is Born in a new Moon, and his Liver decays at the decreaſe thereof.*

Strange things done by the *Indian* Mice.

The *Indian* Rat is Dedicated to *Latona*, and *Ilithya*, or *Lucina*; which maintains a continual War with the Viper and Crocodile, with both which *Egypt* is much troubled, and therefore the Rats are accounted worthy of Religious honor, becauſe they deſtroy both. But not all the *Egyptians* Worſhip the *Indian* Mice, for ſome Adore the Crocodile, and deſpiſe the Mice, becauſe they break the Crocodiles Eggs, and alſo kill them; for when the Crocodiles lie beaking with open mouth in the Sun, the Mouſe leaps in, and there gnaws their Bowels aſunder, and makes his way out through their Bellies.

Theſe Worſhippers of ſo oppoſite a Religion, one Adoring the Rat, the other the Crocodile, are not onely at variance among themſelves, which often grows to War, but they proſecute and deſtroy the Creatures where ever they find them; the Crocodilians deſtroy all the Rats and *Ingnumons* where ever they find them; and thoſe that put their truſt in Rats, deſtroy without mercy all Crocodiles.

Juvenal. ſat. 15.

Beſides *Strabo*, *Cicero*, *Diodorus Siculus*, *Juvenal*, *Plutarch*, and *Ælianus*, witneſs, *How the* Egyptian Ombits *worſhipped the Crocodiles with as great Zeal, as the* Greeks *and* Latins *did their gods; but the Apolletick* Egyptians *curs'd their Crocodile, becauſe* Tiphon *transform'd into a Crocodile, ſlew* Oſiris; *and alſo becauſe the Daughter of* Pſammymitus *King of* Egypt; *was likewiſe devour'd by a Crocodile.*

Strab. Geog. lib. 17.

Moreover he relates, *How that the* Pſyli, *a People in* Cyreen, *and the* Egyptian Tentyrietes *have a private Charm againſt Serpents, and the other againſt Crocodiles, which they can both order according to their pleaſure. The* Tentyrietes *dive without any fear, to the bottom of deep Lakes and Rivers after the Crocodiles, and kill them with great eaſe; to which end, when they were to ſhew this amongſt their publick Shows in* Rome, *they leapt into the Water, and fetch'd them up to the open view of the whole Concourſe.*

Crocodile by whom taken, without prejudice.

The ſame *Strabo* relates alſo of *Arſino*, formerly call'd the *Crocodile City*, *That the Prieſts there feed thoſe Beaſts with Cakes, Fleſh, and Wine; which was brought as an Offering by ſtrangers, and laid near a Conſecrated Lake.*

Maximus Tyrius differt. 31. Miracle of a Crocodile.

¶ *Maximus Tyrius* relates, *That an* Egyptian *Woman feeding and breeding up a young Crocodile, was accounted holy by the* Egyptians, *becauſe ſhe Nurs'd a Deity, and therefore both ſhe and the Crocodile were daily Worſhipp'd by many of the* Egyptians. *This Woman alſo had a Son, about the ſame Age as the Crocodile; a long time the Youth and the Serpent agreed playing together, but at laſt growing old, and fierce with hunger, he prey'd upon the Boy, and eat him up; the Mother being much amaz'd at*

this

this ſad accident, yet ſhe eſteem'd her Son happy; becauſe the Crocodile which ſhe held for a god, had devour'd him.

By this ignorance of the Heathens, appears plainly Gods Wrath and Divine Judgements, men Adoring in the preſence of a Never-dying and Omnipotent God, that which is not onely Mortal and Frail, but much Inferior to themſelves: But who can give us a better account, and the reaſon of Worſhipping of Beaſts, than the never-failing School-maſter of the *Heathens*? I will here ſet down the whole words written in the firſt Epiſtle to the *Romans*; *Becauſe that which may be known of God, is manifeſt in them, for God hath ſhew'd it unto them. For the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and Godhead, ſo that they are without excuſe. Becauſe that when they knew God, they glorifi'd him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned. Profeſſing themſelves to be wiſe, they became Fools: and changed the glory of the uncorruptible God, into an Image made like to corruptible man, and to birds, and four-footed Beaſts, and creeping things. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonor their own bodies between themſelves: Who changed the truth of God into a lie, and worſhipp'd and ſerv'd the creature more than the Creator, who is bleſſed for ever. Amen.* Rom. 1. v. 19, 20, 21, 22, 23, 24, 25.

There is ſcarce one living Creature either on the Earth, Sea, or Air, which the *Heathens* do not worſhip.

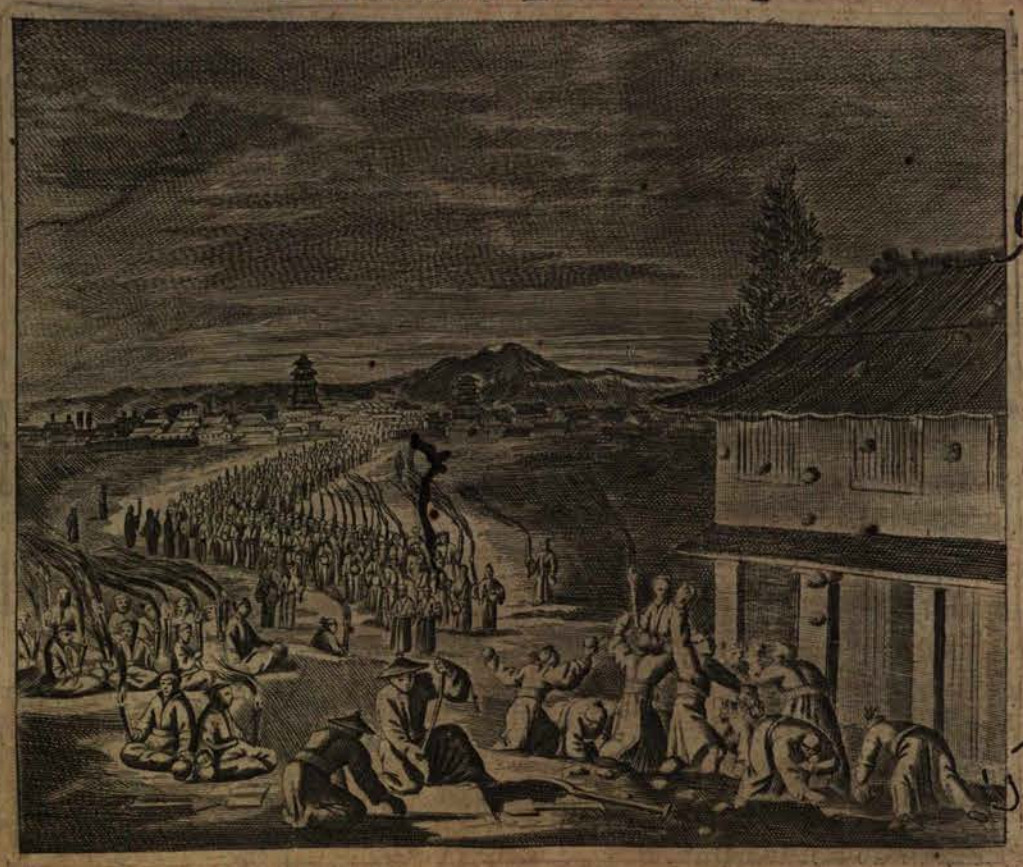
Strabo ſaith thus of the *Egyptians*; "There are ſome Beaſts, which they "ſerve joyntly, three of them inhabiting the Earth, as an Ox, a Dog, and a "Cat; Of flying Fowls, the Hawk, and the Bird *Ibis*; Of Fiſhes, thoſe call'd "*Lepidotus*, and *Oxyrinchus*; Beſides theſe, there are alſo other Creatures which "they ſerve; For the *Saiten* and *Thebans*, adore a Sheep; the *Latopolitans*, the "Fiſh *Latus*, which ſwims in the River *Nyle*; the *Lycopolitans*, a Wolf; the "*Hermopolitans*, the *Baboon*, whoſe head is like that of a Dog; the *Babylonians*, "living near *Memphis*, an Ape; theſe Apes are like Satyrs, half their bodies like "Dogs, the other half reſembles a Bear, they are bred in the *Moors* Countrey. "The *Thebans* Worſhip a Crane; the *Leontines*, a Lion; the *Mandeſiers*, a "Ram; others Worſhip other Deities, about which they maintain great and "hot Diſputations. *Strab. Geogr. lib. 17.*

Out of theſe Teſtimonies of the *Greek* and *Latin* Writers, of which ſome lived before, after, or about the time of our Saviours Birth; and the undiſputable Teſtimonies written by the Apoſtle St. *Paul*; we may eaſily Conjecture, that not onely the Idolatrous Worſhipping of Beaſts is very Ancient, but chiefly with ugly and deform'd Baboons, and Monkies, nay there is ſcarce one Beaſt which the *Heathens* worſhipp'd more than the Ape.

Not far from *Toska* through this Village, the *Netherland* Ambaſſadors, *Friſius*, and *Brookhurſt* travell'd. In their return to *Nangeſaque*, on the 18 of *Aug.* 1650. ſtands *The Temple of Apes*; famous through all *Japan*, the Structure is no leſs Artificial than Coſtly.

Deſcription of the Temple of Apes in *Japan*.

¶ IN the middle Iſle ſtands a high Woodden Altar, the undermoſt part about half a mans heighth is ſquare with two Ledges; on the top of this ſtands a ſecond Square; but a third part leſs than the undermoſt, whoſe top being broad, with handſome Mouldings, which jet out of each corner; every ſide of the Altar curiouſly Carv'd; and a great Copper Baſon lies on the lower Square of the Altar; near which ſtands a *Bonzi*, which ſtrikes on the



ſame with great force, to the end, that by that noiſe, the Congregation may be ſtirr'd up to a greater Zeal in their Devotion, who proſtrate themſelves, lying on their Knees, Elbows, and Fore-heads on the ground; on both ſides of the Temple, the Walls of which are full of Neeches, in which ſit ſeveral living Apes, to which the *Japanners* make their Oraiſons; above the Neeches jet out like Evens, but are ſquare, and ſtand ſtraight; on the top of which, many Apes Carv'd in ſeveral Poſtures, ſome lying all along, others ſitting, and ſtanding upright, are plac'd: Againſt the Walls, alſo ſeveral ſquare Pedeſtals curiouſly Graven, againſt which the nethermoſt ſeem to be Apes, the reſt between each of theſe Pedeſtals, are ſeveral larger Neeches, in which are other Carv'd Apes; but next to the *Bonzi* which Plays on the Baſon, ſtand ſeveral Inferior Miniſters, that help him to perform this his Divine Service: At the farther end of the Temples ſit on a broad Ledge, not far from the Roof above all the other, ſeveral Figures of Monkies, before which are daily plac'd great Diſhes full of variety of Meat.

It deſerves no ſmall wonder, that theſe *Temples of Apes* were not onely before the Birth of our Savior, for the *Hermopolitans*, and *Babylonians* (according to the teſtimony of *Strabo*) Worſhipp'd Baboons and Monkies, above eighteen hundred years ſince.

The Religion of Apes very antient, and ſpread over *Aſia*.

¶ AND how far this ſhameful Worſhipping of Apes is ſpread over *Aſia*, may hereby appear; for it is not onely uſual in *Japan* and *China*, but alſo in the Territory of the *Malabaers*, and the *Wild Countrey*, between *Macaw* and *Pegu*, and the *Iſland Cylore*, where they ſet up Apes for their gods.

The famous *Italian Balbus*, relates in his Voyage from *Macaw* and *Pegu*, *How that amongſt the* Indian *Idols*, *which they call* Pagods, *he found that they generally Worſhipped Apes*, *and alſo living Baboons*, *which they Chain'd in their* Varralloes, *for ſo the* Indians *call the Iſles of their Temples*.

It

It is worth obſerving what the Learned *Voſſius*, hath taken out of *Linſchot*: The Iſland *Ceylon*, which the *Portugueſe* Writer, *Johannis Barruis* affirms, with ſeveral pregnant Reaſons, to be the antient *Taprobana*, diſcover'd by *Francois Almeida* his Son, who was to pillage the *Saracen* Merchants, which Trade along the *Maldivian* Iſlands, from the *Molluco's* to *Arabia*, but miſſing of them, ſet upon *Ceylon*: after which the *Portugueſe* General *Soarius* obtain'd leave of the King of the Weſtern part of *Ceylon*, that he might raiſe a Fort there near the Sea-ſide; but whilſt they were buſie in building the ſame, the King being inveigl'd by the *Saracen* Merchants, that they would be a great hindrance to them in their Cinamon-Trade, he ſet upon them with ſome thouſands of Men, which proved at firſt a ſharp Aſſault, becauſe the *Portugueſe* never in the leaſt ſuſpected to be ſo treacherouſly ſurpriz'd. But the General *Soarius* ſoon after putting his Men in order, they made ſuch a valiant Reſiſtance, that they forc'd the King to pay for his falſhood towards them, an hundred and twenty thouſand Pound of Cinamon, twelve Diamond Rings, and ſix Elephants yearly.

Who diſcover'd Ceylon.

Wars between the *Ceylonians* and the *Portugueſe*.

For a defence againſt the Iſlanders, the Fort *Colombo* was well fortifi'd; yet it was not ſo ſtrongly built, but that it decay'd and fell to the Ground, which made *Lupus Brittus* to be ſent thither with ſeveral Workmen to repair the Fort; where arriving, and being buſie to prepare Mortar, Stones, and other Neceſſaries for the re-building, the *Saracens* again ſpurring up the *Ceylonians* againſt the *Portugueſe*, they a ſecond time Sally'd out upon them; but firſt the City *Colomba* refus'd to ſell the *Portugueſe* Proviſions, after that they ſlew all thoſe that they found ſtragling from the Fort. The *Portugueſe* being thus troubl'd Sally'd out of their Caſtle, and fell into the City *Colomba*, upon which the Citizens deſerted the ſame, leaving their Wives and Children in poſſeſſion, ſo that *Brittus* without the leaſt reſiſtance became Maſter of the City, but ſtrictly forbad all his Men from committing any outrages, onely he caus'd the Women and Children to be ty'd to the Threſhold at their Doors; which he did partly to manifeſt, that he intended no cruelty to the *Ceylonians*, and partly, that if poſſible, by that his kind dealing with them, he might gain their Affections. This Conqueſt had almoſt prov'd the utter ruine of the *Portugueſe*, for thoſe that fled from *Colomba* fetch'd all the Forces that they could poſſibly get together, and being ſpurr'd on by their Affections towards their Wives and Children, ſet, like hungry Lyons, upon the City: Thus the *Portugueſe* ſeeing utter ruine threaten them, they ſaw no other way to releaſe themſelves but by firing the City, which the Townſmen perceiving, left to Storm, and endeavor'd all of them to quench the Fire, and to unbind their Wives and Children; during which time moſt of the *Portugueſe* got into their Caſtle, which elſe would have been taken by the Natives.

But this buſineſs reſted not ſo, for the *Ceylonians* ſoon gather'd twenty thouſand Men together, and beſieging them in their Fort, rais'd Works about the Fort, with ſix hundred Iron Mortar-pieces fix'd on them, in the day-time throwing Darts, which wounded two hundred Paces diſtance, and in the night-time Granado's, which burnt their Huts. The Beſieged, though few in number, yet wanted all manner of Neceſſaries, without which they were not able to ſubſiſt a Day, and being driven to the worſt of Exigencies, they made a Vertue of Neceſſity, and Sally'd out with three hundred and fifty Men, which Fought ſo valiantly, that with ſmall reſiſtance they beat their Enemies from their Works: But the Enemy was not ſo baffled, but drew up one Company for a Field-Battel, having two hundred and fifty Elephants in the Front, with

Remarkable Arms of the *Ceylonians*.

Wodden

Wooden Towers, Planted with Cannon on their Backs, their Noſes, or Snouts, Arm'd with ſharp Scythes, which whisking to and fro, they could Mow down all thoſe which came near them; behind theſe follow'd the *Cingaleſſers*, being the Foot well Arm'd, the right and left Flank Wing'd each with an hundred and fifty Horſe: At firſt ſight the *Portugueſe* were ſtruck with a general conſternation, and even ready to quit the Field, when one of the Enemies Elephants being wounded, retreated diſorderly, routing thoſe that were next him, ſo opening a Breach, at which the *Portugueſe* falling in like a Torrent, ſuddenly diſſipated their whole Army, and making great ſlaughters, became Maſter of the Field; and at laſt the *Portugueſe*, recruited with freſh Supplies, took the City *Ceylon*, deſtroying all with the Sword and Fire, *Anno* 1654.

Pico de Adam.

¶ ON this Iſland is one of the higheſt Mountains in *India*, call'd *Pico de Adam*, or *Adams Hill*; for the *Congaleans* affirm, that *Adam* was Created there, the print of whoſe footſteps hewn in Stone, as they ſay, are to be ſeen yet.

On the top of this Mountain ſtands a magnificent Temple, held then to be full of Treaſure and other Rarities of an ineſtimable value, the hope of which Booty drew the lucrative *Portugueſe* thither, but found nothing according to the report, or their expectation, onely a Golden Cabinet, inchaſed with Precious Stones and Diamonds, in which lay inclos'd an Apes Tooth.

An Apes Tooth valued at ſeventy thouſand *Ducats*

In what eſteem or adoration the *Ceylondians* had this Relick, may appear by the trouble, charges, and proffers, which they made for the redemption thereof; for they in ſolemn manner ſent Ambaſſadors of ſpecial Quality, who made Addreſs to the *Portugueſe*, tendring ſeventy thouſand *Ducats* to be re-poſſeſs'd of the ſame.

The *Portugueſe* would fain have been nibling, and at ſharing of ſo vaſt a Sum for ſo pitiful a trifle: But *Gaſper* the Biſhop utterly withſtood it, affirming, that nothing could be more impious or contradictory to the true Believers of the *Chriſtian Faith*, than to uphold by any means, directly or indirectly, any thing whatſoever belong'd to the maintenance of falſe Worſhip and Superſtition of the Heathen, and therefore order'd the Tooth to be burnt, and the Aſhes to be thrown into the Sea.

Strabo Geog. L. 17.

But beſides the *Congaleans*, the *Hermopolitans* alſo (according to *Strabo*) worſhip an Ape.

¶ IT deſerves no ſmall admiration, that the *Japanners*, and other *Heathens* ſtoop to ſuch vile Creatures, and worſhip them as their God, being themſelves Men, and Aſpirers to greater excellencies: Yet we may find, that the Antients, upon ſeeming good reaſons, held ſeveral Beaſts, and deſpicable Creatures in ſuch great adoration, having by long practice made obſervation, by their Looks and Poſtures foretelling future Preſages, and preſent Diſcoveries, which have oftner hit than otherwiſe.

Cicero L. 2. de Nat. Deor.

Cicero affirming this, ſaith thus: *The* Egyptians *are falſly aſperſed concerning the worſhipping of Creatures, for they adore none but upon good accounts, and ſome benefit or other which they receive from them: as in the firſt place the Bird* Ibis, *a great deſtroyer of venomous Serpents. I could alſo ſay ſomething on the nature of the* Indian *Mice, Crocodiles, and Cats, but that I am not willing to enlarge this Diſcourſe, yet I will conclude, that the* Heathens *worſhip their Beaſts for benefits which they receive from them.*

Lucan alſo tells us, That the *Egyptians* had found out more than the *Moretanians* had done heretofore; for they divided the Heavens with the Stars into twelve

twelve Houſes, in which Signs are ſeveral Conſtellations, look'd upon by their Learning, or help of Imagination, to perſonate, as fix'd there, ſeveral ſorts of Creatures, as Gods, Hero's, Men, Monſters, and ſeveral ſorts of Fiſhes. And therefore the *Egyptians* have divers Worſhips, for their Soothſayers us'd not onely the Planets, which are as their gods, but make their Reſponſes from the Configuration of the ſeveral Signs, which are inferior Creatures. Firſt, they worſhip a Ram which they have from *Aries*: they touch no Fiſh which reſembles the Sign *Piſces*; neither will they kill a Goat, becauſe of *Capricorn*; and the Bull, for the ſake of *Taurus*, they hold in the like eſtimation. The Apes requiring a peculiar Worſhip, the Inhabitants Conſecrated a peculiar Prayer. *Lucianus de Aſtrol.*

Lucan ſaith, That the *Lybians* worſhipp'd the famous *Jupiter Ammon*, in the manner of a Ram, as being one of the twelve Celeſtial Signs, to whom the *Heathens* came from all Parts to know future Events.

Moreover, he ſaith ſome of theſe Worſhippers of Beaſts did not adore them as gods, but becauſe they were Conſecrated to their Deities, and for their good Deeds ſhewn either to the gods or men; and therefore at *Delphis*, according to *Ælianus*, a Wolf was religiouſly honor'd, becauſe he gave direction of the ſacred ſtoln Gold, buried in the Mountain *Parnaſſus*.

The *Ambraciots* worſhipp'd a Lyonneſs, after the Tyrant *Phayllus* was devour'd by one big with Young.

Ariſtotle tells us, That the Citizens of *Troas* worſhipp'd the Mice, becauſe they gnaw'd their Enemies Bow-ſtrings when they were at War with them. *Ariſt. Rhetor. L. 2.*

Moreover, ſome of the Heathens, and alſo the *Japanners* believ'd, That the Souls of Men by death were tranſmigrated into Beaſts, and therefore they worſhip not the Beaſt it ſelf, but the Souls of Men which reſided in them.

Apollonius Tyaneus perſwaded the *Alexandrians*, That a tame Lyon which he had was the *Egyptian* King *Amaſis*; for which reaſon the Prieſts made Offerings to this ſuppos'd *Amaſis*, adorning the Beaſt with Golden Armlets, and Collars, and in that manner ſent him to the farthermoſt Parts in *Egypt*, Singing before him religious Hymns and Praiſes of their god. In *Leontopolis* they erected a ſtately Temple, becauſe *Apollonius* ſaid, That it was not fitting that the powerful King *Amaſis*, whoſe Soul was tranſmigrated into a Lyon, ſhould go a begging from Door to Door for his Food. *Philoſtr. in Vit. Apollon.*

But chiefly the Apes ſeem to afford the beſt Reſidences for humane Souls, becauſe they reſemble a Man both in outward Shape, and within, as *Ariſtotle* affirms: wherefore Phyſicians, when they want humane Bodies, often Anatomize an Ape. Humane Bodies.

Galen calls an Ape an imperfect reſemblance of a Man, as *Cœlius Rodignius* relates of him. *Ariſt. L. 2. Hiſt. Anim. Cœl. Reſp. L. 3. C. 10.*

What more reſemble Humane Shape,
Than the vile ridiculous Ape?

¶ THe Lord *Nicholas Tulp* tells us of a Baboon ſent from *Angola* to *Frederick* Prince of *Orange*, which was call'd by the *Indians*, *Ourang Outang*, was as tall as a Child of three years old, and as big as one of ſix, neither Fat nor Lean, but well in caſe, with ſtrong Thighs, Bald before, and overgrown behind with black Hair, his Face alſo hairy, reſembling a Toothleſs old Woman, the Ears like thoſe of a Man, on his Belly an indented Navel, the Hands and Feet perfect with Fingers and Toes, ſo that his foremoſt Parts were altogether Man, who often walkt upright, and would carry a handſom Burthen: when it Drank it lifted up the Lid of the Pot with one Hand, and held the Ear with the other, and when having Drunk, orderly wip'd its Lips: *Tulp's* Deſcription of an Ape.

when

when he went to ſleep he commonly laid his Head higher than his Body, neatly covering himſelf like a young Maiden in her Bed.

Moreover, the forementionʼd *Tulp* relates, That the King of *Sambaces*, told *Samuel Blomert*, that the Baboons in the Iſland *Borneo* dare encounter with Armed Men, and will ſet upon Women; and if by their kindneſs and courtſhip they cannot vitiate, they will force them. Therefore by reaſon of the great reſemblance of Apes and Men, the *Japanners* are of opinion, and chiefly thoſe that believe the *Pythagorean* Doctrine concerning Tranſmigration, That the Souls of deceaſed Kings and Emperors reſide in Apes.

The *Bonzies* call'd *Neugori*, how they live.

¶ THe *Netherland* Ambaſſadors left the Temple of Apes near *Toska*, and came on the eleventh day after their departure from *Jedo*, on the ſeven and twentieth of *April* to *Meaco*, the chiefeſt City for Trade in *Japan*: wherein are erected ſeveral Cloyſters of the *Bonzi*, in which the Penitentiaries are Lockt up, that will take their leave of this World: yet account it no ſin to commit all manner of Vices without the leaſt regret; in which wickedneſs thoſe exceed, which have promoted *Cacubaw* to be a god.

The Sect call'd *Neugori* are divided into three Degrees or Sections, for ſome of them Pray continually, others ſtudy and exerciſe themſelves in Martial Diſcipline, and the reſt make daily a ſet number of Arrows. And becauſe they acknowledge no Superior, nor chief Commander, they carry on buſineſs in great diſorder: The oldeſt give their Votes firſt, which if any one oppoſe; the buſineſs falls, ſo that all jangle and diſagree: which Conſultation the *Bonzies* break up till the Evening; and when grown dark, they decide their buſineſs with the Sword, and often kill one another, though their Religion ſtrictly forbids them to hurt a Mouſe, or kill the ſmalleſt Flye.

The *Netherland* Ambaſſadors take a ſurvey of *Meaco*.

¶ FUrthermore, as to what concerns *Meaco*, it is much adorn'd by the Palaces of the Emperor *Cubus Taikoſama*, and alſo that of the *Dayro*.

In this City the Ambaſſadors ſtay'd till the thirtieth of *April*, and being invited

vited on a Day by the Maſter of the Houſe where they lay, and one of the *Bongois*, to view ſome of the chiefeſt Buildings in the City, they were carry'd with ſeveral other Merchants in Sedans, often ſtanding ſtill to admire the coſtlineſs and magnificence of their ſeveral Temples and Towers; after which being ſcarce ſatisfi'd with viewing the beauty of the various Edifices, they were carry'd to a Muſick-Lecture, where the Maſter of their Lodgings had provided a handſom Collation for them; which done, they in the duſk of the Evening return'd to their Houſe.

Deſcription of the Emperor *Cubo*'s Palace.

But amongſt thoſe famous Buildings which they view'd, none ſeem'd ſo rich and ſtately as the Palace of the Emperor *Cubo*.

Lodowick Frojus, an eye-witneſs, relates, That he had not ſeen the like Fabrick, neither in *Europe*, nor all *India*.

The Gardens which encompaſs it are ſurrounded with Cedar, Cypreſs, Pyne, and Orange-Trees, beſides many others, whoſe Names are to us unknown; which are all Planted in ſuch a decent order, that they repreſent many fair Arbors; the Lilies, Roſes, and other Flowers which deck the Garden Beds, alſo amaze the beholders, not onely for their ſweet Smells, and various Colours, but alſo their ſtrange manner of Setting them.

The Governor of *Meaco*'s Palace.

The Governor's Palace of *Meaco* merits alſo obſervation; behind whoſe Privy-Lodgings is a marvellous Garden, which is not onely artificially adorn'd with Imagery, Trees and Plants, but a River in the middle, cut through Rocks, and runs up above nine thouſand Paces. This River, or Lake is ſhaded on both ſides with all manner of delightful Trees; the middle every where ſprinkled with Iſles, which are all conjoyn'd with Stone-Bridges.

The Cloyſters of the *Bonzi* in a Grove.

Not far from the City appears a pleaſant Grove, which ſhadeth fifty large and ſpacious Cloyſters of the *Bonzi*, where moſt of the Royal Youth have their Education, ſent thither to eaſe their Parents of the charge of bringing them up; yet all pay great Admittances, which are to be diſburſed in the enlarging and beautifying of their Colledges, each ſtriving to outvie one another in greatneſs, luſtre, and conveniency. *Lodowick Frojus* viewing one of them ſaith thus:

I went, being led by ſome that had newly embrac'd the Chriſtian Faith, through a Door curiouſly varniſh'd, into a Cloyſter of the Bonzi: *behind the fore Gate was an open Court, Pav'd with black ſquare Stone, and ſurrounded with a large Gallery, the Walls underneath being alſo Varniſh'd, ſhine very curiouſly; next to this Court lay a ſtately Garden, where neither Art nor Coſt had been ſpar'd, ſeveral riſing Grounds, or Mounts being made in the ſame of poliſh'd Marble, neatly joyn'd together: the tops of theſe Hillocks crown'd with Trees, were all made paſſable to one another with Stone-Bridges: the Ground underneath being a courſe and glittering Sand, mix'd with ſmall black Shells, betwixt which were Planted all ſorts of Flowers, which grow in ſuch a manner, that not one day in the year but ſome of them flouriſh'd in their full beauty; ſo that there ſeems to be a continual Spring there, and a perpetual Paradice.*

The King of Devils Temple.

Within this Wood alſo ſtands a Temple dedicated to the Prince of Devils; his Image very terrible to behold, graſping a Scepter in his right Hand, two other horrible Repreſentations ſtanding on each ſide, that on the left holding a Book, wherein is regiſtred (as they ſay) all the Tranſactions of Mankind, the other ſeems to Read what the former hath Written. The Walls every where are Painted with various and exquiſite tortures and torments of Hell, which (as they believe) are inflicted for the manifold ſins and offences committed by all ſorts of People, of what degree ſoever.

There is ſcarce a Temple in *Japan* which hath greater reſort than this, the People bringing great Sums of Money thither to buy Pardons, and purchaſe Indulgences, to quit Scores, and clear them from the Puniſhments that they may be condemn'd to for their ſins after this mortal Life.

The fore-Gate of the *Dayro's* Court.

Yet above all the Buildings in *Meaco*, the *Dayro's* Palace is the moſt magnificent, and of greateſt ſplendor, excelling moſt of thoſe Fabricks that in antient times were accounted famous. The *Portico* through which the *Dayro* goes forth and enters, makes a ſtately Frontiſpiece, before which an Arch'd Portal, whoſe Roof jetting beyond the Walls, hath on each Corner a Golden Ball, adding more luſtre; near which on each ſide a large Gallery, and in each of them four ample Apartments with Vaulted Cielings, each Room having nine Windows on every ſide, ſerve for Courts of Guard, fitted for a Garriſon of Soldiers: on the outermoſt Wall, between the upper and lower Story, are curious Imagery, Varniſh'd after the *Indian* manner, and next the Roof of the Gallery hangs out a Flag, or Enſign, with the *Dayro's* Arms.

Deſcription of the Bulwarks.

To this joyns the Wall which ſurrounds the whole Court, being full of Bulwarks and Battlements, hath alſo many fair Watch-houſes, built in the in-ſide: But within the fore-mention'd firſt Gate is a large and ſpacious Court, Pav'd with Free-Stone, which when the *Dayro* is carry'd through, is always throng'd with a concourſe of People; he ſits in a large Sedan, carry'd by fourteen Men very richly Cloth'd; the Sedan of a long ſquare, riſes ſloaping from each Corner, and ends in the middle in a ſmall Golden Pyramid; the four ſides are Window'd with a thin Silk, through which he may ſee whomſoever he pleaſe, yet cannot be ſeen by any: This Sedan reſts on long Poles, which the Bearers carry on their Shoulders; before him Rides his Life-guard, on each ſide of him thouſands of *Japanners* proſtrate their Faces, that ſo in his paſſing by they may worſhip him.

The *Dayro's* Sedan.

His ſumptuous Train.

Behind the *Dayro's* Sedan follows a Coach drawn by two Horſes, whoſe Heads are adorn'd with ſtately Plumes, Capariſon'd with Furniture, Embroider'd with Pearls and Diamonds, and led by two of his Servants by their Reins; between the Horſes and the Coach go two Men, one carrying a large Fan, with which to cool, he continually agitates the Air; the other carrying a great *Umbrello*.

This Coach (in which the *Dayro's* Royal Conſort ſits) is follow'd by above twenty Chariots, each having two wheels, and are drawn by as many Horſes, which are led by the Reins of their Bridles: In theſe the *Dayro's* Concubines are carry'd: they can ſee all Paſſengers through their fine ſilken Windows, making every angle of the Chariot tranſparent like the *Dayro's*; on each ſide attends in great Trains their Maids and Ladies of Honor, which are alſo accompany'd by divers of the *Dayro's* Attendants, all Cloth'd in rich Apparel, which make a glorious and delightful ſhow.

Moreover, on each ſide of the foremention'd open Court ſtand ſeveral Palaces, built after divers faſhions, but all of them ſo rich and beautiful, that Art ſeems to have play'd ſo well her part on them, that they requir'd no leſs than an Emperor's Revenue for the erecting of them.

His Kitchins.

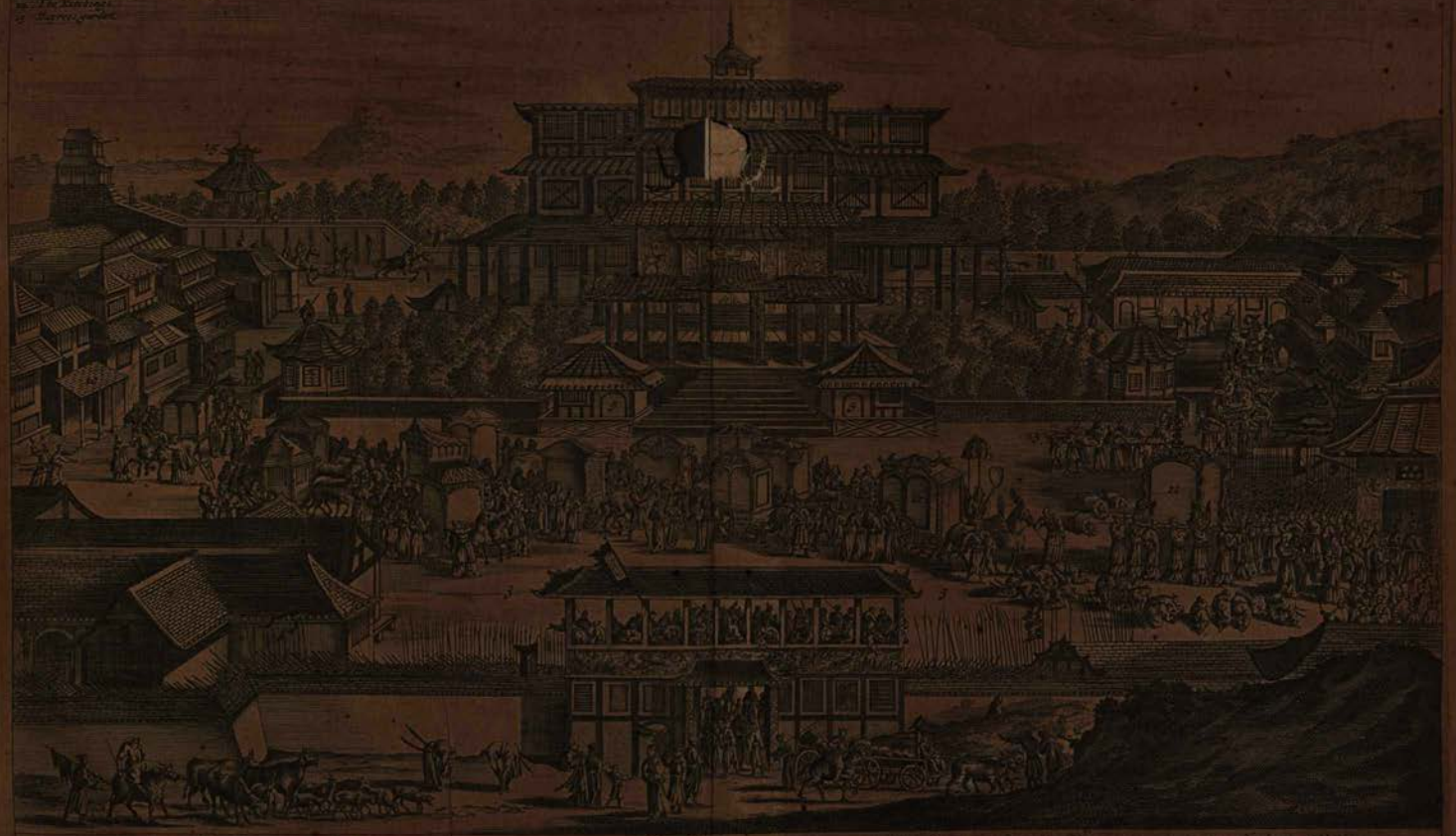
Behind are the Kitchins of the *Dayro*, from whence the ſeveral Diſhes with variety of Meats, which are daily above a hundred, are carry'd between the *Seraglio* and the Garden, to the *Dayro*; they are very large, having ſeveral Officers belonging thereto, whoſe Table-expences amount yearly to many Tun of Gold.

Behind

The Dayro's Court in Meaco

Das Schloß des Dairo zu Meaco

't Hof van den DAYRO te MEAKO



Behind theſe alſo is an exceeding pleaſant Garden, inclos'd with high Walls, which have in ſome Places large Towers full of ſpacious Rooms; and that which makes it the more delightful to behold, is a round Palace, which in the middle of the Garden riſes aloft with high Turrets, the Trees all very artificially Planted in rank and file, the Flowers and other Plants ſtand divided in ſeveral Beds; and many other Curioſities in this Place are ſufficient teſtimonies, that Nature, Coſt, and Art, have joyn'd all their Forces together to exceed that famous Temple in *Theſſalie*, and the Gardens of *Adonis*, at large deſcrib'd by antient Poets. A pleaſant Garden.

In the midſt of all theſe ſumptuous Edifices and delightful Gardens, ſtands moſt intimate, the Palace where the *Dayro* hath his Reſidence; which riſing aloft with ſeveral Roofs towards the Sky, is environ'd by a ſtony Wall, adorn'd with many Images; whoſe Entrance aſcends on fifteen broad Copper Steps, guarded at the bottom on each ſide with two Watch-houſes built uniform, being ſquare, have a large Door, ſeveral wide Windows, and the Walls very neatly Painted, the Roof jetting over at the four Angles of the Wall, and tapering aloft, is cover'd with gilded Boards, the Ridge alſo adorn'd with golden Balls. Deſcription of the Dayro's Court.

Next theſe Watch-houſes lies his private Garden, enclos'd with a peculiar Wall, at whoſe corners are Banquetting-houſes, built with eight Angles; the Roof of which riſing Canopy-wiſe, ends in a ſharp Pinnacle. The delightfulneſs of this Garden can ſcarce be expreſs'd. The Garden thereof.

Concerning the Palace it ſelf, on the top of the foremention'd Copper Steps appears the *Portico*, ſupported on each ſide with eight ſtately Columns, cover'd with golden Plates, curiouſly Engraven; the middle Roof jets out a little over the other; this alſo adorn'd with Imagery. The Arch is exceeding coſtly, being richly gilded on each Corner, the Floor cover'd with poliſh'd Marble, which ſhines like Glaſs. Behind this Porch appears a high and ſpacious Court, which being ſo exactly Pav'd, and the Stones ſo cloſely laid, that it amazes the beholder. Very coſtly fore Gate.

Next this joyns the Palace it ſelf, whoſe Gable-end jets out beyond all the other Buildings; the Gate thereof being very broad, hath on each ſide great ſquare Pillars, Carv'd with ſeveral Images: the Walls which joyn to the Gate are Grav'd with all manner of Fruitage, and cover'd with a gilded Roof, whoſe Edges are adorn'd with Golden Balls, and eſpecially at each Corner with two Dragons Couchant. Above the firſt Roof is a ſecond Story, which reſteth on ſixteen Columns; on whoſe Floor are five ſpacious Halls, each of which hath five double Windows in the Front, the uppermoſt part of them ſhelter'd under the Roof which jets over them, on the Corners of which alſo lie Couching Dragons, all Gilded. Over this a third Story, having in the middle a broad and high Window, and on each ſide two more, diſtinguiſh'd from the middlemoſt, being made round on the top; the Roof of this Story ends in a ſquare Turret, which is alſo cover'd with another Roof, the Edges of which jetting over, and curiouſly Wrought, ends on the top ſharp like a turn'd Spire. Deſcription of the Front of the Palace.

But on the right and left ſide before the Front, are the coſtly ſhining Roofs, built before the Palace on ten great Pillars, cover'd with Golden Plates: the Tylings of this Roof are Plates of maſſie Gold, joyning to the undermoſt Windows of the ſecond Story, ſo ſurrounding the whole Palace. Roofs Tyl'd with Gold.

Behind theſe Golden Tops are the lower Halls in which the *Dayro* reſides; The *Dayro*'s Halls.

the magnificent ſplendor of which is too glorious to deſcribe, the Windows are cover'd with the fineſt of Silks, the Walls Varniſh'd after the *Indian* manner, the Floor Pav'd with Marble, over which are Mats ſpread, no leſs curious than coſtly.

Over thoſe Halls on the ſecond Story are ſeveral Rooms built after the ſame manner, whoſe Roofs not jetting out ſo far as that which comes over the Front, the Windows are ſeen very plain. On the right and left ſide of it the lowermoſt Roof is adorn'd with many Golden Balls. The upper Stories being ſeveral Foot narrower than the other, are cover'd with a flat Roof, under which are many large and convenient Apartments.

In what manner the *Japan* Emperor comes every ſixth year to viſit the *Dayro*.

¶ THe *Japan* Emperor comes every ſixth Year a hundred and ſixteen Leagues to *Meaco* to Viſit and Complement the *Dayro*: which Progreſs is publiſh'd every where by his Geſts through all the adjacent Countreys, that the Ways may be mended, and all other preparations may be ready againſt the coming of their great Maſter and his magnificent Train, where are twenty eight Places appointed and prepar'd for his Reception, whereof twenty are Strong-holds; where for the better ſafety the Emperor takes up his Lodgings.

Conraedt Cramer being diſpatch'd from the *Netherland Eaſt-India* Company to the *Japan* Emperor, was preſent in *Meaco* upon his Imperial Majeſties coming thither, *Anno* 1626; whoſe ſplendid Train and Reception he deſcribes thus.

¶ ALthough the Emperor had been buſied before in preparing all things in readineſs for his great Progreſs to Complement the *Dayro* at *Meaco*, yet he permitted the *Netherland* Ambaſſadors to his Preſence, granting them publick Audience; whereas on the contrary, thoſe of *Siam* and the *Portugal* Agents were deny'd, and could not obtain that liberty and favor. Whereupon his Excellency Lord *Cramer*, after having made his ſeveral Addreſſes to the Emperor and his chief Councel, had Licence to depart, and would have return'd back to *Firando*, had not the Lord of that Iſland, and *Cacuſymondonne*, a Courtier of the Emperors, entreated him to ſtay and ſee the ſplendid and magnificent Train, and Ceremonies of State us'd at the Emperors coming to the *Dayro*.

The Ambaſſador *Cramer* went in the Evening with his whole Retinue to a Houſe near the Imperial Palace, where he had hir'd a Place to ſtand in, by which the Emperor and *Dayro* were to paſs the next day, being on the five and twentieth of *October*, where whilſt he ſtay'd with his Servants treating about Price, the People began to flock in ſuch great Multitudes, and the Crowd ſtill more and more increaſing to get Places, that the Ambaſſador finding it impoſſible to get home to his Lodgings, was neceſſitated to ſtay there all Night: Early in the Morning the Streets ſwarm'd with an incredible number of People, which between the Emperor's and the *Dayro*'s Court were all ſtrow'd with white Sand, and Rail'd in on both ſides, all along Guarded with Soldiers of his Imperial Majeſties and the *Dayro*'s, Cloth'd in white Veſtments, with Head-pieces Varniſh'd with black Wax, and Arm'd each with two Scymiters and a Pike, by them call'd *Nanganet*. Theſe Guards were up and down ſtill buſied in clearing the Way for Coaches and Horſes, through the People, which two days before came flocking from all Corners of *Japan* in great numbers, there getting on Scaffolds, and ſtaying all Night under the cold Canopy

Japan Guards, how Armed.

of

of Heaven, to ſee the Emperor paſs by the next Day; when all the Windows and Roofs were cover'd and throng'd with Spectators.

Great Ceremony obſerv'd when the Emperor and *Dayro* meet.

By break of day the Train began to march. The firſt that paſs'd, were ſeveral Servants of the Emperor's and *Dayro's*, with many *Palanquino's*, or Porters, who carried Gifts, that were to be Preſents, in ſquare Wax'd Cheſts, cover'd with the *Dayro's* Arms in Gold, unto the Emperor's Court, a ſtrong Guard attending them. After theſe, follow'd forty ſix Sedans, of white Wood, about a Fathom high, in-laid with Plates of Copper, and curiouſly painted, in which the Ladies of Honor belonging to the *Dayro's* Wives were carried each by four Men. No ſooner were theſe paſs'd by, but there follow'd twenty one Sedans more, cover'd with black Wax, and gilded, which were alſo carried by four, on their Shoulders: Theſe Ladies of Honor, being richly Habited, ſate in great State. After them came twenty ſeven large Sedans, which were carried by a hundred and eight Men: Their Servants that follow'd were alike cloth'd in White Liveries, and of the ſame number. In theſe Sedans, fair to the Eye, having gilded Doors and Windows, were ſome of the *Dayro's* Nobles, belonging to his Court; but before every one of theſe, a tall luſty young Man went, holding by a long Pike an *Umbrello* of white Silk, embroyder'd with Gold.

The *Dayro's* Nobles, how habited.

Next theſe, came a *Cavalcade* of twenty four of the Nobility on Horſeback, wearing on their Heads a ſmall black wax'd Cap, with a black Plume; and Coats with wide Sleeves; and their Breeches made of the beſt Sattin, were long and narrow, of ſeveral Colours, richly embroyder'd with Gold and Silver: By their Sides hung gilded Scymiters, Bowes, and Arrows, girt to their Waſte with Needle-workt Scarfs, whoſe Taſſel'd Fringes hung over on each ſide of the Horſe; their Boots drawn on ſtraight, being black, were gilt with golden Bars; bravely mounted on gallant Horſes, proud of their little Heads, ſhort Ears, and gaunt, yet well-truſs'd Bodies: Inſomuch that the meaneſt there, ſeem'd to excell the moſt generous and braveſt Steed that ever *Europe* boaſted or bred: Their Saddles were all wax'd or gilded; the Seats embroyder'd with Silver and Gold, or elſe richly ſpread over with Tygers Skins; their Mayns, like ours, were curiouſly pleited with Silk, Silver, and Gold Ribbons: Their Capariſons that cover'd their Breaſts and Buttocks, were a kind of Net-work of Crimſon Silk, full of Tufts, and dangling with the Motion of the Wind; on their Foreheads a golden Horn, reſembling our painted Unicorns: Their Shoes, to take away the noiſe of trampling, were of interwoven Silk, inſtead of Iron: Each Steed led by two Grooms: Two great *Umbrellos*, made of fine Linnen, cover'd over with red Cloth, with a Silk Fringe round about it, being carry'd before, ſerv'd to cover each Horſe; which was farther attended by eight Pages, or Servants, all in white Liveries, and Arm'd according to their manner with two *Cutleſſes*; being thus attended, they Rode on from the *Dayro's* to the Emperors Palace, without any diſturbance, in good order.

Stately Horſes.

Unvaluable rich Coaches.

After theſe follow'd three rich Coaches, each drawn by two black Bulls, cover'd with red Silken Nets, and led by four Footmen in white Liveries; theſe Coaches were each four Fathom high, two long, and one broad, being adorn'd with Waxen Figures, and Enammell'd with Gold; on each ſide being three Windows, and two before, which were hung with rich Curtains; the Entry behind open'd like the Gate of a Princes Palace, ſteps aſcending with Turrets on each ſide, the Windows beneath ſhaded with black Wax, the

Rounds

Rounds of the Wheels Gilded, the Spokes neatly Turn'd, and Inlaid alſo with Gold and Mother of Pearl; which moving, caſt glancing Beams like a Looking-Glaſs reflecting the Sun, a novel and moſt glorious ſight.

Theſe Coaches, or rather Towers, each of them carrying in State the *Dayro's* Principal Wives, are valu'd at ſeventy thouſand *Tail* apiece. The Train of Pages all cloth'd in White which attended theſe Ladies was numerous, each of them carrying a Gilded Foot-ſtool, and a pair of Wax Slippers.

Each *Tail* valu'd at an Engliſh Crown.

But beſides their Attendance of Pages, theſe three (as we may call them) Empreſſes, and alſo a Train of Ladies which follow'd them in twenty three Sedans, made of white Wood, and Plated with Copper, each having an *Umbrello*, two Pages, and four ſtout men to carry them.

Dayro's Courtiers.

¶ THeſe being paſs'd by, appear'd a ſecond *Cavalcade*, ſixty eight of the *Dayro's* prime Gentlemen, bravely Mounted, and compleatly Arm'd, their Horſes ſeeming in beauty to out-vie the former; theſe Marching by two, and two, were attended by a great Train of Servants, Slaves, Pages, and a Guard of Pikes.

Preſents.

Then follow'd the Preſents, being carry'd in great State by ſeveral Lords of the Countrey; The firſt were two Gilded Scymeters, the Pommel, Handle, Hilts, and Chafe all Maſſie Gold; a curious Fire-Lock, much eſteem'd with them; a Sun-Dial, imbelliſh'd with Gold and Pearl, there a great rarity; two ſtately Golden Candleſticks; two large Pillars of Ebony; three ſquare Polliſh'd Tables of the ſame Wood, the corners Tipt with Gold; three Desks; two mighty Chargers of Maſſie Gold, attended with a pair of Wax Slippers.

Coaches of the old and young *Dayro*.

The ſecond *Cavalcade* being paſs'd, there follow'd two more Coaches of like bigneſs, but exceeding the former in Riches, having the Emperors Arms on the top, Caſt and flouriſh'd round, in a Plate of Maſſie Gold.

In the firſt ſat *Sadoſienminamo-Tonofindelanda* the Emperor himſelf; and in the other, the Heir Apparent, or young Emperor *Oeudeſienminamo Tonoynemiytſamma*; fourſcore Lords march'd two and two on foot before theſe pair of Coaches, all gallant men, Arm'd with Scymiters and half Pikes, which are the Emperors Gentlemen-Pentioners, or Life-Guard, which the *Japanners* call *Sambreys*: But juſt before the Emperors Coach march'd eight men, who with Ebony Staves, and Steel Battoons, like our Whifflers, clearing the way: Two beautiful Horſes richly Trapp'd were alſo led before the Coaches, about which a Guard of eight Archers, Arm'd with Pikes, Bowes, and Arrows.

The Emperors retinue.

Next in good Order march their Imperial Majeſties Brothers, then all the Princes and Nobles of *Japan* follow'd on Horſeback, to the number of an hundred ſixty four, Cloth'd and Arm'd like the former, but much richer, according to their ſeveral Births and Qualities: The chiefeſt and moſt Eminenteſt of theſe Grandees, and thoſe that next follow'd the Emperors, were *Owarny*, *Gammyſamma*, *Quijne Deymangon Samma*, *Maſſamenemoet*, *Nocammy Samma*, and *Myttotchonango Samma*, all the old Emperor's Brethren: Then came *Matſendeyro Thuyqueſnocammi Samma*, the great Lord of *Langa*; *Matſendeyro Mutſnocammy Samma* Lord of *Satſuma*; *Matſendeyro Jondonne*; *Matſendeyro Symoutſquedonno*; *Matſendeyro Quonnenochwuchoo*; and at laſt came *Turagano Deynangono Cammy Samma*, being the young Emperors eldeſt Son: Theſe ten Lords Rode immediately behind their Imperial Majeſties Coaches, each by himſelf, attended by a numerous Train of Gentlemen, Pages, and Guards of Pikes, *&c.*

The

The reſt of the Lords follow'd two in a Rank, the primeſt of them taking the left hand, which in this Countrey is the upper and chief Place; *Ouway-donne*, and *Wouta-donne*, the firſt the Emperors chief Councellor, and the laſt his Sons, were their appointed Leaders, which were attended by four hundred in white Liveries.

Sumptuous Train of the *Dayro's*.

Then came ſix new fair Coaches, though not above half ſo big as the former, and onely drawn by one Ox, but proportionably beautiful; In theſe ſat ſome of the *Dayro's* Inferior Concubines, who were again follow'd by a *Cavalcade* of ſixty eight Gentlemen on horſeback, attended with many Servants and Slaves.

There was yet another Coach, wherein the *Dayro's* Chief Secretary Rode, accompany'd with thirty ſeven Gentlemen on horſeback; then follow'd the *Norimans* or Sedans, in which were carry'd ſeveral of the *Dayro's* Grandees, whereof fifteen were of Ebbony Inlay'd with Ivory; thirteen more ſhining with black Wax and Gold; and eighteen all gliſtering like Mirrors, with a deep Varniſh, of black Wax; theſe were follow'd by ſix and forty great Gilded Caroches, which with their attendance follow'd the Sedans: No ſooner was this Train paſs'd by, but there came fifty four diſguis'd like *Maſcurades*, being the *Dayro's* Muſicians, Playing on ſeveral Inſtruments, as Pipes, Tabors, Cimbals, Bells, and ſome ſtrung Inſtruments, unknown to us.

Deſcription of the Emperors Sedan.

¶ AFter theſe Merry Boys, follow'd the *Dayro* himſelf, ſitting in a great ſquare Edifice, ſurrounded with drawing Doors or Windows on each corner; on the top ſtood a Gilded Ball, and a Cock of Maſſie Gold thereon with wings diſplay'd: This Moving-houſe being nine foot high, was very beautifully adorn'd on all ſides with Carv'd Imagery, each Angle plated with pure Gold, and the Roof of it imitating the Heavens, with Sun, Moon, and Stars: Fifty of the Emperors Nobles Cloath'd in long white Robes, and Waxen Head-pieces carry'd this Ambulatory Palace, ſupported on long Poles. Forty Gentlemen Accouter'd like the Antient *Greeks* or *Romans*, Arm'd with *European* Head-Pieces, and Pikes Gilded at the ends, carrying in one hand a Shield, ſtuck full of Arrows, had each of them an *Umbrello* carry'd over them, and went before, being the *Dayro's* Life-Guard: Theſe were again follow'd by thirteen great Waxen Cheſts, carry'd by the *Pallaquin* Porters: And laſtly, The whole Proceſſion was clos'd with four hundred Perſons all in white Veſtments, Marching ſix in a Rank in very good Order.

Great tumult in *Mecao*, after the *Dayro* was paſt.

¶ BEfore the *Dayro's* Train were all paſt by, the Evening came on, and an innumerable company of People of all ſorts; the Scaffold and Houſes which had been fill'd with Spectators, had diſgorg'd their burthens into the Streets, ſo that the multitude was ſo immenſly great, that many diſorders happen'd, and ſeveral were crowded to death; many were ſo ſqueez'd, that they burſt aſunder, others falling, were ſure never to riſe, being immediately trampled under Feet; horrible was the general cry of the common People: The Horſemen making their way by force through the Foot, which tumbled down one over another, in great number on both ſides; ſo lying proſtrate, for the Horſes to tread o're, the Streets flow'd with blood: Amongſt this miſerable Croud were alſo many Thieves and Robbers, which with drawn Scymiters made their way through, cutting of Purſes, Stealing, Murthering, and Robbing as they went, immediately killing without mercy all thoſe that offer-

ed the leaſt reſiſtance, ſo that in many places ſeveral fell down dead, and over theſe tumbled others; and the following multitudes ſtill preſſing forward, oftentimes made a Mountain of Men heap'd one upon another, whereof thoſe that were uppermoſt were happy, for thoſe which were underneath were ſure never to riſe; the noiſe all night was ſo great, as if the City had been in an uprore, and the inſolencies grew to that height, that many perſons of Quality, who could not get out of the throng, or near retiring to their Houſes, were ſet upon, and many of them ſpoyl'd and Murder'd; among others, the Lord of *Firando's* Secretary ſaw his Servant Robb'd, and a rich Cabinet of his taken from him before his Face, whileſt he had much ado to defend himſelf from the violence of theſe Aſſaulters.

The Ambaſſadors eſcape ſtrangely.

¶ THe Ambaſſador, *Conrade Cramer*, ſtood and ſaw from his Scaffold many of theſe Cruelties and Outrages committed; and ſeeing himſelf in no ſafety to ſtay there all night, but that he and all his Retinue would be ſure to periſh before next morning, he alſo ventur'd amongſt the Croud, the preſs being ſo great, that he was born up by the People moſt of his way, being but ſeldom able to put a Foot to the Ground; yet at length, ſo it pleas'd Providence, that he and all his Followers got without any conſiderable loſs into their Lodgings.

How the *Dayro* is Treated by both their Majeſties.

¶ THe *Dayro* and his Wives lay there three days and three nights in the Emperors Palace, where they were ſerv'd by their Majeſties, their Brothers, and the greateſt Princes of the Court. Thoſe which were plac'd by the Emperors, as Stewards to prepare the ſeveral Diſhes for the *Dayro*, was the Lord Chief Juſtice of the Countrey and City *Miaco*; and alſo the Lords *Ivocomaſamma*, *Coberytothomyſamma*, *Nacamoramokumonſamma*, *Mannoſabroyemonſamma*; every Meal conſiſting of one hundred and forty Services; and for to attend the *Dayro's* three Principal Wives, were plac'd *Ouvandonie*, Head Councellor of the old Emperors; and alſo the Lords of the Councel, *Farimadonne*, *Queniemondonne*, *Sioyſerondonne*, and *Chirotadonne*.

This Feaſting being done, the young Emperor gave the *Dayro* theſe following Preſents; being three thouſand Boats of Silver, each of them four *Tails* and three *Marſes*; two rich Tables, cover'd with Golden Plates; two hundred *Japan* Gowns; three hundred Pieces of wrought Sattin; twelve thouſand Pound of raw Silk; one great piece of *Calombac*; five great Silver Pots full of Musk; and ten beautiful Horſes, with all their Furniture; but thoſe which the old Emperor gave him were much leſs: Thus ended the glory of that Triumphal Proceſſion.

Sumptuous Palace of the Emperor *Taicoſama*.

¶ *Meaco*, by the *Japanners* call'd *Cabucoma*, is divided into upper and lower *Meaco's*, the lower ſpreading towards the Fort *Tutzumi*, is ſo coſtly built, that one Range ſeeming one Houſe, is at leaſt three Miles in length.

The *Dayro* hath his Reſidence in the upper *Meaco*, where is alſo ſeen the moſt Splendant and Magnificent Palace, Erected by the Emperor *Taycoſama*, *Anno* 1586. hung round about with a thouſand Mats, edg'd with fine Damask wrought with Gold. The Walls of ſome of the Rooms all over are Plated with Gold; the greateſt part of the Palace is built of curious Wood, and coſtly Marble; before the Palace appears a ſpacious Court, wherein ſtands an Imperial Theatre, where Comedies and Tragedies are Acted.

At which the *Japanners* are very exquiſite, having no want (as they ſay) of good Poets, whoſe Theme being either Divine or Moral, they boaſt ſufficient, and well Written Plots; their Commick puniſh (like ours) Vice, prefering Vertue; their Trägick, ſetting forth the great, though unfortunate Acts of former Saints, and antient Hero's. They alſo adorn their Stages with Scenes, ſhifted according to their various and chang'd Arguments, and betwixt every Act appears a full Chorus of Muſicians, Singing and Playing like the Antient *Greeks* and *Romans*, on ſeveral Inſtruments; but no place elſewhere in *Japan* exhibits the like Shews or Preſentations of the buſineſs concerning the Stage, than in this Theatre.

Japanners expert in acting Plays.

¶ BEfore this Palace of *Taycoſama*, they have a piece of Ground taken in for a Courſe, or Race, being a Match betwixt a Man and a Horſe; about the Walls ſtand thouſands of Spectators, on a more eminent Seat, Rail'd in, ſit croſs Legg'd by themſelves, ſeveral Drummers; on the tops of the Rails hang ready fitted to their hands great Copper Kettles and Baſons; ſome alſo lying on the ground, on which they Beat and Taber with ſuch force, that the hideous din and ſhrilneſs of the noiſe, often deafs the unwilling hearers: At the end of this Lane ſtand two ſtrong Poſts, having a great Rope made faſt from one to the other; behind this, at a ſmall diſtance, ſtands a ſquare Pillar, on which a Flag or Enſign waves, faſt on a Staff; one mans Office is to imbrace this Poſt with his left hand, and with his right points on the Breaſt of another, who hath on his Breaſt hanging about his Neck a ſquare Board, Painted with a Griffin; he alſo lays his right hand on the top of the Poſt, and his left on his Scymiter; next to him ſtands a third, ſide-ways, which holds a long knotted Whip in his right hand, which gives the Signal to the Racers; behind theſe three ſtand others with black Head-Pieces, adorn'd alſo with a Sable Plume, which are the Judges of the Courſe: The Prize which they run for is commonly two pair of Wax'd Boots, made faſt to Woodden Clogs, Plated with Silver;

Deſcription of the *Japan* Races.

he that runs hath a thin Silk Habits, Lac'd cloſe about the middle, their Sleeves reaching down to their Elbows, their Breeches being wide, are ty'd up about the middle of their Thighs like Trunk-Hoſe; on their Legs they wear Buſkins of Silk; when they are ready, the Drummers beat, and the ſignal being given, they ſtart, the Race being betwixt a Man and a Horſe, they thus perform; The Man holds the Horſe by a ſingle Rein drawn out, with which he muſt not ſtraiten, nor hold in the Horſe, who runs at his full ſpeed, and the men by him, when drawing near the Goal, the forementiond Poſts and Cord, the Horſe and he muſt leap over at once together; which done, with equal dexterity, he gains the propos'd Reward or Prize, which if he fail, making a feeble or no performance, he not onely looſeth the glory of the Victory, but alſo all manner of Court-Preferment.

¶ But as to what concerns the *Dayro*, he is the onely, true, and lawful Heir of *Japan*, and was formerly held in ſuch Veneration by the *Japanners*, that they honor'd him as a god; and by this his great reſpect, he kept the Empire a long time in Peace and Quietneſs, till *Anno* 1550. During the *Dayro's* Government, *Japan* never taſted the inconveniencies of a Civil War, which after his removal from the Throne, brake out in that nature, that ſcarce any Country in the World was ever a greater Stage of Blood-ſhed: The ſalvage cruelties which they us'd againſt one another, in that grand Commotion are unexpreſſable; the Conquerors turn'd their new-gotten Provinces top-ſi-turvey, killing, not ſparing Infants in the Cradle, deſtroying and burning both Towns and Villages, of which ſome to this day lie bury'd in their own Rubbiſh, by which they ſufficiently teſtifie the Deſtructions which were made by their Civil Wars, in which *Japan* was turmoil'd above fifty years.

Civil Wars were terrible in *Japan*, the reaſons thereof.

The occaſion and beginning was thus; The *Dayro*, who is accounted ſo holy, that the Sun muſt not ſhine upon him, nor his Feet touch the Earth, nor his Hair or Nails ever ſuffer'd to be cut; (which Cuſtom hath been in uſe from many Ages to this day) had a hundred and eighteen years ago two Sons, of which the ſecond, according to an antient Law, ſupply'd the place of Captain-General, to be ready on all occaſions to quell all manner of Inſurrections, either by ſubſtitute Kings or Subjects. The eldeſt expected after his Fathers Deceaſe, to poſſeſs the Throne, during whoſe life he held no Command. Their Mother, out of her affections to both, prevail'd ſo far with the *Dayro*, that the General-ſhip ſhould be ſo divided betwixt both the Brothers, that they might Command their Forces Alternately, each his Trienial. But the youngeſt, when the time came that he ſhould Reſign his Commiſſion to his eldeſt Brother, refus'd, and privately choſe ſeveral Princes of *Japan* for to aſſiſt him if need ſhould require; by which means he Fortifi'd himſelf ſo ſtrongly, that he car'd for no Forces whatſoever, no, not his Father himſelf, who immediately choſe another General, granting him Commiſſion, not onely to ſubdue, but kill his Rebellious Son.

Soon after, ſeveral of his Subſtitute Kings raiſing all their Forces, brought a mighty Army together in the Field, with which they went on ſo ſucceſsfully, that in ſhort time, they utterly defeated and deſtroy'd the Rebel, and all his Forces.

This was the firſt Rebellion and Inſurrection that was made againſt the *Dayro*; but by the death of his Son, the War was no way finiſh'd: For the conquering

Inſurrection againſt the *Dayro*.

queting General, taking that opportunity, as having all the Forces under his Command, after the Deceaſe of the *Dayro*, made himſelf Emperor of *Japan*.

Againſt him the young *Dayro* aroſe, notwithſtanding the new Emperor allow'd him all his former Revenues, and ſhew'd him the ſame Reſpect as had formerly been ſhown to his Father. At laſt the *Dayro* march'd towards the new Emperor, whom by means of a choſen General (by the *Japanners* call'd *Cubo*) he defeated and ſlew.

This Conquering General, not regarding the miſerable end of the new-ſlain Emperor, aim'd alſo at the Crown, making himſelf abſolute Maſter of all the Forces.

The Inland Wars in *Japan* are very cruel.

From hence proceeded a bloody War, Kings and Princes dividing the Countrey, appropriating Territories and Provinces to themſelves; which was not done without much trouble: for by this means, not only Countrey againſt Countrey, and City againſt City, but alſo petty Villages had peculiar Wars one with another; thoſe which were Conquer'd, were ſure not to find the leaſt mercy: for they neither ſpar'd Houſes nor Temples, nor indeed poor Infants, conſuming and deſtroying all by Sword and Fire, ſo that in ſhort time whole Cities lay bury'd in Aſhes.

Mioxindono oppoſeth *Cubo*.

This new *Cubo* overcoming all, at laſt ſetled himſelf on the Imperial Throne; which was but for a ſmall time: for when he thought himſelf ſureſt, not thinking of the leaſt Inſurrection, *Mioxindono*, whom he had entruſted with all his Forces, joyn'd in conſpiracy with *Dajondono*, Lord of *Nara*, who had gotten an Army (as we ſaid before) of twelve thouſand Men, which they drew up cloſe to *Meaco*. Soon after *Mioxindono*, accompany'd with a ſtrong Life-guard, enter'd the City, under pretence to congratulate the Emperor for ſome prime favors which he had pleas'd to ſhew him. And to that purpoſe, that he might the better bereave the Emperor of his Life privately and without diſturbance, he invited him to a Banquet in the Cloyſter of the *Bonzi* near *Meaco*, where he intended to put in Execution his bloody Deſign. But the Emperor *Cubo* ſcenting the buſineſs, ſuſpected it the more, becauſe he had information that the Army was drawn up near *Meaco*, made all things in readineſs for his eſcape, who being on the Way was perſwaded and call'd back by ſome of his Council, telling him that they could not perceive any ſuch danger in the buſineſs, accounting it ignoble for an Emperor to flye from a Prince which was his own Subject.

But in the interim *Mioxindono* entred the City *Meaco* with all his Forces, and drew up towards the Palace; but before he committed any hoſtility, he ſent to the Emperor *Cubo*, demanding to ſend him the Heads of ſome of his Nobles, whoſe inſupportable Greatneſs (as he pretended) ſtood in his way; which if the Emperor would grant, a Peace ſhould immediately be concluded, and he would ſuddenly withdraw his Forces, and depart from the City. The Herald brought a Letter, in which was written the Names of thoſe Grandees which *Mioxindono* would have Executed: An antient Courtier being ſent from *Cubo* receiv'd the Paper, which not without many reproaches to the Rebels he tore to pieces; and returning again to the Emperors Preſence, drew out a Stilletto, with which he deſperately Stabbing himſelf, fell dead on the Ground at the Emperor's Feet.

One of the Emperors Courtiers ſtabs himſelf.

The Revenge of a Son taken for his Father.

After the ſame manner ſix more made away themſelves: But the Son of the old Courtier ſeeing his Father weltring in his own Bloud, on a ſudden ran

out amongſt the Rebels, where having wounded and kill'd ſeveral of them, he himſelf was ſlain.

Whilſt *Mioxindono* ſet the Palace on Fire in four places, *Cubo* rather chuſing to fall by the Sword than be conſum'd by Fire, clear'd himſelf from the embraces of his Mother, and ruſh'd out with two hundred reſolute Men with drawn Scymiters. *Cubo* being foremoſt fought valiantly, and receiving three mortal Wounds, fell down dead: the remaining part fighting bravely, were ſoon all cut off, dying upon the Spot, laying themſelves in a heap one upon another, after they had ſhewn a ſufficient teſtimony of their great Reſolution and true Valour, not one falling without ſlaughter of the Enemy.

The Emperor ſlain.

But moſt remarkable was the behaviour of a tender Youth, ſcarce to be call'd a Man, who aſtoniſh'd the Foe with his deſperate fierceneſs, having wounded ſeveral, and ſlain many of them, made his way to the Emperor's Corps; which looking upon with great grief and anxiety of ſpirit, vented his Paſſion thus: *Why ſhould I live, my Maſter thus Murder'd by accurſed Traitors? I have done what I could for my Honor, his dear Love, and my Allegiance*: Which as ſoon as ſaid, he threw away his Sword, and with a Dagger cut his own Throat; notwithſtanding which Wound, though mortal, to diſpatch himſelf the ſooner, he ſtabb'd himſelf to the Heart.

Mioxindono takes *Cubo's* Palace.

In the mean while the Enemy, where the Flames had not poſſeſs'd, took poſſeſſion of the Palace; where finding the Emperor's Mother and Daughters, them they cruelly maſſacred, excepting onely two, which kneel'd down ignominiouſly, begging Quarter of the Murderers, who ſecur'd them in a ſtrong Priſon near the Palace: Then they broke into the Treaſury. The Court-Ladies, moſt of them being of high Extraction, fled into a Hall not yet touch'd by the Fire; where by their loud ſhreeks, and lamentable ejaculations, they were diſcover'd by the Soldiers; who breaking in, ſtripp'd ſome of their Clothes, raviſh'd others, and made an inhumane Maſſacre of the reſt, not ſparing any for Tears, Youth, Beauty, or whatſoever is taking in the Female Sex. Others obſerving the horrible inhumanity of theſe Butchers, rather deliver'd themſelves to the mercileſs Flames, than the unmerciful Murderers. But the Empreſs with ſome of her Attendants making her eſcape, got into a Cloyſter of the *Bonzi*; who ſoon after being diſcover'd, was in like manner, without the leaſt pity or reluctation, diſpatch'd.

Horrible Murder.

Thus the Palace being utterly deſtroy'd, and moſt of them that belong'd to it burn'd with it, *Mioxindono* commanded thoſe two hundred, who made that brave and deſperate Sally, and by which he had loſt many Men, to be thrown into the Flames, where they were with the Palace conſum'd to Aſhes.

The *Bonzies* prevail'd ſo much with the Conqueror, that they obtain'd leave to bury the Emperor *Cubo* in a Cloyſter of their own.

A ſtrange Action of a Friend of *Cubo's*.

Frojus relates in a Letter from *Canga*, an Iſle in *Japan*, Dated *Anno* 1565, that a Favorite of the Emperor's hearing of his miſerable misfortune, haſten'd with all ſpeed to *Meaco*, and viewing the Place where formerly the Palace ſtood, with bitter Execrations and Curſes he cry'd out againſt thoſe inhumane Traitors that had Murder'd his Lord and deſtroy'd his Palace: From thence going to the Tomb where the Emperor was bury'd, he ript open his own Bowels, falling athwart the Grave, hoping ſo to be united with him in everlaſting happineſs in the other World.

Cubo's Siſters murder themſelves.

Of *Cubo's* Royal Family there remain'd onely his two Siſters, and as many Daughters alive, his Siſters having long before betook themſelves to a Cloyſter:

ſter: Theſe, though they were under the ſanctuary of the *Bonzi*, ſuffer'd many great Calamities, which not being able to endure any longer, deſperately became their own Executioners. His two Daughters were Entertain'd by an ordinary Citizen.

Yet beſides theſe, *Canadonus Vajacata*, youngeſt Brother to the deceaſed Emperor, had alſo eſcap'd the cruelty of his bloody Perſecutors, who ſpar'd his Life becauſe he was one of the Religious Order belonging to the *Bonzi*: but that they ſhould not be in fear of any Inſurrection that might happen by his means, they order'd him to be kept cloſe Priſoner: from whence breaking forth at laſt, he went to *Vatadono*, Governor of *Loca*, as we have beforemention'd.

The Emperor's youngeſt Brother being kept Priſoner breaks forth.

This *Vatadono* ſtirr'd up all his neighboring Princes, and chiefly *Nobunanga*; againſt the Emperor's Murderers, to the end they might aid *Vajacata*, as being the next Heir to the Imperial Crown.

Vatadono and *Nobunanga* aſſiſt the Emperor's Brother.

This weighty Concern took good effect; for *Nobunanga* brought an Army of ſixty two thouſand Men into the Field, and with theſe Forces made ſo great a progreſs, that *Vojacata* obtain'd his deſires, and became chief Governor of all *Japan*.

¶ WHen the Rebels (as we ſaid before) were deſtroy'd, and the deceaſed *Cubo*'s Brother ſet on the Throne; *Vatadono* went with a great part of the Army to *Saccai*, and *Nobunanga* with *Vojacata* to *Meaco*. *Vatadono* being in *Saccai*, held correſpondency with *Lodowick Frojus*; for whom he got ſo much Liberty by the new Emperor and *Nobunanga*, that the baniſh'd Jeſuits might freely return again to *Meaco*. But this buſineſs afterwards prov'd much to his diſadvantage and inconvenience: for he had appointed a publick Diſputation to be held in the preſence of *Nobunanga*, between a famous *Bonzi*, call'd *Nichioxines*, and *Lodowick Frojus*, concerning the *Japan* Religion, and alſo about Martial Diſcipline: But *Nichioxines* fell ſo much ſhort with his Arguments about the Immortality of the Soul, which every one obſerving, prov'd to his great diſgrace and diſhonor; which he ſeemingly bore with patience, but in his heart conceal'd bitter malice, reſolving to take revenge of *Vatadono*, who ſoon after fell into a great Sickneſs: which opportunity the *Bonzi* making uſe of, went to *Nobunanga*, and accus'd *Vatadona* with many falſe Aſperſions; to which purpoſe he had corrupted Witneſſes, ready to affirm what-ever he ſaid; which *Nobunanga* believing, bred an inveterate hatred againſt his old Friend, which at laſt broke out ſo far, that ſo ſoon as *Vatadono* had recover'd his Health, he baniſh'd him from his Court with ſhame and diſgrace, and abated him twenty thouſand *Ducats* annually of his Revenue. A whole Year he wandred up and down, deſpiſed by all the *Bonzies*, who bore an irreconcileable malice againſt him. At laſt being permitted to the Preſence of the Emperor and *Nobunanga*, he made his Caſe ſo clear, that he was not onely promoted to his former Dignity, but alſo was preſented with ten thouſand *Ducats* above the foremention'd twenty which were taken away from him.

Vatadono loſt *Nobunanga*'s favor by means of a *Bonzi*.

Become friends again.

¶ *Vatadono* enjoy'd theſe his great Revenues but a ſmall time; for he ſoon after dy'd by this following Accident: He had built two Forts on the utmoſt of his Borders, near the Territory *Iquenda*, which the King of that Countrey could no ways digeſt, and therefore would have them both to be pull'd down; and becauſe he Govern'd a great number of valiant Men, he

Vatadono's War with the King of *Iquenda*.

was

was the bolder in that his Command. *Vatadono*, though he thought himself able to Engage with the other, yet ſtood amaz'd at his peremptory Command, to pull down that which brought him in ſo much Revenue yearly. Theſe Orders were ſent before, which the King of *Iquendo* follow'd himſelf, and lay down before the Forts with a conſiderable Army; in which at that time *Dario Tacajama* reſided, who immediately ſent information to *Vatadono*, being then at *Fort Tacacuquim*, of his preſent Condition; whereupon he Muſter'd up all his Forces which were near him, and with thoſe he march'd to Encounter the Enemy; who had information how inconſiderable all his Forces were, for he could number of all that he had rais'd not above two thouſand Men; but his Son follow'd him with five hundred more. The Enemy, which was ready to take all advantages, hid moſt of his Men behind a Mountain, and ſo enticed *Vatadono* to Battel, by ſhewing onely a few of his Men, near the Place where the reſt lay ambuſcado'd; for he feared that elſe he might have gotten into ſome Fortification or other, and ſo have worn out the time till freſh Forces might come to his aſſiſtance: This Plot of the Enemies prov'd very ſucceſsful; for *Vatadono*, who wore a Scarlet Cap, given him by the *Portugueſe*, as ſoon as he drew near the Enemy, he lighted from his Horſe, and with one of his Companies aſſaulted the Enemy very fiercely, whilſt on a ſudden thoſe that lay in Ambuſcade appear'd from behind the Hill, and ſet upon him with great eagerneſs on all Corners, yet keeping cloſe together fought very valiantly for a conſiderable time; but ſeeing no likelihood of thoſe freſh Supplies over which *Vatadono*'s Son was Commander, and how unequal the Match was, return'd back, and took poſſeſſion of the Fort *Tacacuquim*.

In this Encounter *Vatadono* was ſlain

Mean while the Emperor and *Nobunanga* felt at variance: for the one boaſting continually his Merits, that by his ſole Conduct he had ſet the Emperor on his Throne: which proud vaunting of his he not being able to bear, Princes eſpecially not enduring the good Deeds that have been done for them to be caſt in their Diſh, alſo judging himſelf to be under Tutorage, and not abſolute, whilſt he boaſted and vain-glory'd that he was an Emperor of his own making.

A Conteſt between *Nobunanga* and the Emperor, and the reaſon.

Theſe Murmurings and Mutterings at laſt broke forth into open Flames, and Civil War, the Emperor Muſtering all the Forces he could poſſibly get together againſt *Nobunanga*, with which he thought to make a ſudden end of the buſineſs, and the better becauſe *Nobunanga* was gone to the Kingdom of *Boari*: But he hearing of the Emperor's great Preparations, rais'd alſo (ſcarce to be believ'd) another as vaſt an Army; with which he March'd directly to *Meaco*: and though he ſent Meſſengers daily, with all humility imploring and propoſing Peace, offering Articles of Agreement, yet deſtroy'd the Imperial Territories with Fire and Sword where-ever he came; ſo that in a ſhort time a hundred Villages, and ſeveral Cities, lay waſte, being bury'd in their Aſhes. But the Emperor diſdain'd the Propoſals, relying ſolely upon the Forces which were promis'd him, which incenſed *Nobunanga* the more; and therefore he reſolv'd to Storm *Meaco*, and taking it, to ſpare neither Woman nor Child: his firſt Vengeance he deſign'd ſhould be the upper part of the City, where moſt of the Nobility reſided: which to prevent, and to mollifie his fury, they ſent him proffers of great Sums of Money, that ſo he would be pleas'd in mercy to ſpare them; all which *Nobunanga* refus'd: yet he gave ſtrict command through his whole Army, that they ſhould not commit the leaſt outrage in the lower *Meaco*; but the upper part of the City he gave them free leave to Plunder.

Nobunanga deſtroys all.

But before his Army drew near *Meaco*, ſeveral Conſpirators had already ſet Fire

Upper *Meaco* miſerably burnt.

Fire on many Places of the City, that ſo they might enrich themſelves with Plunder before the Enemy came thither. In one Night almoſt a third part of the upper *Meaco* lay in Aſhes, whilſt *Nobunanga* came in on the next Day, and deſtroy'd all what was remaining.

This Fire conſum'd at leaſt eight thouſand Houſes, twenty Cloyſters of the *Bonzies*, and the two famous Temples of *Amida* and *Xaca*, beſides eighty leſſer Temples.

Bonzies burnt.

Into one of theſe, ſixty of the poor *Bonzies*, which gather'd Alms at *Meaco*, for the re-building of the decay'd Temple, Conſecrated to the Idol *Dalbud* in the Province of *Thematis*, taking their refuge there, were conſum'd by the Fire.

The lower *Meaco* eſcaped this deſtruction, for not one Soldier durſt offer to enter there, *Nobunanga* having on pain of Death charged them all to the contrary. But whilſt one Corner of upper *Meaco* burnt very fiercely, the Fire drawing near the lower City, in which was the Temple of *Izum*, the *Bonzies* began to be much concern'd for that Idol, and the more, becauſe it was his Office to conduct the Souls of the Deceaſed to a place of puniſhment, from whence after being purifi'd by Fire, he brings them to the place of happineſs prepar'd by *Amida*. This Image is terrible to behold, holding in its right Hand a Trident.

A ſtrange Idol call'd *Izum*.

The *Bonzies* thus highly concern'd for this their Deity, entreated him by Reſponſes to ſignifie to them, whether the Fire would conſume his Temple, and if he would be remov'd to another place: they imagin'd from the Statues fix'd looks, that he would be remov'd, and ſecur'd from the Fire: Whereupon they immediately prepar'd all things in readineſs, the *Bonzies* with many others bringing the Image with great State and Ceremony to a part of the upper *Meaco*, which lay a great way beyond the Fire: But *Nobunanga* ſoon after ſetting all parts of the upper City on Fire, their god *Izum* was alſo burnt there; and his Temple ſtanding in lower *Meaco*, though not protected by its Deity, being ſpared by *Nobunanga*, was preſerv'd.

The Emperor beſieg'd by *Nobunanga*.

But the Emperor looking from a high Tower on theſe horrible outrages, ſaw with an undaunted courage the richeſt part of the City involv'd in Flames and utter ruine, whilſt he expected daily freſh Forces to relieve him, with whoſe help he reſolv'd to ſatiate his Revenge: but before any came, *Nobunanga* had ſo ſtraitned the Royal Fort with a ſtrict Leaguer, that the Emperor began to hearken to Terms of Peace, *Nobunanga* threatning, that he would ſurrender the Crown to the *Dayro*, to whom it antiently and juſtly belong'd.

Makes Peace.

At laſt Articles of Agreement were Sign'd, with no ſmall diminution of Power and Honor to the Emperor. Perſons of Quality were ſent from both Sides as Pledges to confirm the Agreement: all which, as ſoon as the Emperor's promis'd Aſſiſtance came, he broke.

Nobunanga makes himſelf Emperor.

But this help prov'd his utter ruine, for *Nobunanga*, highly incens'd with the breach of Peace, march'd up again with all his Forces to *Meaco*, defeating the new-come Party, took *Vojocata* the Emperor, and ſoon after aſſum'd to himſelf the Imperial Dignity. This abſolute Conqueſt brought him thirty Kingdoms, *Anno* 1573.

But no ſooner ſetled in the Imperial Throne, but he met with as many, or rather more difficulties and troubles to break through than his Predeceſſors: for who-ever thought well of him at firſt, and were helps to his great advancement, finding that he took no care of keeping his Promiſe, but ſuddenly broke the ſolemn Oath taken at his Coronation, to protect the People according to

the antient Law, and be as a Nurſing Father and Mother to them: but inſtead thereof he prov'd to be a greedy devourer of his People, tyrannizing by arbitrary Power, making his Will a Law, and grew more hated and deteſtable by his ambition of aſpiring to be a god: to which purpoſe he ſet his own Imperial Crown on an Image repreſenting himſelf, in the Temple at *Dubo*, as beforemention'd.

Loſes the love of all the People becauſe of his perſecuting the *Bonzi*.

But moſt of all the People were inſtigated againſt this Emperor by the *Bonzi*, who ſuffer'd extremely by his means in *Vojocata* the former Emperor's Reign; of which hear two principal Examples, which were thus:

¶ THe Mountain *Frenoiama* having very high Precipices, lies two Leagues Eaſtward from *Meaco*, eight hundred years ſince a *Japan* King built here three thouſand eight hundred Temples, and by every one a Cloyſter for the *Bonzi*; and that they might there without any moleſtation follow their Devotion and Study, he remov'd all the Ruſtick Inhabitants from thence with their Cattel, leſt any noiſe ſhould diſturb them in their Retirements. At the Foot of this Mountain *Frenoiama* he built two Villages, calling them *Upper* and *Lower Sacomotum*, from whence the *Bonzi* fetch daily their Proviſions: They had alſo a third part of the Revenue of the Kingdom of *Vomis* allow'd them. Theſe Edifices from time to time grew more and more in ſplendor and magnificence, becauſe that continually ſome of the Emperor's Relations, or at leaſt a King's Son, was kept there, which made it ſo famous, that all Matters of conſequence were decided by theſe Monks, and all Diſputations concerning their Religion were held in this Univerſity, and there, as in the chief Academy, all Scholars Commence.

Strange Temples and Cloyſters.

But in proceſs of time, and chiefly by the Wars, this vaſt number of Temples which ſtood on the top of *Frenoiama*, were reduced to eight hundred; and alſo the wanton and luxurious lives of the *Bonzies*, being given over to all Debaucheries, made them break out into all manner of outrages, and diſſolute courſes, oftentimes throwing away their Books, taking up Arms: and whilſt they grew formidable to maintain a War, they made the High-ways, and all Places dangerous by their ſeveral Murders and Robberies; nay, they grew ſo impudent at laſt, that without the leaſt regard to the *Dayro*, by the *Japanners* honor'd as a god, they ſet upon, and Storm'd *Meaco*, in the Year 1535. burning the whole City to Aſhes; and not onely ſlew all thoſe which eſcap'd the Fire, but tender Infants in the Cradle.

The *Bonzi* become villanous Murderers.

Commit great outrages in *Meaco*.

This barbarous piece of Cruelty remain'd unpuniſh'd a long time; until thirty ſix years after they receiv'd a ſufficient reward for their bloody inhumanities: A great War ariſing between *Nobunanga* and the King of *Nechier*, the *Bonzies* furniſh'd the *Nechiers* with all manner of Proviſions and other Neceſſaries, and blockt up the Paſſage and Avenues againſt *Nobunanga*: which he taking very hainouſly, reſolv'd to be reveng'd to the full: and accordingly to put his Deſign in execution, he return'd to *Boari*, which he Commanded as being King, and there drove all the *Bonzies* out of their ſeveral Abodes, Nailing all he could find on Groſſes.

Nobunanga crucifies the *Bonzi*.

Goes to *Frenoiama*.

But not thus ſatisfi'd, he rais'd a new Army, with which he march'd towards the Mountain *Frenoiama*. The *Bonzies* not being able to make reſiſtance, hung down their Heads, ſending Commiſſioners, offering great Sums of Money for a Pacification: but *Nobunanga* being incens'd, and full of wrath againſt them, would by no means accept of their Proffers, but march'd on: Then

they

they endeavor'd to perſwade him, by telling him of the Sanctity of the Place, and Reverence which was to be ſhown to the gods, whoſe Temples and Altars ſtood upon *Frenoiama*, which had been kept unviolated many Ages. But *Nobunanga* told them, that he ſcorn'd their proffer'd Money; neither fear'd he thoſe gods they worſhipp'd, that had committed ſo many inhumane and horrid impieties, but by the help of better Powers would deal with them according to their merits. So left utterly out of hope, they deſperately prepar'd themſelves for reſiſtance, and ſo fight it out to the laſt.

¶ ON the top, or higheſt Spire of this Mountain ſtands a ſtately Temple, dedicated to *Canon*, Son of the famous *Amida*. This Image hath thirty Arms, and as many Hands, in each two Arrows, a Face repreſenting a handſom Youth, on his Breaſt ſeven humane Faces, with a Crown of Gold, richly inchas'd with Pearls, Diamonds, and all ſorts of Precious Gems.

The *Japanners* come hither from all Parts of the Countrey, paying there their Devotions, becauſe they believe that he grants them a long and happy life.

Every year the *Bonzies* keep a great Faſt to the honor of this their god *Canon*; which Day draws ſuch a concourſe of People that repair thither, that it would ſeem fabulous to recite. A great Faſt for Idol *Canon*.

In *Oſacca* ſtands alſo a Temple of *Canon*; but the Image of the god quite another Figure, which is a cuſtom amongſt the *Japanners*, never to make the ſame Deity alike.

The *Bonzies* chief place of Defence was on the top of the Mountain, near *Canon*'s Temple: Thither they Muſter'd all thoſe that were able to bear Arms; and there they fortifi'd themſelves as well as they could, whilſt *Nobunanga* burnt the two Villages, the *Upper* and *Lower Sacamotum*, from whence they had formerly all their Proviſion: And as the amazing Flames and Smoke aſcended the Sky, he and his Army march'd up the Hill, having before block'd up all *Bonzies* fortifie themſelves.

the Paſſages of the Deſcents with ſtrong Guards, that not one of the *Bonzies* might eſcape, then giving a general Storm to their Fort, which they defended as long as they could; but being over-power'd, they ſhrinking from their Stations, were as ſoon poſſeſs'd by the Enemy; who falling in like a Deluge, made a ſpeedy Execution: thoſe that eſcap'd the Sword were burnt in the Temple, and others that eſcap'd away by the Declivings of the Hill, were cut off and hunted up and down like wild Beaſts by the Guards. Yet this general Maſſacre little appeas'd the wrath of the Enemy: for ſoon after he alſo fir'd four hundred Temples, with their Cloyſters and Colledges.

Are all ſlain.

Four hundred Temples burnt.

We may eaſily conjecture how terrible the Mountain *Frenoiama* ſmoak'd, having ſo many Temples and Cloyſters, towards the Building of which in ſeven hundred years more than the King's Revenues have been from time to time beſtow'd on the ſame. This deſtruction is reckon'd to have happen'd *Anno* 1571.

The *Vebiſamidono* erects a new Order.

This done, *Nobunanga* march'd through towards *Meaco*, and fifteen Miles beyond the City he ſet upon the famous *Bonzi Taquieno Vebiſamidono*, who having lately rais'd a new Sect to the honor of *Xaca*, and to that end put away his Wife, and his Head and Chin, according to their manner, Shaven, having four hundred Scholars under his Tuition; for whoſe Education at his own Charge he had built a ſtately Colledge, which got him great applauſe and affection amongſt the People; of which growing proud, he boldly and bitterly inveighed againſt *Nobunanga* in the preſence of the Emperor *Vojocata*, ſaying, *That* Nobunanga, *though aſpir'd to ſuch a heighth, would ſuddenly fall and drop like a rotten Pear from the Tree*: of which *Nobunanga* had information, and happening to light upon him in his way homewards, though the Emperor much perſwaded him, yet he utterly deſtroy'd him and all his Relations, levelling his Cloyſters, and baniſhing his Wife and Children; but all this was not enough to ſatisfie his revenge.

The famous School *Facuſangin*.

He had a long time obſerv'd the famous School *Facuſangin*, which the *Bonzies* had been Maſters of, and poſſeſs'd it in peace and quietneſs ſix hundred years together. To this School, or Univerſity belongs ſeveral Cloyſters, and a thouſand Habitations, no leſs convenient than coſtly, which alſo to deſtroy he wanted ſome fair pretence, to hide his unſatisfi'd revenge; yet at laſt he found a way that anſwer'd his deſire.

Is ruin'd by *Nobunanga*, and all the *Bonzies* ſlain.

Some Robbers having pillag'd the Kingdom of *Boari*, carry'd their Booty to the *Facuſangin Bonzies*; which opportunity he neglected not, for having his Hands at liberty, and a Peace being concluded between him and the Emperor, he thought it the beſt time to ſatisfie his ſpleen: whereupon he unexpectedly fell upon *Facuſangin*, and deſtroy'd all the *Bonzies*, ſetting moſt of their Houſes on fire, *Anno* 1573, which was the ſame Year that *Nobunanga* became Emperor.

Theſe were the occaſions that ſet the *Bonzies* ſo much againſt his being choſen Emperor, by whom ſtirr'd up, none more oppos'd than *Xinguien* King of *Cainochuno*; who having baniſh'd his Father, and alſo impriſon'd his eldeſt Brother, ſet himſelf on the Throne; and wanting juſt Claim, he betook himſelf to other practices, that might better ſtrengthen and improve his Title; and therefore the Cloak of Religion muſt be his Royal Robe, ſeeming Sanctity his Scepter, and ſo ſhaving his Head and his Chin cloſe, he took the Order of the *Bonzi*, performing all their Ceremonies and religious Duties, punctual in all the ſtiff Formalities of well-diſſembled Holineſs, attended conſtantly by ſix hundred *Bonzies*; the rumor of which ſpread round the Countrey, the *Japan-*

ners

ners not being accuſtom'd to ſee a King play the Prieſt, and Officiate at Divine Service, and that thrice a day, ſtraight believ'd (ſo had he gain'd upon their Affections) that he, and onely he, was appointed to re-eſtabliſh the ſhaking Church, and reſtore to its Priſtine Glory (now almoſt utterly defac'd) their Ancient Religion: On which great Multitudes from all Parts reſorted to his Palace, he giving out, That he would Re-erect the deſtroy'd Temples and Cloyſters on the Mountain *Frenioama*, and alſo the famous Temple Conſecrated to *Canon*.

Theſe Promiſes and fair Pretences tickl'd the Ears of the Vulgar; for *Frenioama* was always held to be the Supreme Univerſity for the Education of their Youth, both in the Myſteries of Religion, Study in Philoſophy, and other abſtruſe Learning. Here alſo ſtood *Canon's* Temple, highly eſteem'd, and ſo venerable amongſt the People; to whoſe Feaſt yearly great Multitudes, from the ſeveral Territories round about, uſe to reſort, invited by the hopes of the propos'd Rewards of Everlaſting Bliſs, for all ſuch as repair annually thither. He alſo boaſted, That he would out-do, if poſſible, the Renown'd *Xaca* himſelf, in Vindicating and Eſtabliſhing their pure and ancient Religion, under which their Anceſtors liv'd happily, ever ſince they firſt Planted in *Japan*.

His Letter to *Nobunanga*.

Thus the Buſineſs prepar'd, and a good Ground-plot laid, by this time his Admirers in ſeveral Places offer'd themſelves and Forts, their Lives and Fortunes, to ſerve and be under his Conduct: So that ſuddenly he grew as powerful and as great a Prince as the Emperor; of which *Nobunanga* being ſenſible, and perceiving his Power daily to encreaſe; and alſo not a little ſhaken with a ranting Epiſtle from the high-flying *Xinguen*, who ſubſcribed thus: *Taindino Taxuxamon Xinguen*; that is, *Xinguen the King of Kings, and Patriarch of all Religion*: The Emperor contrarily ſubſcribing thus; *Dainoquin Temomavon Nobunanga*; which is, *Nobunanga, the Great Commander of Devils, and Prime Leader of Wandering Spirits*.

Beſides *Xinguen*, appear'd alſo the Prince *Aquechi*, bred a Soldier, who after ſlew *Nobunanga* before *Meaco*, in the *Imperial-Blood-Grove*, ſo call'd (as we ſaid before) from his Death.

Nobunanga ſlain.

Amongſt his Captains, was a Prime Leader, of a Noble Aſpect, call'd *Faxiba*, whoſe Extract, Life, and Right to the Imperial Crown, we will here relate.

¶ THis Name *Faxiba* the Emperor *Nobunanga* had given him, when he led a puiſſant Army of the Emperors againſt the King *Amanguci*; for when he was ready upon his March, he entreated him to give him a new Name; which *Nobunanga* granting, whereas formerly he had been call'd *Toquixiro*, he denominated him *Faxiba*, which is to ſay, *Fly above the Wood*; by which the Emperor expreſs'd his hopeful Succeſs: for the King of *Amanguci*, againſt whom *Faxiba* was to fight, bore the Name of *Maridono*, which two firſt Syllables ſignified *A Wood*, and the laſt, *Lord*: By which alſo *Nobunanga* would have them to underſtand, That his new forementioned General ſhould by Conqueſt of his Enemy, fly like a Bird over the Wood.

Faxiba, from whence he got that Name.

This *Faxiba*, formerly call'd *Toquixiro*, was of a very mean Extract, being Servant to a Ruſtick; his buſineſs to cut Wood from a neighboring Hill, and carry it home. This was hard Labor, the Mountain being very ſteep and craggy; and his Maſter conſum'd daily much Fewel, who on a time had laid on more than he was us'd to do; which *Toquixiro* obſerving, took ſome of the

Serves a Ruſtick to cut his Wood.

Wood from the Fire, putting the remaining Sticks up in ſuch order, that a few of them caſt an exceeding great heat. His Maſter taking much notice of this his handſome contrivance, to make a greater and better Fire with much leſs Fewel, judg'd his Servant was fitter for other Employment, than to be his Slave. Whereupon he not onely commended him, and freed him from his bad Service; but giving him Money, bid him ſeek his Fortunes in the Wars, or elſewhere; not doubting, but the Gods had better things laid up in ſtore for him.

How he gets out of his Service, into the Emperors.

Soon after this, *Toquixiro* began to have a more elevated opinion of himſelf, and his ſwelling Thoughts aiming at ſomething higher, he travel'd big with hopes to *Meaco*, where at firſt he got into the Service of a great Merchant, and ſoon after he was preferr'd to a Noble-man, a Prime Favorite of the Emperor *Nobunanga's*; who one day happening to go with the Emperor a Hawking, and *Toquixiro* being amongſt the Faulconers, and others of the Court-Retinue, it chanc'd that one of the beſt Hawks, flying at his Game, hung tangled about the Bough of a high Tree, by the Vervils; and when none of them were able to climb the Tree, *Toquixiro's* Maſter bid him ſee what he could do, which he perform'd ſo well, and with ſuch comely agility, and taking dexterity, that the like having not been ſeen before, the Emperor and all his Train admir'd the Man that ſo much out-did all the reſt, eſpecially *Nobunanga* himſelf; ſo that he took him into his Service, and preferring from place to place, he came to great Dignity; inſomuch that the reſt of the Courtiers that ſaw him riſe before them, and grow more and more in the Emperors favor, ſpited him extremely, their former Love turning into hatred, and never reſted contriving Plots, not onely to bring him down in his Pride and Greatneſs, but utterly to ruine him: When an Accident hapned pat for their purpoſe, which they were not negligent to lay hold on; and thus it was. A very rich Seymiter, plated with Gold, which the Emperor highly eſteem'd, being ſtoln from the Court, and much inquiry after, his Enemies inſinuating, whiſper'd, that no body could ſteal it but *Toquixiro*, having, as they ſaid, often prais'd, and taken more than common notice of it: This buzz'd about, his Greatneſs having left him few Friends to ſhake off the Aſperſion, it was the general Talk, and moſt of them being willing, believ'd; when an Intimate of his advis'd him to fly; for when once it came to the Emperors Ear, there was no way to avoid an ignominious Death. He being of a quick Apprehenſion, took his Friends Advice, and abſented; but he was no ſooner miſs'd, than his Enemies taking hold of the Advantage, made the Buſineſs no more doubtful, but all were ſatisfied, that he, and no other, was the Thief; the Emperor ſending every where to apprehend him, that he might receive condign Puniſhment for his ſo hainous Offence. Whilſt he thus abſconded, in a miſerable condition, fearing every minute to be taken, and ſo die without mercy, he ſecretly went up and down amongſt the Goldſmiths, inquiring cunningly after ſuch Plates as thoſe that were on the loſt Scymiter, as if he would buy ſuch Golden Plates: So by great accident he lighted upon them: Then with a kind of Authority, being a Courtier, he queſtion'd and threatned the Buyer; who frighted, to ſave his own Life, found the Seller, and ſo from hand to hand, at laſt the Thief himſelf; whom bringing to the Court, he was clearly acquitted of all, and had the honor to be Executioner himſelf; ſo cutting off the Malefactors Head, laid it with the recover'd Plates at the Emperors Feet, who ſtraight receiving him into former Favor, ſtill advanc'd him the more, vexing thoſe by that means that had ſo falſly accus'd him.

Is accus'd with Theft.

Manifeſts his innocence.

Cuts off the Thieves Head.

Toquixiro

Toquixiro at last obtaining to be a Governor, manag'd his Affairs with such Moderation and Prudence, that he got the Love, Applause, and Estimation of all that were under his Concern, which straight preferr'd him to a higher Place, and of more Dignity. Is made a Governor.

¶ THe Impregnable Castle which held out against *Nobunanga* and all his Power, long after he was chosen Emperor, still sallying out with strong and bold Parties, fetching in Booty, and often doing much damage and mischief round about in several Places, now suppos'd altogether impossible to be taken in; *Nobunanga* considering the Activity and Subtlity of this his Favorite, he thought once more to Attaque it: So making *Toquixiro* General of the Forces appointed for that purpose, and Commissioning him at large, set him upon the Work, though with small hopes of carrying so considerable a Business: But beyond his expectation, and all others that scoff'd at it, as a ridiculous Undertaking, he behav'd himself so well, and shew'd himself so great a Master of Arms, that without much ado, what had remain'd a Goad so long in the Emperors side, and had bafflʼd him so oft, he took in. Leads an Army into the Field. Takes the Castle of *Nangasama*.

Thus the Emperor encourag'd with his Success, sent him out against the King of *Amanguci*, whom with the like good Fortune, and without any great difficulty, he subdu'd. Thus being one of *Nobunanga*'s Chief Lieutenants, after his Defeat at *Meaco*, being slain in the *Imperial-Blood-Grove*, he took upon him the Authority of Protector of his third Son, an Infant of three Years old, whom he kept in a Castle, shewing him all possible Reverence, due to so hopeful and great a Prince: For *Nobunanga*'s eldest Son was slain with his Father, and the second ran distracted. Subdues the King of *Amonguci*.

The Deceas'd Emperors Wives Brother, call'd *Xibatadono*, being the nearest of his Relations left alive, stomach'd much at the Proceedings of *Toquixiro*, and oppos'd him in what he might; whom to remove, being such a Block in his way, he resolv'd, if possible, to destroy, and immediately sat down and vested the Fort wherein he resided with a close Siege. *Xibatadono* finding himself thus suddenly surpris'd, and so straightned that there was no means left to escape, call'd a Council of all his Friends, thus saying, *You all know our hard Condition; and for my part, rather than yield to the cruel Tyrant, I am resolv'd to end this woful Life by Self-slaughter: All my Request is, That after Death, you will see my Funerals in Fire, and that nothing be left of me for that inhumane Rebel to boast of. As for your selves, make what Agreement you can for the Preservation of your Lives.* But there was not one in all the Company, but approving of his Resolution, were resolv'd to follow his Example. Self-murder committed by *Xibatadono*, and by all the Besieg'd.

Xibatadono return'd them all Thanks for their Fidelity towards him: But before he took leave of this World, he made them a Funeral-Feast, loading his Tables with all Varieties, the Roofs resounding with Vocal and Instrumental Musique, such as the Place afforded; Bowls of their beloved *Chiaw*, and Wine still handed about. So after they had Treated to the height, they rose, first filling the Hall with Combustible Matter, as Bavins, Brush-wood, and the like, which firing, and the Flames at last ascending through the Roof, then the bloody Banquet began. *Xibatadono* first fell upon his Wife and Children, and their Servants, running them through, or otherwise mortally wounding them; who was follow'd by the rest of his Captains and Officers, in like manner dispatching their Relations and Retinue: Then throwing their Bodies into the Flames, and standing upon them, they ripp'd up their own Bowels.

Mean

Toquixiro takes *Xibatadeus*'s Fort.

Mean while *Toquixiro* ſeeing the Smoke of the Caſtle aſcending towards the Sky, and thinking that the Fire had hapned accidentally, thought to take hold of that Opportunity, and ſo preſently order'd a general Storm; where finding no manner of Preparation, nor Reſiſtance, neither at the Gates, nor on the Walls, entring, he ſaw onely ſome Bodies, not yet quite conſum'd, broyling on the Coals: Which much repreſented the Misfortune that hapned to the ancient City *Saguntus*.

¶ THis City *Hannibal* Storm'd in three Places, and chiefly againſt a low part of the Wall, which he ſet upon with ſeveral Engines for that purpoſe: But the Beſieg'd beſtirr'd themſelves ſo valiantly againſt the Aſſailants, that they made great Slaughter amongſt them: *Hannibal* himſelf, being wounded in the Thigh with a Pike, was forc'd to Retreat, and the Army reſted till their General was cur'd; who then muſtering his Forces, afreſh Beſieg'd the City cloſer than before, a hundred and fifty thouſand being daily in Arms, againſt whom the *Saguntines* were forc'd to keep Watch on all Corners.

Strange deſtruction of *Saguntus*.

The Enemies Battering-Engines had by this time made Breaches in the Walls in ſeveral Places; three Towers undermin'd, alſo turn'd topſie-turvey: So that the City lay in a manner open and undefended, and the Soldiers which fill'd the Breaches were naked and without ſhelter, having neither Battlements nor Breaſt-works; againſt which *Hannibal* drew up his whole Army. Hope ſpurr'd on the Aſſailants, and Deſparation kept the Defendants in their Stations; ſo the Storm was very fierce, long, and well maintaind: *Hannibal*, if his Men did their parts, not doubting but to carry the City, made a fierce Aſſault; the *Saguntines* making good their Breaches with Throngs of Soldiers, match'd with equal Valour the *Carthaginians*, in ſo cloſe a Body, that the Enemies Arrows never miſt a Mark.

Strange Darts.

The *Saguntines* anſwer'd them with thrown Javelins, carrying Wild-fire; which were ſo terrible, and did ſuch Execution, that *Hannibal* was forc'd to Retreat.

Thus both Parties being tired, there hapned a ſhort Ceſſation: Onely the *Saguntines* labour'd day and night, to make up the Breaches of their ruin'd Walls. Soon after *Hannibal* giving the Plunder of the City to the Soldiers, made a more fierce and general Aſſault.

Saguntus is divided in the middle.

But the *Saguntines* having divided the Town, rais'd a new Wall with the old Houſes. Here they made freſh Reſiſtance againſt the Enemy, it being then eight Months that they had ſuffer'd ſo great a Siege. In the *interim*, their Wants began daily to increaſe, and their Hopes of being Reliev'd by the *Romans* vaniſh'd; the Enemies never ceaſing from Storm: For though *Hannibal* went with a part of his Army againſt the *Oretans* and *Carpetans*, which he much fear'd; yet *Maharbal*, *Hamilcar*'s Son, went on ſo fiercely, that none could obſerve the Generals abſence, pulling down the new Wall in three ſeveral Places, and ſetting upon them with ſuch fury, that he made himſelf Maſter of ſome of their Fortifications. The Buſineſs ſeeming thus to be finiſh'd, the Beſieg'd beſought that they might Treat with *Hannibal* concerning Peace: But the diſturb'd General was too much incens'd to give ear thereto; yet by the Entreaties of the *Spaniard Alorcus*, they obtain'd ſo much at laſt, that *Hannibal* would permit the *Saguntines* to depart, and inhabit in ſuch Countreys as he ſhould appoint for them; but that they ſhould leave all their Gold, Silver, and other Treaſures behind. With theſe Propoſals of Agreement *Alorcus* went

over

over the Walls into the City; at whose coming, all the Council gather'd: Thither the People also repair'd from all Corners, to hear the News. The chiefest of the Council, without giving any Answer upon the propos'd Articles, departed and went away, bringing their greatest Treasures into the Market-place; where setting Fire on them, they also stabb'd themselves, and fell in the Flames. This occasion'd a sudden Alteration, which was agitated by a great Cry from the Fortification; for a Tower having been storm'd and shaken a long time, fell to the Ground, which making a great Gap in the Walls, a whole Band of *Africans*, seeing the Guards fled to the Market-place, throng'd in: Of which *Hannibal*, having sudden notice, immediately enter'd the City, without any resistance, with several thousand Men: But the Citizens, in like manner as *Xibatadono*, in a moment set Fire on all their Houses, chusing rather to be burnt with their Wives and Children, than to be slain by *Hannibal*'s Sword.

The Sagamins burn themselves and their City.

Thus *Toquixiro* having Conquer'd *Xibatadono*'s Castle, he return'd to *Meaco*, where he not only chang'd his first Name *Toquixiro*, but also his second, *Faxiba*, which *Nobunanga* had given him, calling himself *Cambacundono*, that is, *Supreme Lord of Japan*; and after that, *Anno* 1504. took upon him the Name of *Taicosama*, that is, *Mighty Emperor*.

¶ But though he had thus brought under his absolute Subjection the whole Island, yet he warily consider'd how to prevent future Inconveniences, and what might happen to his prejudice under his new Acquirements: For several of his Substitute Kings being of Ancient Royal Blood, would not easily submit themselves to an Emperor of so mean an Extract; and that if any of them should but once appear against him, it might shake his new-laid Foundation, and the whole Fabrick of his Government, the rest of the Princes being ready to follow their Examples, which might suddenly cause a general Defection, and so his utter Ruine: To prevent all which, he had need to be very circumspect. Whereupon, after serious consideration, *Taicosama* thought no way convenienter, than to employ these Princes, and busie them where they might spend their Time, and show their Valour in some Foreign Countrey. Which Design to effect, the neighboring *Corea* gave him a fit Opportunity.

Policy of Taicosama.

¶ THis Countrey is divided into eight Territories, namely, *Kinki*, *Hoanchai*, *Kyangyven*, *Civenlo*, *Kingxan*, *Changoing*, *Kaokiuli*, and *Pingan*. On the North it joyns to *Niuche* in *Tartary*; the South respects the Island *Fungma*; the West is wash'd by the Stream *Galo*, and the remaining part the *Ocean* borders. The *Chineses* call it *Chaosie*. Its Length extends to two hundred and seventy *German* Miles, and its Breadth thirty. The Province *Kinke* is adorn'd with the Metropolis *Pingjang*. The whole Countrey is exceeding Populous: The Towns very many; most of them built square, after the *Chinese* manner, whose Fashions, Language, Letters, Religion, and Government, the *Coreans* follow; which is no wonder, because the *Chinese* Emperor *Hoavus* subdu'd them two hundred Years before.

Description of Corea.

The Transmigration of the Soul into all manner of Bodies, is firmly believ'd amongst them. Their dead Corps are laid in Coffins curiously adorn'd, and not buried before the third Year after their Death; but to keep in the ill scent which might get through the crevices, they glue the Coffins close up with Lime

Their Religion.

Strange customs.

Lime or Clay, call'd *Cie*. The *Chineſes* account them barbarous, becauſe they give their Women ſo much liberty, ſuffering them walk in the Streets, or come in the company of men when they pleaſe; and alſo, becauſe their Marriages are perform'd without the liking of any of their Friends and Relations, the choice thereof being onely left to the Bride and Bridegroom.

The Soyl of this Countrey being very fruitful, produces Rice, and Tares twice a year; no place affords better Paper and *Cie*, by ſome call'd *Sandaracha*, than this Iſle: This *Sandaracha* is much us'd by the *Chineſes* and *Japanners*, for they Plaiſter all their Walls with that Lime.

Great wars in this half Iſland.

¶ MOreover, *Corea* hath oftentimes been deſtroy'd and ruin'd, and lately in the Year twenty ſeven, it ſuffer'd extremely, both by the hands of their Enemies, and ſuppoſed Friends.

The *Chineſy* General, *Maovenlung*, had an Army that quarter'd here againſt the *Tartars*; his Souldiers being ſpread over all parts of the Countrey, and lying idle, committed many outrages on the *Coreans*, which at laſt grew ſo unſufferable, that they call'd in the *Tartars* for their Aid, who imbracing this proffer with great eagerneſs, contriv'd a ſubtil Plot, which redown'd to their great advantage; for the *Tartars* Army came marching with a Van-guard of *Coreans* in the Front, on purpoſe to ſurpreſs *Maovenlung*, by miſtaking them to be all *Coreans*; which as contriv'd, happen'd, for by this means, the *Tartar* fell ſuddenly into the *Chineſi's* Quarters, and e're he could rally his Forces lying about, he ſuffer'd great loſſes; but after a while gathering, and being drawn up in a Body, he gave them ſo ſharp an Entertainment, which put them to a ſtand, the event thereof doubtful, on what ſide the Victory would fall; yet at laſt, the *Tartars* preſs'd ſo upon them, that *Moavenlung* loſt ground, and retreated ſo by degrees, that getting near the Sea, he ſav'd moſt of his Men aboard of ſeveral Ships that lay there: This Victory coſt the Conqueror dear, and being the more diſpleas'd, becauſe *Moavenlung* had thus got off from him; which to revenge, fell treacherouſly upon the *Coreans*.

The four Northern Territories bordering next to *Tartary*, he had already miſerably ruin'd, when the King of *Corea* rais'd an Army to oppoſe the *Tartars* (who then deſign'd to Beſiege the Metropolis *Pingjang*) chuſing a convenient place for Ambuſcade, to ſurpriſe them in their March, and, as deſign'd, ſuddenly ſallied out upon them, ſuſpecting there no Oppoſition; both Sides fighting very fiercely: Yet the *Coreans*, for all their Advantage, had been utterly defeated, but that *Moavenlung* accidentally fell into their aſſiſtance, being newly Landed, galling the *Tartars* in the Rear; who ſeeing themſelves block'd up, as in a Sack, ſteep Mountains on each ſide, before them the *Coreans*, and behind the *Chineſes*, would not ſtand ſtill in this exigency or danger, for they ſaw no way to get out, but what the Sword muſt make, whereupon they gathering freſh courage, a cruel fight began, the like ſcarce ever heard of by Antiquity: The *Tartars* at laſt made their way through the *Chineſes*, and fled Northerly towards the Kingdom of *Niuche*, leaving behind him (as they ſay) on the ſpot fifty thouſand men; neither had the *Chineſes*, nor the *Coreans* this Victory for nothing, for the firſt bought it with ninety thouſand men, and the other with ſeventy thouſand, inſomuch, partly, that neither could boaſt their victory, or purſue the flying *Tartar*.

A cruel battel betwixt three enemies.

¶ To

¶ TO this *Peninſula*, *Anno* 1595. *Taicoſama* ſent his new-rais'd Army, being minded to free himſelf from the powerful Kings in his Countrey, which he fear'd might joyn their Forces together, and remove him, being of mean Extract, from the Imperial Throne, he pretended that *Japan* would be mightily inrich'd, if *Corea* could be joyn'd to that Crown, and ſuch a weighty matter might eaſily be perform'd, being able to raiſe an Army that ſhould conquer five ſuch places as *Corea*; Whereupon the Kings which he fear'd moſt, were ſent for to come to the Emperor, who giving them ſeveral Commands, Imbark'd them with ſixty thouſand men for *Corea*, where Landing, they found more work than they expected, ſo that the War continu'd a long time; during which, *Taicoſama* ſent them friendly Letters, and freſh Supplies, yet it pleas'd them not to be abſent ſo long from their own Countrey, Wives and Children, and to be amongſt their Enemies, without ſeeing any hopes of being releas'd; for none durſt return home without the Emperors Licence.

Taicoſama ſends a mighty Army of *Japanners* to war againſt *Corea*.

The war laſts ſeven years.

¶ DUring the War in *Corea*, *Taicoſama's* mind was alſo buſi'd with other matters of Conſequence; he ſent in the beginning of his Reign a Letter to the Governor of the *Philipines*, who was the King of *Spain's* Viceroy, and kept his Court within the City *Manilla*. The *Caſtilians* diſcover'd theſe Iſlands, *Anno* 1564. and made themſelves Maſters thereof with little trouble; becauſe the Inhabitants belonging formerly to *China*, deſerted that Government, and ſince liv'd wildly without any Laws; but though the *Chineſes* loſt their Government there, yet for the fruitfulneſs of the Iſlands, they ſtill Traded thither, ſending yearly twenty *Jonks*, or more, Bartering Cotton, Silk, Purceline, Brimſtone, Iron, Copper, *Mille*, Quickſilver, Gunpowder, and Linnen, for *Buffles*, Deer-Skins, and Civet Cats.

Deſcription of the *Philipines*.

¶ BUt concerning *Taicoſama's* Letter, the Contents of it were thus: *Japan, which hath ſo long been ſhaken by a Tempeſt of War, is now calm and ſettled in quiet, which ceaſed not before the gods fix'd him in the Imperial Throne, being the labor of ten years: Now I have leiſure, I will fall upon the* Chineſes, *and if you perform your duties, acknowledging me with all humbleneſs, to be that which I am, your Chief Commander, you ſhall not receive any damage by the* Japan *Arms, which elſe I will ſend to you, and endeavor to poſſeſs the* Philipines *to your utter deſtruction.*

A Letter of *Taicoſama* to the Governor of the *Philipines*.

The Governor of the *Philipines* ſtood amaz'd at this ſtrange Letter, very well knowing the Power, Pride, and Ambition of *Taicoſama*, whoſe Friendſhip, if he would preſerve, he had no other means but to anſwer him with all reſpects; for which purpoſe, he ſent *Lupo de Liano*, with Miſſives to ſignifie to the Emperor, That the *Philipines* Governor had receiv'd a Letter from his Imperial Majeſty, but without being Sign'd by his Royal Hand, therefore he had not the confidence that he could willingly have wiſh'd for, eſpecially, becauſe the Jeſuites in *Nangeſaque* (who held ſome Correſpondency with him) had given him no manner of Intelligence thereof.

This Anſwer, not onely diſpleas'd the *Japan* Emperor, but he was much ſtartled thereat, becauſe no Tranſactions, nor ought elſe, private or publick, that was worthy of information could happen, but as Father *Hazart* ſays in his *Church Hiſtory*, the Jeſuites gave Intelligence of to their Concerns abroad, which they well obſerv'd, and left no ſtone unturn'd, that might improve their intelligence.

Hazart. Church Hiſt 5.c.9.

This jealouſie of the Emperor was fomented by an Apoſtate *Caſtilian* at *Saxuma*, who being revolted from his Religion, became a ſevere Perſecutor of the Chriſtian Faith; inſinuating to the Emperor, that the Jeſuites would never be obedient, longer than needs muſt, to his Commands; and the whole Deſign was, to introduce their Doctrine amongſt the *Japanners*, which was no other, but to ferment Sedition to ſuch a Rebellion, that firſt might tread down all ſubordinate Authority, and at laſt ſupplant the Emperor himſelf, and ſo bring the whole Nation under the Subjection of that Catholick Tyrant, the King of *Spain*.

A ſecond Embaſſy from the *Philipines* to *Taicoſama*.

Upon which, *Taicoſama* ſent another Mandatory Letter to the Governor of the *Philipines*, which, the Ship being loſt by the way, he never ſaw; but ſoon after hearing thereof, ſent a ſecond Embaſſy over. The Chief in Commiſſion was *Peter Gonſalves*, his aſſiſtance four *Franciſcan* Monks, *Bartholomew Ruiz*, *Franciſco de Sancto Michael*, *Peter Baptiſta*, and *Gonzales Garcia*, *Anno* 1593. they had their Audience before *Taicoſoma*, preſenting him with Gifts of great value; which pleas'd the Emperor ſo well, that his former jealouſies being quite blown over, he granted the Friers leave to build a Church and Cloyſter near *Meaco*, provided, that they ſhould not meddle with his Subjects, nor perſwade them neither in private or publick concerning matters of Religion, all which they promis'd, and in a years time rais'd a Church, Conſecrating it to the Virgin *Mary* of *Portiuncula*; but however, notwithſtanding all this, they buſied themſelves clandeſtinely and often in publick, to raiſe Proſelites, which Doctrine ſpread every where in ſhort time amongſt the *Japanners*, who imbrac'd Chriſtianity with ſuch eagerneſs, and came flocking to them in ſuch multitudes, that theſe four were not able to perform their Functions at the Ceremony, belonging to their Converſion and Baptiſm; for which cauſe they ſent for aſſiſtance to the *Manilla's*; from whence ſoon after came the *Franciſcans*, *Auguſtin*, *Rodrigo*, *Marcello Ribadeneyra*, and *Hieronimo de Jeſu*, with Letters and Gifts from the Governor of the *Philipines* to *Taicoſama*, to whom the Preſents were very acceptable; but the Letters unpleaſing, ſeeing they anſwer'd him not to what he had written.

The *Franciſcans* built a Church in *Japan*.

Peter Baptiſta, was the chief of the Friers which ſo ſpread their Religion, that they built another Cloyſter, calling it *Bethlehem* in *Oſacca*.

Franciſcans build Cloyſters in *Japan*.

Moreover, they obtain'd liberty of the Governor of *Meaco* to build a third Cloyſter at *Nangeſaque*, under pretence of two ſick Brothers, *Peter Baptiſta*, and *Hieronimo de Jeſu*, which could not agree with the Air about *Oſacca*, ſo that for their health-ſake, they were neceſſitated to remove: Theſe two went and reſided in a Chappel Dedicated to *Lazarus*, ſtanding near *Meaco*, between two Alms-houſes, which were govern'd by the two *Brothers of Mercy*. Thither a great number of people flock'd daily from the City to ſee them perform Maſs, and hear their Diſputations.

A *Japan* Nobleman, erects an Order of the Virgin *Mary*.

¶ AMongſt whom came a Noble Perſon, call'd *Didacus Gonnoi*, who ſoon after imbracing the *Roman* Religion, was a great Promoter of it in the Territory, near the City *Macava*; inſomuch, that he Indow'd a Brotherhood with Means, and built a Colledge, Dedicating the Society to the *Holy Virgin*, who alſo invited the *Heathens* to the hearing of the Goſpel.

Why *Taicoſama* permitted the Friers to be in *Japan*.

Taicoſama ſeem'd to wink at this neſtling of the *Monks*, ſent from the *Philipines* to *Japan*, becauſe thoſe Iſlands brought him in yearly a great Revenue; and amongſt other Rarities which came from thence, were certain Pots or Cruiſes, call'd

call'd *Boioni*, which might be had there at a mean Price, but by the *Japanners* valu'd above Gold, becauſe no Veſſels whatſoever preſerves their Liquor, mixt with the Powder *Chia*, better than theſe Cruiſes: This Drink the Nobleſt men in the Countrey make with their own hands, in a peculiar place of their Houſes, built for that purpoſe.

Taicoſama ſent two Perſons to the *Philipines*, to buy up all theſe Pots; being certain to make vaſt profit thereof. But theſe his Factors found in the City *Manilla* ſeveral *Japan* Chriſtians, which bought up all thoſe Veſſels, with intention to diſpoſe of them again in *Japan*. *Taicoſama* being inform'd thereof, took all thoſe Traders, and ſeiz'd upon all their Cruiſes which he could light on, and forbad them upon pain of death, not to bring any more thereof into his Dominions; ſo they eſcaping narrowly with their lives, were again releaſed. Trades in Cruiſes.

¶ But before *Taicoſama* began the Wars with the *Coreans*, he Promoted his Brothers Sons, having no Children of his own, to high Dignities and Honor; the eldeſt, whom he alotted to be his Succeſſor, he Crown'd King over five Kingdoms; the ſecond over three, lying near *Meaco*; and to the youngeſt, he gave two; preſerving fifteen for himſelf, with the Supreme Command over all. The remaining Provinces and Territories were divided amongſt his Courtiers, Generals, and neareſt Friends, with Proviſo's, to pay an Annual Tribute to the Emperor. But thoſe Princes which were not removed, were oppreſs'd by Taxes, that they were ſcarce able to rebel, living continually in fear, on one time or other to looſe life and all. Promotes his Brothers Sons to high dignities.

And indeed it was ſo deſign'd, for he had no other intention to make Wars with the *Coreans*, but that thoſe Kings which he ſent thither might be ruin'd there, or at leaſt ſo much Work to do, that they ſhould not diſturb him in his Dominions; or if they ſhould in any time Conquer *Corea*, then he would give them the Conquer'd Territories in exchange for thoſe in *Japan*, that ſo he might be abſolute Governor over his own Empire at home. His intention about the common War.

And that none might ſuſpect this his Deſign, he pretended that he would no longer Adminiſter, but give over his Imperial Authority to his eldeſt Nephew of twenty five years of age; Whereupon he nominated him the *Quabacondono*, which name is onely given to thoſe that are Heir-apparent: But this was but diſſembled, for though he Nominated him, yet he no ways intended, nor did part with his Authority. Pretends to give over his authority.

But the Kings and Princes which he imploy'd for *Corea*, never ſcented in the leaſt that he had laid this Plot for their deſtruction, and the enjoying of their Eſtates, pretending nothing, but the care of theirs and the publick good; ſo that they went chearfully abroad, with an Army of ſixty thouſand men, and ſoon after follow'd a hundred and forty thouſand more, which Forces Landing in *Corea*, in a ſhort time carrying all before them, made themſelves Maſters of the Metropolis *Pingjang*, and moſt part of the Iſland; yet oft they met with repulſes and great obſtructions for the *Chineſe* Auxiliaries, which ſtill came freſh and freſh, maintaining a doubtful War ſix years, and drove them at laſt towards their Landing-place, where they were ſorely gall'd by twelve well man'd Fortreſſes, that oft Sally'd out upon them; ſo that they were forc'd to make a diſhonorable Peace, the relinquiſhing of all their Conqueſt in *Corea*. *Japan* Force goes to *Corea*. *Chineſes* aſſiſt the *Coreans*. Beat the *Japanners* from *Corea*.

Thus ended the War, which exhauſted *Taicoſama's* Treaſure, and ſpent him a hundred thouſand men, amongſt which, his ſecond Nephew, whoſe youngeſt brother dy'd before.

Quabacondono commits great outrages in *Japan*.

The eldeſt made *Quabacondono*, was yet living, he being witty and quick of apprehenſion, yet was moſt inhumanely cruel, for his greateſt delight was Butchering of Men in a humane Shambles, which he had thus contriv'd himſelf, in a place near his Palace, in the middle of an open Court, inclos'd with a Wall, and ſtrow'd all over with white Sand, ſtood a great Table, whereon, when he wanted Criminals, who ever he had a picque againſt, or had a deſire to ſee how he would die, where laid according to his Fancy, then began his ſole Delight and chief Recreation, This he Quarters with great Art and Dexterity; which done, rips up his reaking Bowels, yet alive, and when perceiving with the effuſion of Blood and Spirit before his laſt Gaſp, to feaſt his Cruelty, chops off his Head; That he binds to a Poſt, ſo that he may not ſtir, then takes his Bowes, Arrows, and ſeveral Guns, taking aim here and there, where Wounds are not Mortal, and when he perceives him full of Torture with Bullets and Arrows hanging in his Legs and Thighs, then to Crown his pleaſure, ſhoots him in the Breaſt and Belly, whileſt dying, to cloſe up the Tragedy, he claps a Brace of Bullets into the Head: But when thus he hath ſatiated his Cruelty upon Men, to renew his delight, he takes a Woman with Child, and in ſtead of Butchering, Anatomizes alive, viewing the Infant in the Womb, and making inſpection through all the Labratories of Nature, concerning the Formation, Production, and the Birth of Mankind; and (as they affirm) what ever infliction hath been exercis'd by the moſt cruelleſt Tyrants, he hath ſo much exceeded, that he may be call'd *The Prince of ſuch Bloody Butchers*; *Phalaris* Bull, and many other of the like inventions, ſeeming to this but eaſie torments; beſides, he excell'd all thoſe Maſters of Cruelty, becauſe he troubled none with the horrid Office, but was their Salvage Executioner himſelf.

Cruelties of *Phalaris*. Of *Atreus*. Of *Tullia*.

The reaſons from whence the malice proceeded between *Quabacondono* and his Unkle *Taicoſama*.

But this inhumane Monſter, not long Raign'd thus, perpetrating ſuch unheard of Murders, for his Unckle *Taicoſoma*, though he had choſen him his Succeſſor, declaring him Heir-apparent, and already put him in poſſeſſion of five Kingdoms, ſuddenly this his ſweetning and love towards him turn'd into hate, upon ſeveral occaſions; for though *Quabacondono* was Elected by his Unckle, and ſtil'd Emperor, this his great Name bore but ſmall Command, for he adminiſtred in all Affairs of State himſelf, keeping the Reins of Government in his own hands, whilſt the Favorites and flatteries about the young Emperor weary'd his Ears, inſinuating, that he was but a Nominal Prince; and how the People mock'd at his great, but empty Name, which ſignifi'd juſt nothing, calling him *Emperor without Empire*; and that the blindeſt might ſee *Taicoſama's* aims, who had twice intended to ſend him to *Corea*, where he might either be diſpatch'd, or lingering in ſuch a long War, looſe all his Intereſt at home, but incourag'd him, not onely with the Conqueſt of that Iſle, but that he would enable him with Forces to Conquer the main Land, *China*, and there make himſelf an Emperor: But the buſineſs of *Corea* falling unſucceſsful, what e're he flattering, pretended, or ſecretly intended, the whole deſign fell, and came to nothing.

But concerning the practices of both theſe Princes, Unckle, and the Nephew, and their Plots of deſtroying each other, ſince the Relation ſtands for an atteſted truth, we ſhall at large give you the whole account.

¶ *Quaba-*

¶ *Quabacondono*'s Fears and Jealouſies daily increaſing on ſeveral occaſions, but more eſpecially exaſperated thus: *Taicoſama* being without any Iſſue, on which account he made him Heir-apparent, and had Inveſted him in all his own Regalities, now had a Son, who by Birth and Laws of Nature might poſſibly ſway the Empire after his Father *Taicoſama*'s Deceaſe; whoſe *Genethliacon*, or Birth-day was kept with all the Joy and Celebration that could be imagined in Feſtivals, and Thankſgiving to their gods through all the Cities in *Japan*, that *Quabacondono*, beyond all expectation, had an Heir in his old Age: This ſtung him to the heart, being evidently bereav'd of the Empire; but that which more imbitter'd his grief, were his three Sons, the hopes of his Family, which he had already deſign'd to bear the Chief Commands under him in the Empire: His hopes thus vaniſhing like a Dream, all that he could bethink himſelf of, for preſent redreſs, was to caſt out, that this Son was none of his begetting, and that they might well have ſpar'd their Feſtival Rejoycing, if the truth were known: The Emperor *Taicoſama* being inform'd that this Fame was of his Nephew's broaching, ſtirr'd up private Animoſities the more, ſo that the whole Nation ſat as in a Theatre, expecting on the *Japan* Stage the Bloody Tragedy, either of the Unckle, Nephew, or both.

Taicoſama hath a ſon in his old age.

¶ During theſe private Grudges, the time came on in which *Taicoſama*, according to the *Japan* manner, was to give his Nephew *Quabacondono* a Viſit; for it was an antient Cuſtom, that when the Chief Governor voluntarily deſerts his Authority, inveſting another, being grown old and retiring to privacy, that not onely he, but all the ſubſtitute Kings ſhould addreſs themſelves, and honor him with a Viſit; which Confirmation of his Authority, the manner of which being ſo expenſive and Magnificent, it will not be amiſs here to relate.

Strange cuſtom in *Japan*, when the Emperors give over their Government.

The Emperor preparing for his Progreſs, and the Nephew to Entertain his expected coming, ſent Huntſmen by thouſands to ranſack the wide Foreſts for Veniſon; as many Fiſhermen ſearching the Sea, Ponds, Lakes, and Rivers for Scaly Banquets.

¶ The *Japanners* at Meals ſit croſs Legg'd on the ground one behind another, each at a peculiar Table, which being ſquare, are a Foot and a half high, and according to the conditions of the People, more or leſs, Coſtly; ſome made of white ſhining Wood like Glaſs; ſome richly Varniſhed; other Wax'd, after the *Indian* manner; and ſome Inlaid with Gold, according to the greatneſs of the Feaſt, or the number of the Tables; at ordinary Dinners, or at the firſt Courſe, three Tables ſet before every one with great Variety, Diſh'd up all Gilded: At the laſt Courſe, they bring three Tables more full of Salt Meats to relliſh their Cups. At the Emperors Feaſt, a great Golden Bowl call'd *Sacanſuchi*, is carry'd about, out of which the Princes are invited to drink.

How the *Japanners* keep their feaſts.

Cup call'd *Sacanſuchi*.

Quabacondono had prepar'd againſt this Feaſt thirty thouſand of theſe Tables, of ſeveral faſhions, both for Men and Women: The Women ſit out of the ſight of the Men in a Hall apart.

On the other ſide, *Taicoſama* was ready for the accuſtomary Viſit to *Quabacondono*, who in like manner was ready to receive him.

When

Taicoſama puts off his journey.

When an eminent Perſon that had the Emperors Ear privately inform'd him, That theſe gallant Preparations vail'd a ſecret Plot for his Ruin; This warning wrought ſo on *Taicoſama*, that he put off the Journey, which *Quabacondono* reſented very ill, having prepar'd all things in a readineſs, which were now loſt, and all his Coſt and Charge beſtow'd in vain; and beſides that, he ſuſpected ſome myſtery that ſhould thus ſuddenly retard him, being ready for his intended Progreſs.

Mean while, he carry'd himſelf ſo cunningly, and with ſuch humility, taking no notice of his Jealouſies or Diſcontent, that he made him change his Reſolution; ſo that he ſet forth eight days after the firſt appointed time on his Progreſs; for if he had not gone, it would have been look'd upon as ill-natur'd, and that he ſleighted the company of the ſeveral Princes, which were to be alſo at the Feaſt.

The Progreſs was perform'd in the following manner:

Goes to viſit *Quabacondono*.

Sumptuous train of *Mandocoroſama*, *Taicoſama* his Conſort.

¶ *Taicoſama* ſent his Empreſs *Mandocoroſama* before him, which then reſided in *Fiſſima*, three Miles from *Meaco*: In ſumptuous manner ſhe led the way, before her went a great number of Nobles, marching in order, more than an hour paſſing along; theſe had ſeveral Files of Muſqueteers, being their Guard walking before them, their Arms being Varniſh'd, glitter'd againſt the Sun like Gold; behind the Nobles were carry'd three great Wax'd Cheſts, with the Empreſs *Mandocoroſama*'s Apparel; after theſe came fifty more that bore Veſtments of her Ladies of Honor; theſe were follow'd by ſixteen brave Horſes, Loaden with Gold, cover'd with Sumpter-Clothes Imbroyder'd with Pearls, Plumes waving on their Heads, the Richneſs of which amaz'd the beholders: Which Gold was an accuſtom'd Preſent from the Emperor and Empreſs to the young Emperor. Next, march'd in a *Cavalcade* bravely Mounted, fifty prime Lords belonging to the Court, each attended by thirty Pages; then came eight *Quiroſols* or Sedans, each carry'd by thirty two

men,

men, in theſe the prime Ladies of Honor ſate, which were follow'd by *Mandocoroſama* in a Sedan, carry'd on the ſhoulders of Perſons of great Quality; this Sedan, or rather, Moving-houſe, was ſo curiouſly Wrought with Carv'd Work, that the Artiſts not onely got great Reputation for their ſeveral hands, but an incredible Sum of Money for their Reward of well-doing, from the Empreſs; in this ſhe ſate ſo private, that ſhe could be ſeen by none, but her ſelf might ſee whom ſhe pleas'd; then follow'd a hundred Sedans more, of the ſame faſhion, but of leſs value, in which ſate ſeveral Queens and Princeſſes, gaudily dreſt, attended by a hundred and fifty Ladies of Honor, all gallantly mounted, with Silken Vails, each of them attended by a great number of Lacquies, and a Groom waiting, with two led Horſes.

And laſtly, The whole Proceſſion was clos'd by the ſeveral Maids of Honor, carry'd in little two-Wheel'd Chariots, which as the Print repreſents, are ſhod at the ends with Plates of Silver and Gilt; the Spokes of Cedar, Carv'd and Gilt, the Fellies of the Wheels ſhod alſo with Copper; the Seat in the Stern, fitted to hold one in great State, ſpread with Tapiſtry, which hangs down betwixt the Wheels; the empty part before faſhion'd like an Oval, is open, ſhe having a ſtately Canopy over her, defends her from Rain and the Sun, and when ſhe pleaſes, ſhe draws her ty'd-up Curtains to keep off the Wind, being driven along by a luſty Man, with two Poles athwart his ſhoulders: With this Train, *Mandocoroſama* enter'd the Burrough *Jurazu*, preſenting to *Quabacondono* a great Maſs of Gold, and other ineſtimable Jewels; which kindneſs of hers was bountifully rewarded by *Quabacondono*, who was alſo very liberal in beſtowing the like rich Preſents on her.

Sumptuous train of *Taicoſama*, going to *Quabacondono*.

The following day, *Taicoſama* came from his Caſtle, from whence, a little before, moſt of the *Japan* Nobility went to *Juraru*; the ways between *Taicoſama*'s Palace and *Juraru*, were Guarded on both ſides by Souldiers, each ſtanding two ſtrides from the other, Arm'd with a naked Scymiter; theſe belong'd, and were under the Command of the Lord of *Mino*, Grand-Son of the ſlain Emperor *Nobunanga*, and therefore the juſt Heir to the Crown: Between theſe Guards, paſt firſt three hundred Perſons of prime quality, every one having their ſeveral Eſcutchions, with all their Emblaſonings, carry'd before them, with cluſters of Pages and Lacquies; after theſe came ſeveral Princes, ſome of which carry'd the Swords, others the Daggers and other Arms of *Taicoſama*. Theſe were again follow'd by *Taicoſama*; who ſat on a rich and magnificent Chariot, which had coſt him ſeveral Tun of Gold, for the ſides and middle were adorn'd with unexpreſſable Imagery and Carv'd Work, and alſo the four Seats cover'd with Maſſie Gold, were much to be admir'd; with the Axeltree on which the Wheels turn'd, and the Spokes and Fellies were all of Silver. This Chariot was drawn by two black Oxen with Gilded Horns, their bodies ſpread over with Purple Clothes, Embroyder'd with Precious Stones. *Taicoſama* uſ'd theſe Oxen, not for want of Horſes, for ſeveral thouſands ſerv'd him in this Train; but as a teſtimony, that he obſerv'd the Antient Cuſtoms, eſtabliſh'd many Ages before by the *Dayro's*, which were always drawn by Oxen, when ever they went to any grand Entertainment, ſtill attended by a Guard of Nobles.

Taicoſama's rich Chariot.

Thus attended, *Taicoſama* entred *Meaco*, where he was met by a thouſand, all Perſons of Quality, ſent from *Quabacondono*; who as ſoon as ever they drew near the Emperors Chariot, light from their Steeds, thoſe before *Taicoſama* doing the like; theſe dividing to each ſide, ſtanding cloſe up, made a Lane for

the

the Chariots to meet. Soon after *Quabacondono* appear'd in his open Chariot, no way inferior to that of *Taicoſama*, being follow'd by the *Cunghi* Lords, all related to the *Dayro*, each attended by their ſeveral Trains.

Quabacondono meets him.

In the moſt eminent Streets they drew near, making a ſtop, whilſt *Quabacondono* diſpatch'd the Vice-Roy of *Meaco*, to congratulate *Taicoſama's* Aggreſs, who ſent the Lord of *Tangi*, to Complement the Meſſenger ſent from *Quabacondono*. Both meeting and Saluting betwixt the Chariots, and having done their ſeveral Congees, the Lord *Tangy's* Coach return'd; whereupon the Vice-Roy call'd after him, ſaying, *Quabacon vonariſcens cu Banazi*, that is, *Quabacon wiſhes that your coming to his Houſe may be in the preſence of Millions, and laſt ten thouſand Ages*; which was anſwer'd by *Taicoſama* in his Coach with a loud voyce; *Sachighe Icatei Icarei*, which ſignifies, *Let him drive before, and I will immediately follow.*

The whole Train enter the Caſtle *Jurazu.*

At the end of this Ceremony, the Lords which Guarded one ſide of the Street, re-mounted their Horſes, and follow'd *Quabacondono* to *Jurazu*. *Taicoſama* ſtaying ſome ſmall time, alſo went on in a good Order: Before the whole Solemnity was paſt, the Sun had almoſt finiſh'd his days Journey.

The Maſter of the Ceremony, to whom the whole Care and Conduct of this Feaſt was committed, was *Genefoin*, Governor of *Meaco*.

When *Taicoſama* came before the Caſtle *Jurazu*, Riding over the Bridge to the inner Court, there being welcom'd by all the Princes, where he deliver'd his Preſents to *Quabacondono*; who ſeem'd not able to expreſs the high eſteem and value thereof: And that he might no way be indebted to his Unckle for theſe his great Favors, he return'd his kindneſs by giving him alſo many rich Gifts.

Sumptuous Entertainment there.

Three days did this great Reception and Entertainment laſt, nothing being wanting that either delighted the Eye, Ear, or Palate: the Tables ſtill cover'd, and full of all manner of Varieties, which the Earth, Sky, and Sea could afford, Diſh'd up with all the skill their Cookery could invent, to invite the Palate, and add freſh appetite; Vocal and Inſtrumental Muſick, according to their manner, every where, and in every Room; each day their Theatre throng'd with the primer ſort, where they had ſeveral Comedies prepar'd by the Learned, and thoſe who were skilful in Poeſie, for the preſent Entertainment, not wanting variety of Scenes according to the Argument; alſo in running at a Carv'd Head (to which ſport came the Emperor and all his Nobility,) ſome running at it with a Spear, others ſtriking at it with a Bill, and ſome ſhooting at it with Bowe and Arrows, or Guns, in manner as appears by the following Sculp.

Deſcription of their Tilting.

But whilſt theſe Jollities and continual Feaſtings were perform'd to the heighth, with all the Pomp and *Decorum* imaginable, the Emperor *Taicoſama* had but little reliſh thereof, ſtill alarm'd with freſh fears and jealouſies, which Melancholy and Age made greater and more imminent than they were; and though there were ſomething of reality, yet he ſtartled at as many ſhadows, which often his troubled Fancy preſented, expecting hourly ſome Bloody Plot ſhould diſcover it ſelf to the danger of his Life: to prevent which, for his better ſafety, being very ſubtile, he ſet private Guards and Watches of thoſe whom he could truſt, who ſtill ſhifting Places, kept all Paſſages to the Emperor's Lodging, ſo that none could ſtir upon any Conſpiracy or private Deſign, but they would as ſuddenly perceive their Motion, whilſt the old Man, a cunning and experienc'd Diſſembler, ſhew'd not the leaſt ſign of ſuſpicion, but

with

with all complacency and kindneſs, even to doting, courted and flatter'd his young Nephew, ſeeming not able to forbear to pour out his dear affection, and how much he lov'd him, which appear'd evidently by what he had done, and ſhould be more manifeſt by what he would do for him; and alſo told him, that he did aſſure himſelf of the like returns of his affections and kindneſs towards him, ſince nothing could be more impious and inhumane, than for him to contrive any thing detrimental to his Honor, or dangerous to his Perſon.

The young Emperor was no way wanting in his Expreſſions, and ſoft returns to his Unckle, wiſhing on himſelf, with many Execrations, ſome miſchief might befall him, or any that ever harbor'd the leaſt thought which migh be prejudicial to his dear Unckle and kind Father, who by his adoption had made him Heir to his Empire, and already poſſeſs'd him with five wealthy Kingdoms, and now had confirm'd all this by the honor of his Viſit.

Thus both vizarding their intentions, they play'd a hard and wary Game, whilſt all the Court and City ſaw through the young Man's ſubtile glozings, that he had no leſs deſign, when ever opportunity preſented, than the utter ruine and deſtruction of his Unckle; which his intention on the ſecond Night of this great Entertainment, was verily believ'd to have been put in execution, by an accident that then alarm'd the whole City, which was this:

A ſtrange Accident in *Jurazo.*

The Royal Theatre being much too little for ſo mighty a Concourſe as at that time repair'd thither, Noble-men, Princes, nay, Kings themſelves, if coming late, were forc'd to return back again, the Houſe being cramm'd ſo full, and many that were within ſo thruſt and crowded, that they rather ſuffer'd torture, than any delight from the preſented Comedy: to remove this inconvenience, that there might be nothing wanting at ſo high an Entervew, and Meeting of ſo many Princes, there was immediate order given to erect another Theatre that Night againſt the next Day, ample enough to contain ſo great an Audience: The multitudes of Workmen which were thus ſuddenly emploi'd, buſsling up and down with Lincks and Torches, making every where a con-

fus'd hurry and noiſe, which awaked the Court and all *Meacò*, every one ſtarting from their Beds, believing that what they ſo much fear'd, was in agitation, at leaſt the death of an Emperor: but day-light approaching, the miſtake vaniſh'd, finding that all this ſtir was onely about a new Theatre.

So this magnificent Feaſt ended as ſilently as it began, without any other diſturbance than the error of that Night.

A ſumptuous Banquet prepar'd by *Fidandono*.

From thence both the Emperors were invited with their whole Retinue, to a Dinner prepar'd by *Fidandono*, one of the greateſt Princes in *Japan*; which was perform'd with ſuch wonderful abundance and Magnificence, that you may compute the extraordinary Charge by the Leaf-gold, which onely trick'd up their Diſhes, amounting to above four thouſand Crowns, but the charge of their Potations roſe much higher; foreach Draught that he drank to the Emperor, which muſt be nine, the firſt coſting him by way of Preſent ten thouſand Crowns, the ſecond more, ſo increaſing, till the laſt, doubling the firſt, came to twenty thouſand Crowns; ſo that the whole Charge of the Treatment ſeems incredible, being ſcarce to be reckon'd: all this was to keep in, and preſerve his favor with the Emperor.

And alſo by *Gietazo*.

Next day the Emperor *Taicoſama* Progreſs'd to *Gietazo*, Governor of eight Provinces, where he was Entertain'd with no leſs State than by *Fidandono*.

Taicoſama comes to *Fiſſima*.

At laſt returning to his Court at *Fiſſima*, where he invited his Nephew *Quabacondono* to a Feaſt, who accordingly came at the appointed time; where he got ſo much praiſe and applauſe by his Dancing, and other more manly Exercſes, that *Taicoſama* grew more jealous at this his riſing popularity in his own Court. Amongſt other great Men and Princes in his Palace was *Gefonio*, Nephew to the late Emperor *Nobunanga*, whom *Taicoſama* privately incited, by commending of his agility in the like Exerciſes, that ſo encourag'd he might get the fame and praiſe from his Nephew: But he being more wary than to ſtir up any diſpleaſure from *Quabacondono*, whom he ſuppos'd would ſucceed in the Imperial Throne, perform'd his Exerciſes rather worſe than better, ſo keeping in favor with the young Emperor: which *Taicoſama* obſerving, call'd *Gefonio* aſide, and changing his note, commended now his Prudence beyond his Activity, telling him that he was much troubled, that the Son of ſuch a Father, rais'd to that Dignity and Honor which he now enjoy'd, ſhould be ſent thus by his Nephew as an Exile, under the pretence of Commanding an Army, to the utmoſt Confines of his Empire; but he would for his Unckles ſake prefer him on the next opportunity to a nearer Employment, and make him a Governor of more Provinces than one; and for the preſent, as a teſtimony of his favors, he deſir'd him to accept of ten thouſand Bags of Rice.

But *Quabacondono* being ſumptuouſly entertain'd in *Fiſſima*, would no ways be behind in repaying ſuch Favors to *Taicoſama*: And having erected a ſtately Palace at *Fiſſima*, where he prepar'd a rich and coſtly Banquet, invited his Unckle *Taicoſama* thither; who fearing to deny the Requeſt, yet put it off from day to day, under a pretence of indiſpoſedneſs; which continu'd ſo long, that *Quabacondono* obſerving it to be onely an excuſe, return'd much diſpleas'd to *Jurazu*: This ſtirr'd up in him diſtruſts, and thoughts of ſelf-preſervation, and his Unckles deſtruction; but all this he kept ſecret, as if he ſeem'd not to have the leaſt thought thereof, ſpending much of his time in ſeeing Sports and Exerciſes, inviting whoever were famous for Dancing, Fencing, Wreſtling, Archery, Martial Diſcipline, and the like, with ſeveral Prizes and Rewards to

Quabacondono parts diſcontented from *Taicoſama*.

the

the Victor, whilſt he exercis'd himſelf in that cruel and bloody ſport of Butchery, in publick ſhowing his dexterity and skill in mangling humane Bodies, as we ſaid before; and alſo more inſinuating himſelf with flatteries and doing good offices, into the favor of ſeveral *Japan* Princes: To which purpoſe he employ'd his prime Favorite *Scirabingo*, whom he ſent every where to inveigle the Princes to take the Oath of Allegiance, and Sign it with their own Hands, and that they would be ready upon the Command of *Quabacondono*, to raiſe and bring as many Men into the Field, as his occaſions ſhould require: Whereupon *Scirabingo* dealt firſt with *Achiromar*, King of nine Provinces; but he refus'd, ſaying, *Why ſhould I take an Oath of Allegiance, never being ſuſpected in the leaſt that I ever would revolt*: Yet ſeveral others took the Oath, and deliver'd it Sign'd to *Scirabingo*: All theſe Writings were committed to the cuſtody of an antient Matron reſiding in *Quabacondono*'s Court.

Endeavors by *Scirabingo*'s means to obtain the King's Favorites.

But *Achiromar* who refus'd the Oath, gave private information to *Taicoſama* concerning the Propoſals made to him by *Scirabingo*, in behalf of his Nephew *Quabacondono*.

This Plot ſeem'd to be of great concern to *Taicoſama*, thinking it fit to loſe no time, ſeeing his Life and all he had lay at ſtake: whereupon deſiring *Quabacondono* in a friendly manner to come and ſpeak with him about a buſineſs of great conſequence; but he ſubtil and conſcious of his own private Deſigns, miſtruſted ſome greater matter, and of imminent danger to his Perſon lay hid, ſo humbly crav'd his excuſe, pretending to be troubled with fits of the Spleen, and overflowing of the Gaul.

Quabacondono refuſes to come to *Taicoſama*.

But *Taicoſama* would not take it ſo, but ſent five Princes, his Favorites, which then reſided at his Court, to *Quabacondono*, impowering them to demand an Anſwer to his five Queries, which were theſe: Firſt, How it could be, that one ſo infirm, as he gives account of himſelf, could be able daily to perform robuſt Exerciſes, onely fit for healthy Perſons in their full ſtrength and vigor? Secondly, How it ſuited with the honor of an Emperor, to cut and mangle in publick his innocent Subjects? Thirdly, Why he kept ſo many Soldiers in Arms, thereby diſturbing the Empire with fears of ſome great and ſudden alteration? Fourthly, Why he doubled his Life-guard, being Muſqueteers, with a thouſand Men? Laſtly, Why he dealt in private with the *Japan* Princes, to take the Oath of Allegiance to be faithful to him? Cloſing with a deſire to know if he had any thing to alledge againſt him.

Requires Anſwers on five Demands to his Nephew.

Mean while *Taicoſama* ſent a ſubtil Negotiating old Lady, well ſtricken in years, to *Quabacondono*'s Court, to prie into affairs, and gather what ſhe could from the preſent Humor and Diſcourſe there, but eſpecially concerning their opinions of the five Queries.

The Commiſſioners preſenting the Queries to *Quabacondono*, he not asking long time to anſwer, told them, That he was much troubled with the riſing of the Spleen, and overflowing of the Gaul, and by the advice of his Doctors he was order'd to lay all buſineſs aſide, and affairs of State, and follow bodily Exerciſes for his recovery; That playing the Executioners part was preſcrib'd alſo for his Health, and that none ſuffer'd by his Hand, but ſuch as were notorious Malefactors; That his Soldiers and double Life-guard were not to embroil in War, but to preſerve the Peace of the Empire, but more eſpecially to defend his dear Unckle, now grown old, from ſudden Inſurrections that might ariſe from the already-murmuring People; and laſtly, That the Oath which he requir'd of the Princes, was to keep them in Unity amongſt themſelves, and better under the ſubjection of his Imperial Majeſty. Where-

Quabacondono's Anſwer.

Whereupon the Commiſſioners reply'd, That *Taicoſama* would without all doubt be well ſatisfi'd with theſe his Anſwers, if he would but be pleas'd to Write and Sign them with his own Hand; which *Quabacondono* perform'd, and ſent with all ſpeed to *Taicoſama*: who as ſoon as he receiv'd and read the Paper, cry'd out aloud, ſaying, *O apparent teſtimony of my dear Nephew's innocency! how deceitful is this wicked World! who could believe that ſcandalous and backbiting Tongues, ſtill buzzing Tales, ſhould raiſe ſuch miſapprehenſions between me and my always-faithful* Quabacondono?

Theſe emphatical Expreſſions of the old and cunning Diſſembler were believ'd to be real, and immediately ſent in Writing by his Friends to the young Emperor, which ſo lull'd him aſleep, that he dream'd of nothing leſs than the ſecret diſpleaſure of his Unckle: which *Taicoſama* did to no other end, but to get time to ſtrengthen his Forces, which were then too weak to encounter with his Nephew, who was in a ready poſture of defence; ſo that he could not do any thing but by fair means, till ſuch time as his Militia (which he privately rais'd through all *Japan*) were drawn to *Fiſſima*. And indeed he carry'd his Deſign ſo cloſely, that *Quabacondona* had not the leaſt information of it, little ſuſpecting any thing, becauſe the Princes from all Parts made daily Addreſſes to him, with joyful Congratulations for the happy and undoubted Reconciliation betwixt him and his Imperial Unckle, whoſe affections were ſuch, that he would (now growing old) ſoon eſtabliſh the ſole Government upon his dear Nephew.

Raiſes Forces privately.

During this kind correſpondency between both, *Taicoſama* had information, how that the Princes which he had commanded, were marching on in their Way from *Vacaza* to *Fiſſima*. And now the time came which he had ſo long expected to perfect his Deſign: whereupon he ſent Meſſengers to *Quabacondono*, with ſtrict Commands to come to *Fiſſima*, and there to anſwer to whatever ſhould be objected againſt him; which if he refus'd, he would take ſuch a courſe, that the preſent World ſhould tremble thereat, and his Succeſſors ſtand amaz'd when ever related: for firſt, he would utterly deſtroy the Caſtle *Jurazu*, and all other Buildings rected by *Quabacondono*, with Fire; and whoever he found that made the leaſt reſiſtance, ſhould periſh without mercy by the Sword; and if poſſible, utterly efface, and cut off his Memory from the Earth.

Threatens *Quabacondono* exceedingly.

Quabacondono ſaw himſelf now in the Trap, and that it was then altogether too late to make the leaſt reſiſtance, ſince *Taicoſama* had gotten ſo great an Army together, which he was not able by any means to withſtand; ſo no way but patience, he with a ſmall Train deliver'd up himſelf to the mercy of his Unckle: the Ways being all beſet with ſtrong Guards, about Noon he came to *Fiſſima*, and paſſing by the Palace he took up his Lodging in a private Houſe; but in the Evening he receiv'd Order from *Taicoſama* to retire to the Cloyſter *Coja*, built on the craggy Mountains in the Kingdom of *Chinocuno*.

Quabacondono ſurrenders himſelf to his Unckle, and is by him baniſh'd to the Cloyſter *Coja*.

This *Coja* was the Reſidence for all baniſh'd Princes, before the barren Iſland *Faitſintchina*, fourteen Leagues at Sea Eaſtward from *Jedo*, was made fit for that purpoſe.

The ſame Night *Quabacondono*, being accompany'd with *Taicoſama*'s Life-guard, was convey'd to the place of Exile.

Amongſt other Nobles belonging to *Taicoſama* was *Sacandono*, of eighteen years old, Son to the Vice-Roy of *Meaco*; he being inform'd that *Quabacondono* was forſaken of every one, and as a baniſh'd Perſon was in his Way to *Coja*,

The faithfulneſs of *Sacondono* to the baniſh'd Emperor.

immedi-

immediately Mounted, and poſted after him to proffer his Service to *Quoba-condono*; but coming amongſt the Emperor's Guard, he was ſtopt, and commanded to return, if he did intend not to incur his Majeſties diſpleaſure: but he neither regarding their advice, nor fear what they threatned from the Emperor, ſaid, *Should I leave my Prince, though he be forſaken by every one? No; now is the time for me to manifeſt my Love, Duty, and Loyalty: There is no Touchſtone like Danger to prove a Friend by: Who will not help thoſe that are in Proſperity? and who forſakes not a Friend in Adverſity: He is not worthy the name of a Friend, that in his aſſiſtance will undergo the worſt of Fortunes, and ſmile at Death it ſelf*: which having ſaid, put Spurs to his Horſe, and Riding poſt, by midnight found the young Emperor, who exceedingly rejoyced to ſee one ſo kind and faithful to him; but that he might not prejudice ſo good a Nature, as to bring *Sacandono* to his utter ruine, which would not ought avail him, he ſeriouſly perſwaded him to return. But ſoon *Taicoſama* had information of all this; and had it not been for the good Service of his Father, he had undoubtedly periſh'd in his prime.

Quabacondono is ſhaven and changes his Name.

But *Quabacondono* ſince his departure from *Fiſima* Lodg'd one Night in *Tamamizu*; where he was forc'd, according to the *Japan* manner, to have his Beard and Head ſhaven, and his Name exchang'd for another; for in ſtead of *Quabacondono*, he call'd himſelf *Doi*, that is, *I will clear my ſelf by Reaſon*: At laſt coming to the Cloyſter *Coja*, he was conducted in by *Mocuſico*, one much eſteem'd by the *Bonzies*.

In his Way thither he met with ſeveral of his Retinue diſguis'd like Beggars, that they might not be known by any of *Taicoſama*'s Guard. All theſe expreſs'd their grief with tears, not daring to utter their minds in words.

Ten of his chief Favorites went him into the Cloyſter, where being but meanly Treated, he told them, ſaying, *Not long ago I could have given you Provinces and Kingdoms: my Fall hath been the undoing of many. And now for my ſelf, of all my Pomp and Magnificence I have ſcarce ſo much left as to keep you and me alive. O inconſtant Fortune! thou haſt rais'd me on purpoſe to the heighth of Greatneſs and Glory, that ſo my Fall might be the greater, and I more wretched.*

Is kept cloſe Priſoner.

Theſe Complaints he had free liberty to utter in the fatal Cloyſter *Coja*, for no other priviledge was allow'd him, inſomuch that he could not ſpeak nor deliver the leaſt Note to any Perſon whatſoever; and the buſineſs was ſo far gone, that he loſt all hopes of ever obtaining his Liberty.

Mocuſico Conjures for *Quabacondono*.

Mocuſico, the Head of the Monaſtery, repair'd to his Idols, and with Charms performing peculiar Ceremonies, with great zeal begg'd of the gods, that *Quabacondono* might once more be reſtor'd to the Imperial Dignity; but none ever were ſlower in their aſſiſtance than theſe their deaf deities: for it happen'd that this came to *Taicoſama*'s Ears, who the ſooner reſolv'd on *Quabacondono*'s Death, which fell out on the fifteenth of *Auguſt*, *Anno* 1595.

It's certain that *Quabacondono*, being weary'd with his misfortunes, did a long time before reſolve to be his own Executioner; but his Friends obſerving his intention from his diſcontented Countenance, and ſtrange Carriage, ſometimes walking up and down like a Frantick, anon ſitting exceeding penſive and melancholly, ſtil when in private muttering to himſelf, and fetching heavy ſighs, then breaking out with ſtrange Expreſſions, ſhowing the deep ſenſe he had of his preſent Condition; but they endeavor'd by all means to appeaſe him, and bring his Mind to a more equal temper, to bear his Sufferings like a Man, chearing him up with this perſwaſion, That his Unckle would after a while grow mild, his high diſpleaſure ceaſe; and that it was impoſſile for him to be ſo unkind

kind to ſuch a Nephew: He had oftentimes before been diſpleas'd, and was as eaſily reconcil'd; what madneſs would it be for him to bereave himſelf not onely of Life, but of the Imperial Throne? and though he had no hope of it, yet he ought not to deſpair; and fortune was ſo unconſtant, that oftentimes the meaneſt were rais'd to high Dignities: and that it behov'd a Prince to have and bear a noble courage in his greateſt calamity, and not ſuffer any ſorrow whatſoever to take poſſeſſion of his heart; and that without diſpute *Taiſacoma* could not live long, at whoſe Deceaſe they doubted not but to be releaſed, and he reſtor'd to his former Honor. The *Japanners* were now curb'd and kept in fear, but ſo ſoon as they could be freed thereof they would not be ſo forgetful, but remember that *Taicoſama* had given the Empire to *Quabacondono*, to whom it belong'd in his Life-time, and therefore was moſt juſtly his after the Emperor's death.

Quabacondono and all his Company are commanded to rip up their own Bowels.

Thus chearing him up with future hopes, they kept him a while from laying violent hands on himſelf, when ſoon after *Taicoſama* ſent a Meſſenger, to command him and his Company, according to the *Japan* manner, to rip open their own Bowels. No ſooner had they receiv'd their Condemnation, but they all prepar'd themſelves to die. The firſt that cut up his Belly was *Quabacondono*'s Page, being a Youth of nineteen years of age; who whilſt he was ſtruggling with Death, *Quabacondono*, after he had embraced him, chopp'd off his Head, which he ſet in a Charger on a Table: The like he perform'd to two more of his Servants. The next that was to do the cruel Office on himſelf, was the *Bonzi Biuſcirtus*, whoſe Grandmother was ſent by *Taicoſama* to *Quabacondono*'s Court as a Spie; and becauſe ſhe had carry'd her ſelf well in that buſineſs, her Son *Biuſcirtus* he commanded to be ſav'd: but he refus'd the Emperor's mercy, ſaying with an undaunted courage to him that brought the Order, *I ſcorn to take any thing from that Bloodhound that ſhould deſerve my thanks, for I will rather chuſe to die with* Quabacondono, *than to live in ſlavery under ſuch a grand Tyrant*: this ſaid, he deſperately ſtabb'd himſelf; but ſuffering much under the

the agony of a lingring Death, *Quabacondono* gave him preſent eaſe by chopping off his Head; which was no ſooner done, but with the ſame Weapon he ſtabb'd himſelf. One onely remaining, ſlew himſelf with his Maſters Scymiter. The Execution was no ſooner finiſh'd, but the *Bonzies*, performing their Office, conſum'd them together in one Funeral Fire.

Taicoſama deſtroys all the Confederates of *Quabacondono*.

But *Taicoſama* reſted not thus; but following his Blow, hunted and deſtroy'd all thoſe his Friends and Intimates that had been Abettors with *Quabacondono* in this Conſpiracy. The firſt with which he began, were three Perſons of great Quality, that were fled to a Cloyſter of the *Bonzies*: The next was *Scirabingo*, who made the Kings to Sign the Oath of Allegiance to *Quabacondono*, for which Crime he was judg'd to ſuffer a cruel Death: But none was more lamented than *Chimura*, who had done *Taicoſama* great Service, both in War and Peace; but becauſe he had held private Correſpondence with *Quabacondono*, he was alſo condemn'd to be his own Deſtroyer.

Chimura's Son hearing of his Fathers Misfortune, who was then in *Saicoure*, wrote to him, *That a Wiſe-man might eaſily look Death in the face, eſpecially if he ſuffer'd innocently; and that it was no trouble to leave this World, for a far more happy Life, which would laſt for ever: And thither he was reſolv'd to accompany him, as his Father; for he would not live after his Death, of whom he had receiv'd Life.* So whilſt he expected to hear the ſad Tydings, he call'd for a Cheſt of Scymiters, out of which chuſing the beſt, he girded it about his Waſte. In the interim the News of his Fathers Death, and *Taicoſama* came to him together; the Emperor proffering him Life, notwithſtanding he was *Chimura*'s Son, who ought, according to the *Japan* Laws, for his Fathers Crime, to ſuffer Death.

But the Youth return'd *Taicoſama* Thanks, telling him, *That he was bound in Conſcience to take Revenge of the horrible Slaughter committed on his Father* Chimura; *and ſeeing no poſſible Means to effect ſuch his Deſign, he would rather die than live, wanting ſatisfaction for his Fathers Death.* Thus ſaid, he immediately deſerted the Court, and went to *Meaco*, where going into the Temple, there offering his Devotions to the Idol *Fotoco*, ripping up his Belly, he Sacrific'd his Life before the Altar. Not long after, *Taicoſama* particularly order'd *Chimura*'s Conſort to be Beheaded in the Temple of *Amida*.

Cruel Perſecution of *Taicoſama* againſt the Wives and Children of *Quabacondono*.

¶ IN this cruel manner proceeded *Taicoſama* againſt all *Quabacondon*'s, not only his Miniſters of State, or whoever he had a kindneſs for, but his Wives, Children, and Relations; not leaving to perſecute them, till they all ſuffer'd miſerable Ends: In *Meaco* he brought one and thirty Ladies, partly Noblemens Daughters, partly Perſons of Honor belonging to *Quabacondono*'s Conſort, and part of them his Concubines, which laſt he fetch'd from the Caſtle *Jurazu*. All theſe he convey'd in Coaches to the place of Execution, with their Children, whoſe innocent Shrieks and Tears, mingled with the doleful Lamentations of the Spectators, would have made a Tyger relent: But there was no room for Compaſſion; for no ſooner ariv'd they at the fatal place of their Deaths, but the Executioner firſt ſhewing them *Quabacondono*'s Head, to which they all reverently bow'd, began the Slaughter, firſt with the Children, that were one by one beheaded; next the Women, thrown to the Ground, were inhumanely ſlaughter'd, and their Bodies caſt into a deep Pit, over which the Tyrant built a Structure, which he call'd *The Temple of Beaſts*.

Murder committed by *Scirabingo*'s Widow.

After that he condemn'd the Widow and Children of *Scirabingo* to ſuffer Death; but when the Coach that brought her ſtopp'd before the Palace, the Widow

Widow, to free her ſelf from the opprobrious Inſultings of the Tyrant, and the Shame of her undeſerved Death, firſt ſtabb'd her three Sons, and one Daughter, and ere the Fact could be thought of, ſheath'd the ſame Dagger in her own Boſom, and immediately fell breathleſs on her murder'd Children.

Theſe ſavage Barbariſms perpetrated on Rational Creatures, he rag'd next upon inanimates, falling upon the Caſtle of *Jurazu*, which he pull'd down to the Ground, with three hundred Palaces more, carrying the Timber and Stones to *Fiſima*.

¶ But this was not *Taicoſama*'s firſt Perſecution of the *Chriſtians*, having begun before, in *Anno* 1587. if Father *Cornelius Hazart* may be credited upon this occaſion. The Commander *Domingo Montero* came from *Portugal* into the Haven of *Firando*, with an exceeding ſtout Veſſel, in the forementi-on'd Year: All the Inhabitants admir'd its Beauty and Largeneſs, that the Fame of it came to *Taicoſama*'s Ear; who being deſirous to ſee it, command-ed the Ship to be brought to *Facata*, where he then reſided; in order whereto, he directed the Governor of the Jeſuits to write his Pleaſure to *Montero*; who ſo ſoon as he receiv'd the Letter, went with all ſpeed to *Facata*, telling the Em-peror the danger of the Voyage, by reaſon of the abundance of blind Rocks, Shoals, and Shelves, that lay in the way between *Firando* and *Facata*. This *Tai-coſama* ſeem'd to accept as an Excuſe; but indeed took it exceeding ill to be thus deny'd his Requeſt, and reſolv'd of a ſpeedy Revenge: For on the next day he publiſh'd Edicts, *That all the* Jeſuits *ſhould depart* Japan *in twenty days, becauſe they endeavor'd to bring a new* Religion *amongſt them, contrary to the* Japanners, *which had been eſtabliſh'd there many Ages.* The Emperor would have done this long before, but that he ſtaid till he had ſubdu'd the Kingdom *Ximo*, in which moſt of the Chriſtian-Teachers reſided.

The firſt occaſion why *Taicoſama* perſecuted the *Roman Chriſtians.*

But it reſted not here: For *Anno* 1596. he proceeded cruelly againſt the *Chriſtians*, without diſtinction, commanding *Gibonoſcio*, Governor of *Nangeſaque*, to take five *Franciſcans*, and three *Jeſuits*, and having Crucified, run them through with Spears. *Hazart* reports, *That the* Franciſcans *were* Gonſal-ves Garcia, Philip de las Caſas, *both* Mexicans; Peter Baptiſta, Franciſcus de Saint Michael, *and* Martin de Aguirre, *three* Spaniards: *The* Jeſuits, Paulus Mi-ki *a* Japanner; Joannes Goto, *and* Jacobus Kiſai.

Five *Franciſcans* and three *Jeſuits* crucifi'd.

¶ As to what the ſame *Hazart* writes concerning the Miracles wrought by theſe Prieſts, let him believe, who according to *St. Auguſtine*, deſires and depends upon new Miracles for eſtabliſhment of Religion, already confirm'd by Wonders: However take it as related; *That* Peter Baptiſta *being ſent Am-baſſador from* Manilla *to* Tauglama, *cur'd a* Japan *Maid of the Leproſie by touching of her; and that at the ſame time the like Fiery Tongues deſcended from Heaven, upon the whole Congregation preſent at the Cure, as formerly fell on the Apoſtles in the Feaſt of* Pentecoſt: *That* Philippo de las Caſas, *ſailing from* Manilla *to* Mexico, *and by ſtreſs of Weather driven upon the Coaſt of* Japan, *by the way ſaw in the Air a White Croſs, which ſoon after turn'd Red, and at laſt was cover'd with a black Cloud. This Croſs*, they ſay, *had the ſame ſhape as that on which he was afterwards Crucified. That* Franciſcus a Saint Michael *immediately cur'd a dumb* Japan *Woman, and afterwards an* Indian, *mortally wounded by the Sting of an Adder, by ſigning them with the Croſs.*

Hazart, Ch. Hiſt. l. 6. c. 21.

Several Miracles.

But concerning the Opinion of theſe Relations, *Eraſmus* ſays thus: *What ſhall I ſay of you, which endeavor to delude the Common People, by telling them ſtrange*

Eraſm. Argin. lib. Conf. Auguſt.

Wonders

Wonders and Miracles wrought by your Fraternity? Certain I am, ſome have judg'd, that by theſe fair Relations and handſom Stories they ſtirr'd up the People to Zeal and Piety; but I hardly give credit to ſuch Tales.

I will here annex ſome other Teſtimonies, extracted from the primeſt of the *Catholicks*. That famous *Melchior Canus*, Biſhop of the *Canaries*, one of the Chiefeſt in the Council of *Trent*, ſays, *I muſt needs ſpeak it with ſorrow, That the Lives of the Learned Heathens, deſcrib'd by* Laertius, *is with more Uprightneſs, than that of the Chriſtian Saints.— Moſt of our Writers follow their own Imaginations, and relate ſo many Fictions, that I am aſham'd thereof.* *Cani Loc. Theol* l. 11. c. 6.

Nicholas de Lyra, the younger Brother, who flouriſh'd about *Anno* 1320, ſaith, *In the Church too many Deluſions and vain Fantaſies are admitted, affirming variety of Wonders, perform'd indeed by the Prieſts, and their Aſſociates, for Profit ſake.* *Lyr. in Dan.* ca. 14.

So alſo *Cornelius Agrippa* tells us, *That the Writers of the Saints Hiſtories ſeem to ſurpaſs one another in Fabling; declaring a new Doctrine, and Teaching the Word of God with too great mixture, onely for Lucre and Profit.* *Agrip. de Vanit. Scient.* cap. 97.

And *Joſephus Acoſta*, who had been through moſt part of the *Weſtern Indies*, cries out, ſaying, *What is our Preaching? What is our Faith? We do no Miracles: There are no Wonders of our own that we can producce, to confirm the Words of the Goſpel.* *Acoſt.* lib. tit 4. cap. 12. *de Proc. Indor. Sacute.*

¶. BUt to return: *Taicoſama*, now wearied with murdering, fell ſick of the Bloody-Flux, in the latter end of *July*, *Anno* 1598; firſt vomiting up his Gaul, with ſome Blood; afterwards in his Stools appear'd the Excoriatings of his Guts; at laſt pieces of corrupted Fleſh came from him, with a horrible ſtench, and great pain. On the fifth of *Auguſt* greater Signs of Death appear'd, he being continually in a cold Sweat; and ſeeing thus his End to approach, yet ſeem'd not the leaſt diſmay'd, ſtill ordering his Imperial Affairs as when in perfect Health; his chiefeſt Care being onely for *Fideri*, to ſet the Crown on his Head: And after ſerious conſideration, he found it convenient to make uſe in this weighty Concern of *Ongoſſchio*, King of eight Provinces, and in great eſteem with the *Japanners*, whom he ſought by all means poſſible to oblige; and to that end, ſending for him to *Fißina*, when he came into his Preſence, the Emperor now very weak, faintly declar'd his Mind to this effect. *Taicoſama* falls ſick of the Bloody Flux.

Death ſits on my Lips, but I fear it not, ſince it is incident and common to all Men: The greateſt of my trouble is for my Son, but ſix years old, and therefore not in condition to take preſent Poſſeßion of my Empire: His Age requires a Guardian, one no leſs Faithful than Prudent, and who will, when he attains to his fifteenth Year, with the uſual Ceremonies, according to the Japan *manner, eſtabliſh him in the Throne. I therefore have thought none more fit than your ſelf, by reaſon of your admir'd Wiſdom, to undertake ſo grand a Concern. And here I leave you my Empire and Son, that you may reſtore it to him when he is fifteen years old. If thoſe former Favors, which I do not doubt but you acknowledge with Thanks, do not bind you to a faithful performance of this Truſt, yet I hope your Care will be the more, when my Son ſhall marry with your Daughter, by which means the Empire will ever be Commanded by our Race, and both our Succeſſors ſway the* Japan *Scepter.* His Speech to *Ongoſſchio*.

Here *Taicoſama*'s Voice failing, he was neceſſitated to leave ſpeaking; but ſoon after recovering his ſpirits a little, which *Ongoſſchio* obſerving, made this Reply:

Moſt Illuſtrious Prince, When Nobunanga *was ſlain, I was onely King of the Province* Micaüa: *but ſince the Gods have ſet you on the Throne, you have added ſeven Kingdoms more to my firſt; all the eight call'd by one Name of* Quanto; *for which* *Ongoſſchio*'s Anſwer.

I can return Thanks to none but your Majeſty: Beſides many other Favors receiv'd, which (conſidering my own unworthineſs) makes me with admiration gratefully to record your exceeding Bounty: The greateſt of my Performances can never ſufficiently make known how much I own my ſelf oblig'd; nor can my greateſt Services declare ſuch ſuitable Reſentments as I would readily upon a fair occaſion ſhew. However, all my Abilities ſhall be laid out to yours and your Sons Service, in ſuch manner, that had I a thouſand Lives, I would freely and with much joy ſacrifice them all for the ſake of Taicoſama *and his Seed: And indeed I have made it my ſole Study, ſince your Majeſties Sickneſs, to uſe all Care and Diligence for the promoting of* Fideri, *before you your ſelf made your Will known to me. But ſince (moſt Mighty Prince) you have beſtow'd two Favors more upon me, which ſo much exceed the former, that I am amaz'd thereat, I ſhould be moſt unworthy, if I did not ſpend my Endeavors in the Service of* Fideri, *over whom you have choſen me as Guardian, not without having the Chief Command over all* Japan *for a time; and alſo to be his Father-in-law, by his Marrying of my Daughter.*

Theſe Words *Ongoſſchio* utter'd with a paſſionate grief; and having ended his Speech, the young Prince *Fideri* and *Ongoſſchio*'s Daughter came before *Taicoſama* lying on his Death-bed, there to be joyn'd in Marriage, according to the *Japan*-Cuſtoms: And notwithſtanding the Emperor lay ſtriving with Death, yet their Wedding-Solemnities were perform'd after the ancient manner, onely narrow'd into the compaſs of one day.

Marriage concluded between *Fideri* and *Ongoſſcio*'s Daughter.

After the Feaſt ended, *Taicoſama* requir'd all the Kings and Vice-Roys to ſwear Allegiance to *Fideri*, and that they would eſtabliſh him in the Throne in his fifteenth year; and mean while give due Obedience to *Ongoſſchio*, as being his Guardian till of Age. *Ongoſſchio* ſeal'd this Oath with his own Blood: And *Taicoſama*, to oblige thoſe which had ſworn, gave them all, according to their ſeveral Qualities, many rich Preſents: And this Bounty extended ſo far, that ſeveral of his old Servants got great Riches by it. Beſides *Ongoſſchio*, he choſe four Councellors of State, to aſſiſt him in the Government, and preſently after appointed *Aſonodangio*, a Perſon highly eſteem'd in his Favor, to be Preſident of the Council; and in the mean while, to leave all Officers in their reſpective Places, and to break no manner of Laws or Orders eſtabliſh'd in his Life-time.

Taicoſama takes the Oath of Allegiance of the Kings.

Then he advis'd the Council to be Faithful and Loyal amongſt themſelves, without which no Government could ſubſiſt long: And for the preſervation of ſuch a Unity and Peace, he made ſeveral Nuptials upon his Death-bed, joyning thoſe of the Nobleſt Houſes in Marriage together, taking ſeveral Kings Daughters, and beſtowing them on other Kings Sons.

Makes Marriages to keep them all in peace.

He enlarg'd alſo the Caſtle of *Oſacca*, and built therein many Palaces, in which the chiefeſt Lords, with their Families, were to reſide: For expediting which Work, thouſands of Artificers were imploy'd. And to the end he might obtain his deſire, he commanded, that his Death might be kept private for a time; which he did, becauſe *Japan* upon the Deceaſe of the Emperor being ſubject to many Civil Wars, the foremention'd Caſtle ſhould be fully finiſh'd; and that the Kings which were far from their own Countrey, and without any Forces, might be kept there as in a Priſon, till the Council were fully ſetled in their Authority.

Why he inlarg'd the Caſtle of *Oſacca*.

¶ But long before, *Taicoſama* had taken great care to make himſelf Immortal: For which purpoſe he in his Life-time built a Temple, reckon'd amongſt the ſtatelieſt in *Japan*; in which he erected a Golden Image, repreſenting

Would be honor'd as a God after his death.

ing him to the life, which ſtood on Marble: His Body he order'd to be put in a Coffin, without burning, according to the common Cuſtom. When he ſerv'd for a Day-laborer, he was call'd *Toquixiro*; after that, *Faxiba*; and at laſt, coming to the Imperial Throne, *Taicoſama*: But at his Death he deſir'd to be made a *Came*, which is a Supreme Deity, and would be ſtyl'd *Xin Fachiman*, that is, *The new God of War*, by reaſon of his many valiant Exploits. This was his Requeſt when he lay on a Flock-bed, cover'd with Silk *Japan* Quilts, miſerably tormented, and conſum'd to nothing but Bones.

At length he deſir'd to be carried (out of the hearing of any Noiſe) into an upper Chamber, in the Caſtle *Fiſima*, that he might lye quietly, without any diſturbance: So taking leave of all the Princes, and his Son *Fideri*, admoniſhing him from that time forwards to call *Ongoſſchio* Father, and ſhew him due Reverence and Reſpect, being now deliver'd into his Cuſtody, and he choſen as his Guardian: And alſo gave order, That few Nobles ſhould come in his Chamber, and his Phyſicians ſhould not ſtir from his Bed-ſide; and, if poſſibly they could, to ſtudy for ſome Medicines to preſerve his Life.

Is carry'd into a higher Chamber.

Upon this parting, all the Courtiers began exceedingly to lament, ſeeing their Emperor, by whom every one expected to be preferr'd, carried away, never after to be ſeen alive. The Noiſe and Cry was ſo great within, that it was heard without the Caſtle, whoſe Gates were ſtrongly guarded; but this coming to the Peoples Ears, gave ſupition that *Taicoſama* was dead.

Cauſes a great ſorrow.

The Report of which ſpread up and down the Countrey like Wild-fire: Whereupon the Thieves ſally'd out from their ſeveral Receſſes, robbing and pillaging whom ever they met; and in ſome places the People began to Mutiny, not much unlike the *Roman* Tumults, whilſt the Cardinals are about the

The report of his death occaſions great Uproars among the People.

Election of a new Pope. But the chief Inſurrection here was in *Oſacca*, *Meaco*, and *Fiſima*; inſomuch that the Great Council were too weak to quell the Rebellion. This Rumor of *Taicoſama*'s Death was credited the more by the Common People, becauſe the Council had guarded the Fort of *Fiſima* round about with new Soldiers, and Liſted Forces in all Parts, whereſoever they could get them.

Ten days together this Belief continu'd: But the Emperor in this interim growing ſomewhat better, ſent two of the Council to *Oſacca*, with Orders to get the Caſtle finiſh'd, that was to be built there, with all expedition; and alſo gave to the ſeveral Princes deſign'd to go from *Fiſima* thither, divers Bags of Rice, and great Sums of Money. About the Out-walls of this Caſtle, containing three Leagues in Circumference, a thouſand Men wrought daily, all which were paid off every Night. Within ſtood above ſeventeen thouſand Merchants and Artificers Houſes, which were all pull'd down in three days time, and every one commanded, upon forfeiture of their Goods, to carry away their own Rubbiſh, and to clear the Ground: Which done, a new Field was allotted them, to build new Houſes on, according to a Platform ſtak'd out by Surveyors; and whoſoever was backward in Building, ſhould loſe his Ground; where none might raiſe a Houſe under two Stories high. Theſe Orders once publiſh'd, the Work went on day and night; inſomuch that a new City and Caſtle appear'd at once. This Building ſtopp'd the Rumor that went of the Emperor's Death: for every one might well judge, that the Council would not take ſo great a Work upon them.

How it is found not to be true.

The Caſtle of Oſacca a ſtrange Fabrick.

Taicoſama is troubled for his Son *Fidery*.

¶ MEan time, on the third and fourth of *September*, *Taicoſama* ſeem'd more and more to recover; ſo that he ſpent his time in the firm Eſtabliſhing of the Empire on his young Son *Fidery*: But on the fifth of *September* his Sickneſs began again to increaſe; whereupon all the Gates were ſtrongly guarded, to the end the noiſe of the Emperor's Death might not be ſpread amongſt the Common People. Thenceforward the Diſtemper increas'd daily, till the fourteenth of the ſame Month, on which day he lay a conſiderable time without any appearance of Life, ſo that he was judg'd by all his Attendants to be dead: But at laſt fetching a deep Sigh, he came to himſelf; yet in few Hours after loſt his Senſes, ſo that he began to talk idly; but they might underſtand by his diſtracted Expreſſions, that the Eſtabliſhment of his Son *Fidery* did ſtill trouble him, of whom he ſpoke till his laſt gaſp, which was *Anno* 1598, the ſixteenth of *September*, being ſixty four years old, and after fifteen years Reign, having ſucceeded *Nobunango*, ſlain before *Meaco* by the Prince *Aquechi*.

Grows worſe.

Is diſtracted.

Dies.

Aquechi aim'd firſt at the Crown.

This Prince being encourag'd by his many Victories, aim'd at the Crown; but being treacherouſly ſlain by a Day-laborer, left the place for *Taicoſama*, who knew exceeding well to take the advantage of ſuch an opportunity. *Nobunango* had three Sons: The eldeſt, *Voxequixama*, loſt with his Father, the Battel, and his Life: The ſecond, *Oxiacen Fongedonu*, was diſtracted: And for the youngeſt Son, being but three years old, *Taicoſama* took upon him the Authority, pretending to be his Guardian, and to rule the Empire in his behalf, and for his advantage, till he attain'd fitting years to Govern; but ſoon after, taſting the ſweetneſs of Power and Sovereignty, he got ſo many Forces together, that *Nobunanga's* Son was forc'd to be contented with the Kingdom of *Mino*, and deliver up his juſt Title of the Imperial Crown to *Taicoſama*.

Taicoſama's death is kept private.

¶ *ONgoſſchio* and the Council kept the Emperor's Death very private, binding all thoſe that knew of it by Oath not to divulge it; but a blabbing Courtier forgetting his Oath, accidentally told it, and as a Reward for his Garrulity, was immediately Crucified. This his Puniſhment kept all others ſo in awe, that every one held his Tongue, and lock'd up the Secret; yet not long after it was diſcover'd.

Ongoſſchio and the Council clash.

In this ſmall time the Council fell at variance with *Ongoſſchio*, whoſe Deſign of getting the Empire they all obſerv'd: Whereupon they conſulting together againſt him, decreed, *That he ſhould not be Guardian over* Fidery *any longer, but ſhould return, and ſatisfie himſelf with his eight Kingdoms.* The Councellors ſeeing the Government lay too heavy upon them, choſe four Eminent Princes more to their Aſſiſtance; and being thus ſtrengthned, they ſeem'd not in the leaſt to fear *Ongoſſchio*, who was not idle during their new Election.

Japanners oftentimes change their Names.

It is the Cuſtom among the *Japanners*, that Noblemen upon ſeveral Accidents change their Names; according to which, *Ongoſſchio* was call'd *Jyavaſu*, and *Giciaſu*: but putting off thoſe three, he exchang'd the ſame for *Daifuſama*, which Name we will obſerve in his following Story.

Taicoſama is made a god.

¶ AND now, as if free from fear or danger, they were buſie in Creating *Taicoſama* a God. The Temple and his Image being ready for that purpoſe, his Corps was Interr'd in a Vault, with all Funeral Solemnity, and his Name chang'd into *Xin Fachiman*, as he had before deſign'd.

This

This Exchanging of Names, when Men are Regiſtred amongſt the number of the Deities, was formerly very common; both with the *Greeks* and *Romans*: For *Romulus* was call'd *Quirinus*; *Juno*, *Matuta*; *Leucothoe*, *Albunea*; *Melicerta*, *Palæmon*; *Leda*, *Nemeſis*; *Circe*, *Marica*; *Nerſilia*, *Hora*; *Rhea*, Mother of the Gods; *Idæda*, *Dindymeda*; *Philena*, *Piſsinuntia*; *Cibele*, *Berecynthia*.

To Create Princes for Gods, for their Valiant Exploits and Noble Atchievements, took not its Original in *Japan*, but was a Cuſtom above two thouſand Years ſince; which the ancient Father *Lactantius Firmianus* witneſſes, ſaying, *Thoſe whom the ignorant and fooliſh People call Gods, worſhipping them, none can be ſo weak, as not to imagine them to have been Men. If any ſhall ask, Why are they believ'd to be Gods? Becauſe they were the Greateſt and Powerfulleſt Kings, and are for Commemoration Conſecrated, for a Reward of their Valiant Acts, or for their Bounties, or Noble Arts found and invented by them; and becauſe belov'd by their Subjects.* *Lactant. de Falſ. Relig. lib. 1. ca. 5.*

St. Auguſtine tells us, *That the great Gods, which* Cicero *calls by peculiar Names, as* Jupiter, Juno, Saturn, Vulcan, Veſta, *and ſeveral others, which* Varro *endeavors to make Governors of the World, are all found to have been Men.* *Aug. de Civit. Dei, l. 8. c. 5.*

Moreover, *Diodorus Siculus* ſays, *That* Julius Cæſar *was for his valiant Atchievements in the Wars call'd a God: His Succeſſor* Auguſtus *promoted him above the Stars.* Of which, *Marcus Manilius* the *Latin* Poet ſaith thus: *Diod. Sic. Hiſt. lib. 1.* *Manil. Aſtron. lib. 4.*

Himſelf makes Gods, and a freſh Numen *treats;*
The Stars admire Hero's *ſhould take their Seats*
Amongſt them; but not we, who underſtand
Auguſtus, *the Worlds Lord, did ſo command.*

Pliny in his *Panegyricks* ſung before the Emperor *Trajan*, Conſecrated Heaven to his Predeceſſor *Auguſtus*: *Nero* made *Claudius* a God, on purpoſe to mock him: *Titus* made *Veſpaſian* a Deity, and *Domitian*, *Titus*; the one to be the Son of a God, as the other a Brother. *Plin. Panegyr.*

It was common amongſt the *Greeks* to Worſhip deceas'd *Heroes* for Immortal Deities: As the *Lacedemonians* did *Agamemnon*, General of the Army that lay ten Years in Siege before *Troy*; and with him, his Brother *Menelaus*, the *Spartan* King. The *Arcadians* reverenc'd *Ariſtæus*, becauſe he taught them firſt how decay'd Bee-hives might be ſupply'd with freſh Bees. Common amongſt the Ancients to make Men Gods.

Far more ſtrange things did the *Lybians*, as *Arſenius Monembaſienſis* witneſſeth, who worſhip'd *Pſaphon* for a God, that was a Man of mean Condition, but had a peculiar Art to teach Birds to ſpeak, of which he learn'd ſome to ſay, *Pſaphon is a God*; which when they could perfectly do, he let them fly one after another: Theſe Words being often heard in the Air, were at laſt ſo taken notice of, that many People flock'd together from all parts of the Countrey to hear them. And to win a firm belief to his Deſign, he ſpar'd no labor, ſtill teaching freſh Birds the like Words; which having taught them, he let fly. *Monemb. Apophthegm.* The Birds make a God.

The *Carthaginian* General, *Hanno*, having had private Information thereof, endeavor'd by the ſame Art to be eſteem'd as a God: But he, as *Ælian* witneſſes, beſtow'd his Labor in vain; for having not taught them perfectly, they in ſtead of ſaying, *Hanno is a God*, when they were let looſe, ſung their own natural Notes. *Ælian. Hiſt. li. 24. c. 30.*

The *Argives* honor'd *Perſeus* as a God, for his Noble Exploits. The *Epidaneans* worſhipp'd *Æſculapius*, becauſe he had found out many Myſteries for Curing

of

of Diſtempers; which not long after the *Greeks* follow'd, and at laſt alſo the *Romans*, which after built him a Temple without *Rome*.

Liv. lib. 45. The *Athenians* ador'd the Soothſayer *Amphilochus*, whoſe Temple, as *Livy* relates, though very ancient, yet was pleaſant to behold, being ſurrounded by Fountains and Brooks of Freſh-water. Moreover moſt of the *Athenian* Kings are Regiſtred among the number of the Gods. In like manner they choſe *Triptolemus* for a Deity, becauſe he firſt invented Plowing and Sowing; and *Eurichthonius*, becauſe he was ſwallow'd up by the Earth, with a Chariot and four Horſes. *Erechteus* they promoted with his Daughters above the Stars; becauſe the Father obey'd the Oracle at *Delphos*, preſaging the Victory to the *Athenians* againſt the *Thracian Eumolpus*, if the King did Sacrifice one of his Daughters; and the Virgin, becauſe ſhe died willingly for her Countreys ſake in the Village *Hyacinthus*, was made a Goddeſs.

Cicer. de Nat. de Or. li. 3.

Theſeus alſo, having fought valiantly againſt *Taurus*, which was *Minos* the King of *Creta's* General, had a Temple erected in the middle of *Athens*, in which his Bones were worſhipp'd.

The ſame Honor was done to *Codrus*, becauſe he went in Beggars Weeds into the *Peloponneſian* Army, there wrangling with the Soldiers, till he was kill'd, that by his Death the Conqueſt might fall on the *Athenians* ſide, as the *Delphian* Oracle had foretold. Therefore *Auguſtus* ſays, *The* Athenians *worſhipp'd* Codrus *as a God, becauſe he went and ſought his own Death for his Countreys good.*

Curt. lib. 7.

The *Thebans* ador'd their King *Liber*, he being the firſt that preſs'd Wine out of the Grape: And beſides *Liber*, his beautiful *Ino*, with her Son *Melicerte*, becauſe they both leap'd from a high Rock into the Sea. This Cuſtom is ſtill held in uſe amongſt the *Japanners*; they being taken there for Saints, who for the Honor of *Amida*, *Xaca*, or any other of the *Japan* Gods, hanging great Stones about their Necks, drown themſelves, as we have before related.

Furthermore, there were formerly few Kings, and chiefly over *Egypt*, *Perſia*, and *India*, which if they had us'd no Tyranny, were either in their Life-time, or at leaſt after their Death, worſhipp'd as Gods. *Cleo*, Shield-bearer to *Alexander the Great*, ſays thus in *Curtius's* Hiſtory; *The* Perſians *worſhip not onely their Kings for Gods with great Zeal, but very circumſpectly; for* Hercules *and* Bacchus *themſelves were not inſtall'd amongſt the Gods, before they overcame the Malice of their Maligners.*

Colnitz Comp. Georg. lib. 2. cap. 13. To Create Kings Gods, is a preſent Cuſtom amongſt the *Tartars*. The fourth part of *Tartary* is *Catay*, or *Kitay*, in whoſe Metropolis *Cambula*, the Reſidence of the *Great Cham*, ſo great a Trade is driven in Silk, that ſcarce a day paſſes, wherein there come not above a thouſand Waggons laden therewith, to Market. *Kitay* is divided into ſeven Provinces, namely, *Caimul*, *Engimul*, *Caindu*, *Tendac*, *Thebet*, where they make uſe of Coral in ſtead of Money; *Carazan*, noted for its ſtrange Cuſtom, the Men lying-in forty days after their Women are deliver'd of a Child; and laſtly, *Tanguth*, in which Territory Printing was in uſe above a thouſand years ago. The *Jeſuit*, Father *John Gruberus*, as *Athanaſius Kircher* tells us in his *China*-Book, travell'd through *Tanguth*, where he was kindly receiv'd by the King, whom the *Tartars* call *Deva*, and commanded to Pourtray the Image of *Deva*, and alſo of *Han*, who was formerly King of *Tanguth*, and Father of fourteen Sons, and for his great Prudence and Juſtice was worſhipp'd by the Inhabitants: Both theſe are to be ſeen ſtanding on ſquare Altars. *Han* is of a ſallow Complexi-

Men ly in for the women.

Images of the *Tartars Han* and *Deva*, by them worſhipp'd as Gods.

on,

on, a Chesnut-colour'd Beard mix'd with gray Hairs, goggle Eyes, with a Furr'd Cap on his Head. But *Deva* appears with a young Visage, without a Beard, the Hair of his Head close shaven. Over both their Heads hang three burning Lamps.

Strange Customs us'd by the *Romans* when they made Gods.

The *Romans* made strange Preparations, when they gave the Heavens to their Deceas'd Emperors. They built a Funeral Pile, like a Tent, adorning it with Gold, Ivory, and costly Pictures; and being sharp on the top, they plac'd a Crane upon it, building it as it were with three Stories, which they stow'd full of rich Gums and sweet Perfumes. Under the lower Story stood a rich and stately Bed of Silk, with Coverings of Purple, embroyder'd with Gold; on which lay the Image of the Emperor. The Consuls, Knights, and other Persons of great Quality, attended the Bier to the Funeral Pyre, singing Eulogies, and shewing great Reverence to the same. The Tent was set round about on Fire, and the Smoke and Flame thereof made the Crane fly up directly into the Air, and thereby was judg'd to carry the Soul to the Gods, whilst the Flame purified the Body from all Corruption. This done, the Senate made a firm Law, *That the Emperor from that time forward should be honor'd as a God.*

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

¶ But to return from this Digression: Whilst the Council and *Daifusama* were busie to make *Taicosama*, according to his earnest desire, a *Xin Fachima*, or *God of War*, they fell at variance amongst themselves. The Council strengthning their Party, by chusing four more to their assistance; and *Daifusama* travelling, as we said before, to *Quanto*. The Difference in short time grew to that height, that it could no ways be decided but by the Sword: Whereupon both Parties rais'd all the Force they could possible.

The Council studied at last to stop all the Ways towards *Meaco*, and Listed many Soldiers in *Isci* and *Mino*, two Kingdoms bordering on *Voari*, so to get that Kingdom from *Daifusama*, having already subdu'd three strong Places in *Mino*.

Here

Here ſtood alſo the invincible Caſtle *Guiſu*, over which *Ciunangodono*, a young Man about two and twenty years of age, had the chief Command, in the Name of the Council.

The Council intend to ſubdue the Kingdom of *Voari*.

This Perſon had information, that *Gibunoſcio* had ready at hand ſeven thouſand of Auxiliaries from the Council; with which united Force he intended to fall upon *Voari*, and there to face *Daifuſama*'s Army.

Daifuſama ſubdues the Fort *Guiſu*.

But while the Council aſſembled, whoſe Reſults upon Buſineſs and Debates before were ſo ſlow, loſing much time, *Daifuſama* being twenty thouſand ſtrong, drew towards *Guiſu*. Before the Fort rais'd a high Mount; behind which lay the greateſt ſtrength, as a Reſerve: Seven hundred drew cloſe under *Guiſu*, and attaqu'd the Garriſon; *Ciunangodono*, full of reſolution, ſally'd out of the Fort againſt the Enemy; who after ſome oppoſition made them to retreat: a while after he fell unawares into the midſt of the Rere-guard. The Beſieged being too weak for ſo great a multitude, retreated back towards the Fort; but the Enemy purſuing them ſo cloſe, that they preſs'd into the Fort with the Retreaters. Here he made great ſlaughter and havock amongſt them, the Sword ſparing none. In this extremity *Ciunangadono* got into the Tower of the Fort with ſome others, where not being able to make any great reſiſtance, he was forc'd to yield.

Ciunangadono taken Priſoner.

The Conqueror bringing the captive Governor to the Fort *Vaori*, left a ſtrong Garriſon in *Guiſu*, and march'd with his victorious Army towards *Gibunoſcio*. By the Way two thouſand Soldiers fell among *Daifuſama*'s Party, and afterwards a thouſand more, which were all ſo routed, that not one was left to carry tidings of the overthrow to *Gibunoſcio*.

Daifuſama kills three thouſand Men.

The buſineſs thus ſtanding, the King of *Saſſuma* and *Auguſtine Tzunocamindono* brought ſome of their Forces before *Gibunoſcio*; which as ſoon as *Daifuſama* diſcover'd, he rally'd his Men, and march'd down along the Shore of the River *Jocatangauwa*, to hinder their coming over. He diſcern'd on the other ſide of the River the new Auxiliary Forces by their Colours, under the Command of two ſtout Generals, wherefore he remain'd on the other ſide of the River, fearing alſo that ſome Ambuſcado's might be in the way, for he could not imagine that *Gibunoſcio* would elſe ſtand againſt his Army, being full as ſtrong again.

While the Forces on both ſides lay in this poſture, doing little, watching all opportunities of advantages, Faction having divided all *Japan* into Parties; firſt claſhing in their Diſputes as they were affected, and ſoon after taking up Arms one againſt another.

In the Kingdom of *Bungo*, *Quambioiendo* gat information from the Army of *Daifuſama*, by a Meſſenger ſent from his Son *Cainocamo* by Water, of the Victory obtain'd; whereat encourag'd, he fell with eight thouſand Men upon *Franciſco*. This was the Son of the deceaſed King of *Bungo*, who had been long kept in hold by the command of *Taicoſama* in *Meaco*, but was now releaſed by the Council, and ſent away with four thouſand Men to *Bungo*, in hopes the Subjects there might joyn with him as their lawful King againſt *Quambioiendo*; but it fell out quite contrary: for *Franciſco* had ſcarce ſet Foot in the Countrey before he was overthrown and taken, not being able to ſtand againſt an Army ſtronger than his own: and within few days by this Rout, the whole Kingdom of *Bungo* aſſur'd to *Daifuſama*. Thus the Grand Council met every where with oppoſitions.

¶ The

¶. THe Kingdom of *Fingo* being under two Lords, *Canzviedono* poſſeſs'd the one half; and *Auguſtine Tzunocamindono* the other; the firſt was of *Daifuſama*'s part, the ſecond of the Council, who lay at that time along the River *Jocatangauwa* againſt *Daifuſama*; when *Canzviedono* fell into his Countrey, and waſted all with Fire and Sword, and cloſely beſieg'd the chiefeſt Fort *Uto*. *Canzviedono* overthrew *Fingo*.

Furthermore there aroſe a great Diſſention among the Lords of the nine Kingdoms, call'd by one Name *Scimo*; ſome declar'd themſelves for the Grand Council, others for *Daifuſama*, and many were willing to ſtand Neuters. The Princes *Arimandono*, and *Omurandono*, firſt joyn'd themſelves with their Forces to the Grand Council; but being order'd to march with their Parties nearer to *Meaco*, they fell off and ſided with *Daifuſama*. Diſſention among the Council.

The Grand Council had ſent ſeveral Forces through the Empire to encounter with with thoſe that joyn'd with the King's. The buſineſs growing thus to a Head, Forces Muſtering from all Places, they were reſolv'd to put it upon the Dye, and try their Fortune in the event of a Set-Battel, deſigning the Place of Rendezvouz for their beſt advantage to be in the Plains of the Kingdom of *Mino*; where not long after their whole Forces were drawn together, being about fourſcore thouſand Men, much too ſtrong for *Daifuſama*, who had ſcarce thirty thouſand. They joyn their Strength together.

The Council miſerably perplexed the whole Buſineſs and Affair, by tedious Controverſies and ſcrupling Delays, being thirty Days in making ready before they ſet upon the weak Enemy; who in that time made benefit of their tardineſs; for *Daifuſama* ſent his Son away with a part of the Army towards *Conguerafo*, and the reſt he carry'd to *Oari*; to which out of *Mino* and other Countreys he added ſo many as now made up fifty thouſand Men, with which he not onely fac'd, but firſt engag'd the Council.

The Battel was ſcarce begun, but *Ciunangodono*, Nephew to *Taicoſama*'s Wife, by whom came the Kingdom of *Cicugen*, deliver'd out of the Priſon in *Voari*, where he was put when he quitted the Fort *Guifu*, revolted with his Regiment, and went over to *Daifuſama*: after him follow'd three other Regiments with their Princes, who contrary to the Deſign of the Council, took this opportunity to do Service to the other Party. Hereupon there aroſe a loud murmuring, and a voyce through the Army, crying *Treachery, Treachery*; and withal a ſudden diſorder, that the Officers neither could keep them in Rank nor File, deſerting their Colours, and crowding, trod one another under foot. The Van-guard thus totally routed, fell into the Main Body, and diſorder'd them alſo, *Morindono*, who had the left Wing, wheel'd off, not ſtriking one Stroke, and fairly fled away; and the Rear ſeeing the Van routing the Main Body, fearing they would both fall foul upon them, threw down their Arms, each one ſhifting for themſelves, ſo that in few hours the Field was clear: but though they ran thus early away, yet they eſcap'd not ſo, for moſt of them periſh'd by their own Weapons, or the Enemies, who ſuddenly pour'd himſelf in amongſt them. Amongſt thoſe which were taken by *Daifuſama*, was *Gibunoſcio*, and *Auguſtine Tzunocamindono*: the firſt acknowledg'd, that he had not the heart to rip himſelf up; the ſecond refus'd ſelf-murder, being a *Chriſtian*; but moſt of the reſt that fled, not knowing where to ſhelter themſelves, were their own deſtroyers. The ſhameful and horrible overthrow of the mighty Army of the Council.

Daifuſama made no ſmall uſe of this Victory, the Field lying cover'd with *Daifuſama* proſecutes his Victory.

threescore thousand Bodies who oppos'd him. Being thus crown'd with success, he march'd on, and first took all the strong Holds in *Mino*; and then entring with his Army into the Kingdom of *Omi*, the fame of his Victory came before him to the Castle of *Savoiama*, belonging to *Gibunoscio*, whose Brother at that time was Governor there; who much startled at the sad News, and seeing no possibility to withstand his Forces, he bethought himself of a Delivery by a *Happy Dispatch*, for so the *Japanners* call Self-murder; on which having fully resolv'd, he first distributed what Treasure was in the Castle to the Soldiers, bidding them take that and shift for themselves: next killing his Wife and Children, he set fire on several places of the Castle, and at last was his own Executioner.

Horrible Murder within the Castle of *Savoiama*.

Daifusama was afraid of *Morindono*.

The Conqueror finding the Fortress all in flames, suppos'd it no fit place to make a halt, no longer than to look upon it, but that he might loose no time, march'd directly for *Morindono*, having brought off the left Wing from the last Battel intire; and having re-inforc'd himself with forty thousand more, fearing this gather'd Cloud now impending, and ready to break upon his head, therefore he march'd speedily from thence to be further from the danger, since the fortune of War is doubtful; for the Conqueror was sufficiently wary, least any slur, or the least accident should happen or cast a blemish on so signal a Victory.

His great strength.

But that which troubled *Daifusama* more, was the strong Castle of *Osacca*, not to be parallel'd in all *Japan*; so that a great Army lying down before it might easily be moulder'd away, e're they could make the least advantage, to hope thereby to obtain the place; and what made it more difficult was, that *Morindono* kept there the Treasury of the whole Kingdom; there were in custody all the Hostages, even those that held with *Daifusama*, and *Fideri* himself, *Taicosama*'s Son. Moreover, there lay within the Castle so much Provision of Victuals, and Ammunition for War, that the Garrison might hold out a Siege of many years, without the least want or distress.

The strength of the Castle of *Osacca*.

The contrivance of *Morindono*.

Yet notwithstanding all these advantages, *Morindono* possess'd with a strange Consternation, utterly deserted it without being once summon'd by the Enemy, and retir'd to his Palace near *Osacca*, from whence at least he might make an escape to his own Kingdom, and set himself at more distance from his Enemies, of whose mercy there was little hope.

Daifusama gets the Castle of *Osacca*.

¶ IT seem'd almost incredible to *Daifusama*, that he should become Master so easily of such an impregnable Hold, which had it stood out, had stopt the whole Course of his Victory, that lingering there, had probably ruin'd him and his whole design; so with this, whatever could be desir'd fell into his hands, all places striving who should first submit to the Conqueror, who durst not so much as offer, or once think of opposing him, now ready to ascend the Imperial Throne. *Fideri*, the onely Block to stop the ambitious Aspirer in his Enterprise, that Rub remov'd by his Death, there was no other obstacle to hinder him from being sole Emperor of *Japan*: Such was his success, that he sleighted *Cangueraso*, as if no body, who was yet in Arms, and raising Forces in behalf of the Grand Council, on the utmost borders of *Quanto*, and also the King of *Saſſuma*, of whose Valor he had sufficient proofs in the last Battel; for being quite out of hope of Rallying his Forces, to give the Enemy another Charge, made his way onely with sixty Men through the main Body of the Army, with which, hasting to *Osacca*, where with an addition of

And therewith all *Japan*.

The dexterity of the King of *Saſſuma*.

five

five hundred Men, he took Shipping, Sailing to *Saſſuma*, a hundred and fifty Leagues from *Oſacca*, where he ſetled himſelf, daily Muſtering up new Forces; to be able for a ſecond Ingagement, in behalf of the Parliament.

Daifuſama ſpares Morindono.

But *Daifuſama* ſending for the Cowardly *Morindono*, who appearing in a deſpicable manner, looking upon him as no dangerous Foe, gave him his Life, but took from him, for his kindneſs, nine Kingdoms, and ſeven ineſtimable Silver Mines; ſo that beſides his eight Kingdoms of *Quanto*, and nine from *Morindono*, he ſubdu'd all thoſe Territories which *Taicoſama* formerly poſſeſſed.

And although *Ciunangodono*, in the late Battel happening between the Council and *Daifuſama*, revolting, went over to him; by that means throwing ſo great a Victory into his Lap, yet he was ſo far from making any kind return, or acknowledging in the leaſt ſo high a benefit, that on the contrary, he diſpoſſeſs'd him of the Kingdom of *Cicugen*, and ſecur'd him in the Cloyſter *Coja*, being a Priſon for Prime Perſons, and kept by the great Maſter of the *Bonzi*, where *Quabacondono* three years before did Execution upon himſelf; where alſo he and many other Perſons of Quality ſuffer'd in like manner.

The Caſtle of Uto defended it ſelf ſtoutly.

¶ WHile *Daifuſama* thus domineer'd every where, nevertheleſs, *Canzviedono* fell into a part of *Fingo*, belonging to *Tzunocamindono*, and there ſtormed the Caſtle of *Uto*, yet ſpent all their labor in vain, for the Garriſon behav'd themſelves exceeding manfully; their Aſſaults were repuls'd with great Loſſes, and their Sallyings forth, daily weaken'd the Beſiegers, ſo that they began to looſe their courage: *Canzviedono* endeavor'd by all ways and means to make known to them, that the Grand Councils Army was overthrown, and the Caſtle of *Oſacca* taken; that *Daifuſama* Triumph'd victoriouſly every where, and that their Lord *Auguſtin Tzunocamindono*, for whom they fought couragiouſly, was Executed. But the Garriſon in the beginning of the Siege, had ſworn to one another, upon pain of Death, not to receive any Letters or Meſſages from the Enemies; wherefore being mutually agreed, they caſt all the Arrows which had written Papers wrapt about them inſtantly, without reading, into the fire.

The Jeſuites were ſought to for the delivery up of Uto.

Canzviedono was amaz'd at this ſtubbornneſs, who could not remove his Seige with Honor nor Advantage, and his Power and Policy being ſpent in vain, he then at length apply'd himſelf to the *Jeſuites*, (as the Jeſuite *Valentine Carvaglio*, writing from *Nangeſaque*, the five and twentieth of *February*, in the Year ſixteen hundred and one, to *Claudius Aquaviea*, Chief Governor of the Society of *Jeſuites* makes mention) to whom he ſent Letters to *Nangeſaque* to this purpoſe:

Since it was known to all the world, the downfal of Daifuſama's *oppreſſors, and* Tzunocamindono's *Death, which could no ways be made known to the Beſieg'd in* Uto; *by which, their ignorance of that Affair they held out ſo obſtinately, as if their Councils Cauſe were not ruin'd, and their King ſlain: Therefore my deſire is, that you ſend a* Jeſuite *to me at my Leaguer, that he may unfold the preſent State of things to the Garriſon, in which are five* Jeſuites: *If they were obedient herein, they ſhould no way find him unthankful for it; elſe they were to expect* Daifuſama's *diſpleaſure.*

They are caſt down at this demand.

But the *Jeſuites* were amaz'd at this Command, and chiefly, that there ſhould be a change of Government (as *Japan* was many times ſubject to ſuch alterations of State) therefore they beſought with gentle Intreaties to put it off, ſaying, *They were Spiritual Perſons, and taught the way to Heaven, and tranſitory Affairs was*

not their concern, especially the busineſs of War; and if they ſhould ſo do, they might ſeem rather like mad men, than Councellors.

Canzvicdono did no ways accept of this their excuſe, but threatned to put the five Fathers in *Uto* to death; and furthermore, to baniſh all the reſt out of *Japan*, as being *Daifuſama's* Enemies: So at laſt the Garriſon receiv'd all information concerning the Tranſactions between the Emperor and Council; by which they judg'd it better to make an agreement, being not able to ſtand out alone; ſo that *Canzviedono*, after being ſufficiently weary'd out, obtain'd his deſire.

Uto yields. As alſo the Caſtle of *Giatuſciro*.

The Beſieg'd delivering up the Caſtle *Uto* into his poſſeſſion; and not long after, according to that example, alſo the Caſtle *Giatuſciro*, of which *Mimazaca*, a grand Favorite of *Tzunocamindono's*, had the chief Command, who having had certain intelligence, that his King being ſlain by *Daifuſama*, for whom ſhould he then fight for any longer? All hopes of aſſiſtance on their part being utterly loſt; What then could he effect alone? none being to be found that were in Arms againſt *Daifuſama*, but the King of *Saſſuma*, who was a hundred and fifty Leagues diſtance from *Giatuſciro*: For all which reaſons, he thought it beſt to deliver up the Caſtle to *Canzviedono*, upon good and honorable Articles; and coming to an Agreement, had liberty to go with fifteen hundred Men by Shipping to the Haven of *Saſſuma*; after that, *Canzviedono* ſubdu'd the Caſtle of *Gianava*, by which he got the whole Kingdom of *Fingo* into his poſſeſſion, whereas he had onely half of it before.

And *Gianava*.

Daifuſama becomes Maſter of *Japan*. Rages not after the cuſtom of the *Japanners*.

¶ *Daifuſama* being thus become Maſter of all *Japan*, he Tyraniz'd not after his obtain'd Victory, as other Emperors had done before him, which was, to defile their Conqueſts with cruel Maſſacres, without ſparing any that had formerly obſtructed them; and with razing of Towns, Caſtles, and Cities, of which ſufficient teſtimonies are to be ſeen to this day, by many places lying bury'd in their own Ruines, Houſes, Churches and other ſtately Edifices hid in Aſhes, being deſtroy'd by raging War. But *Daifuſama* took a more gentler courſe with his Captive Enemies, which he took in the Field-battel fought between him and his Parliament, or grand Councel: Onely upon three Eminent Perſons he took Sanguinary ſatisfaction; for though he ſpar'd others, yet he Condemn'd *Gibunoſcio* King of *Onu*, to die an Ignoble Death, for leading the Grand-Councels Army againſt him; *Tzunocamindono*, King of half *Fingo*; and *Ancocugio*, whom *Morindono* had us'd for his Councellor; being taken Priſoners by *Cainecamio*, were firſt entertain'd according to their Dignity, but ſoon after put into the Cuſtody of a cruel Commander, and at laſt cloſe Priſoners in *Oſacca*, where they receiv'd their Sentence of Death, being ſet upon lean Mules, and led through the Streets of *Oſacca* in great deriſion; then they were carry'd in Carts to *Meaco*, crouded all about with great multitudes of people, ſome ſeeming to pitty the diſaſters of ſuch Noble perſons, whileſt others laugh'd and mock'd at their misfortunes. *Gibunoſci* riding in the firſt Cart, was follow'd by *Ancocugio*, and on the hindermoſt ſate *Tzunocamindono*; before each went a Trumpeter, who cry'd aloud, that theſe Traytors to their Countrey were Condemned to ſhameful Deaths, becauſe they were found to fall off from the King of *Tenſa*.

He put three eminent perſons to a ſhameful death.

Sentence of death was executed againſt the Kings *Gibunoſciro*, *Tzunocamindono*, and *Ancacugio*.

Tzunocamindono ſeem'd not the leaſt diſmay'd or daunted, but bore up with a Manly Courage under all theſe Contumelies; but the other two, teſtifying their Innocency, complain'd againſt ſuch curſed Authority: Whilſt they drew near

The ſtout courage of *Tzunocamindono*.

near to the place of Execution, ſeveral *Bonziés* coming from a place not far from thence, not onely admoniſh'd them, but us'd many ridiculous Ceremonies, to purifie them from all their Crimes; that ſo they might appear in the other Life before *Amida*, without polluted or unclean Souls; which comforted the Condemned not a little, to be aſſur'd of an Immortal Life in this Mortal. But *Tzumocamindono* rejected the *Bonzi*, and acknowledged himſelf to be a Chriſtian, who abhorr'd ſuch abomination.

Being upon the Scaffold, the Supreme *Bonziés* came to them, who is not us'd to go forth, but when great Perſons are to ſuffer, attended with a conſiderable Train of *Japan* Prieſts, and *Xaca's* Conſecrated Book in his hand.

After much juggling; when *Gibunoſcio* and *Ancocugio* were juſt ready to die, he offer'd them the Book to kiſs; but *Tzunocamindono* charg'd the Supreme *Bonzi* of Blaſphemy, declaring his Chriſtianity again; and pull'd out from his Girdle, a ſmall Picture of Jeſus, and the Virgin *Mary*, which the *Portugal* Queen *Catherine*, Siſter to the Emperor *Charles* the Fifth, had preſented him by the *Jeſuites*.

This Picture he took in both his hands, and looking ſtedfaſtly upon it, ſaid his Prayers, then offer'd his Neck to the Executioners Sword, who ſtruck three times before he could cut it off: In the ſame manner the two others were Executed, whoſe Corps were preſently burnt; but *Tzumocamindono* was in *Mecao*, by the *Jeſuites*, wrapp'd in a long Shroud, Burying him with all the Ceremonies us'd by the preſent *Romiſh* Church.

He kiſſed a Portraiture with the Image of Jeſus, beheaded after the two others, and bury'd by the *Jeſuites*.

Leaving one Son of twelve years old behind, to whom *Morindono*, together with his Officers, gave free leave to dwell cloſe by *Firoſcima*; but a few days after the Beheading of *Tzunocamindono*, he ſent for the Child to *Oſacca*, where he then was: The Halberdiers that fetch'd him, knowing of *Morindono's* bloody intent, diſcover'd it; Nevertheleſs, though the Child was terrifi'd at that ſentence of Death, he deſir'd not to live, having nothing in the world to truſt to, ſince his Father was put to ſo ſhameful a death: He acknowledg'd a Chriſt, by whoſe Death, a door was open'd to Heaven for the Dead; there he ſhould find his Father, when he put off this Body: No ſooner came the Youth within *Oſacca*, but *Morindono* caus'd him ſecretly to be Beheaded, and ſent the Head to *Daifuſama*, to obtain his favor; but he abhorr'd the deed, and would have taken vengeance on him for it, had not *Morindono* been ſecretly inform'd of his diſpleaſure on which he reported, that the Youth had firſt ripp'd up his own Belly for grief of his Fathers death.

The horrible Murder of *Tzunocamindono's* Son.

Beſides theſe three, ſince *Daifuſama's* Conqueſt, he ſcarce put any to death in cool blood, but went on in a milde way, that thereby he might draw the minds of the people to him, and ſettle the Empire upon his Son, according to the Laws of the Countrey; *Tzunocamindono's* Wife and Children ſhould have ſuffer'd death; as alſo many other Widows and Orphans, whoſe Fathers and allyance were in Arms againſt him, but he ſpar'd them all.

Daifuſama ſpared many of his enemies, as alſo their Allies and Kindred.

¶ NOne more diſorder'd, and did more miſchief to *Diafuſama's* Army, than *Acaſicamon*, and *Saſſuma*; for *Acaſicamon* retreated not, but ruſh'd into the midſt of them, and made great execution, judging it better to die by the Sword of the Enemy, than to lay violent hands on himſelf: Where, whileſt he was hemm'd in, and no hope of eſcape, he broke into a Regiment led by *Cainocami*, who knew him by his Behavior and Arms, and crying aloud, ſaid,

The courage of *Acaſicamon*.

A wonderful accident in the ſtreis of the fight.

Save

The Speech of *Cainocami.* *Save him, Souldiers, ſave him, for he ſhall be my Priſoner*; upon this Command, they ſtood all ſtill, and he going towards *Acaſicamon*, embrac'd him about the neck, and ſhedding many Tears, ſaid; *My dear Friend, how hard have the Fates been to me to make us Enemies? that we ſhould thus, in a lamentable diſſention, which ſhakes the very Foundations of the Empire, Fight one againſt another, becauſe you led the Parliament Forces, and I the Kings; you have gain'd honor enough, though you are defeated by making your way thus through the Conquering Army.* Which ſaid, *Acaſicami*, ſo ſoon as he was able to ſpeak, reply'd thus, *If you are my true Friend, as I believe, now or never ſhew it, and preſently diſpatch me with that Sword, with which you would ſhare my Life.* But *Cainocami* on the contrary, ſet him upon his own Horſe, and aſſur'd him his life.

Daifuſama diſtributes Kingdoms, and rewards to thoſe that fought for him.

¶ FUrthermore, *Daifuſama* thought it convenient to diſtribute his Bounty and Rewards on thoſe that had fought for him againſt the Council, giving ſome great Kingdoms for leſſer ones; others had larger or ſmaller Territories; ſo that all *Japan* was in confuſion: Some remov'd from their Houſes, Cities, and Towns, with their new King and Government, the Inhabitants going from their antient Habitations to other Countreys, appointed by *Daifuſama*. *Nangoioca* receiv'd for the ſmall Fort of *Tango*, the Kingdom of *Bungo*: *Facuſcimadono*, the Caſtle *Firoſcima*, and the Countries thereunto belonging: To ſome Chriſtians of Noble Extract, *Daifuſama* gave ſeveral Livings in the Kingdom of *Mimaraca*, becauſe they had bore Arms, and fought valiantly for him: He releas'd alſo the five *Jeſuits* without Ranſom, which were put in Priſon by *Canzviedono*, when the Caſtle of *Uto* was rendred up, giving them free Conduct to *Nangeſaque*: To *Cainocamio*, the Son of *Quamboiendono* he beſtow'd the Kingdom of *Cicugen*.

Lives in quiet.

Since that time, *Daifuſama* had reſt and quiet, and rul'd *Japan* with Imperial Command, as Guardian of *Fideri*: He remov'd the Court from *Fiſima* to *Surunga*, and chang'd his Name of *Daifuſama*, into *Goyſio Samma*: *Anno* ſixteen hundred and eleven, he was viſited by ſeveral Ambaſſadors from *Europe* and other places. The *Portugueſe* and *Caſtilians* behav'd themſelves ſo ill, that *Goyſio Samma* ſeem'd to be much diſpleas'd thereat; *Jacob Spex*, and *Peter Segerſſoon* having far more free Audience from the Emperor, and their Preſents being kindly accepted. A Copy of their Embaſſy written in *Japan* Language, and left with the Chancellor *Coſequidonne*, ſo that they might have a quicker diſpatch at their return from *Jedo*; being inſtructed, that it would be fitting to Complement the Emperors Son there, which the *Caſtilian* Ambaſſadors had done before them, but committed a great error therein, by viſiting the ſame before their Father.

He chang'd the name of it again.

Spex and *Segerſſoon* were very acceptable to *Daifuſama*.

Their journey to *Jedo*.

On the eighteenth of *Auguſt*, in the forementiond year, they made their Journey thither: *Coſequidonne* prepar'd all things neceſſary for them in that Expedition: But the *Netherland* Ambaſſadors going by day-break out of *Suringa*, came by noon to the Village *Jeſare*, where they lay that night, in which happen'd ſuch a dreadful Tempeſt of Thunder, Lightning, and Showres of Rain, as if the world had been at an end, which conſtrain'd them to ſtay till the next day. About thirty years after, the Ambaſſadors, *Friſius* and *Brookhurſt* lodg'd there as their Landlord told them: In the morning they departed from thence in foul Weather, and came to *Miſima*, and thence through *Foviſauwa* and *Toska* into *Jedo*.

Their ſtrange adventure in *Jedo*.

Here, by means of one *William Adams*, they made their coming known to *Sadadonne*, Preſident in the Council of the Emperors Son, and excus'd themſelves,

that

that for two years (when they had visited the Emperor at *Surunga*) they had neglected to pay their respects to the young Emperor; which was, partly because they knew not the way, and partly, for their speedy return, upon which the safety of the *Netherlanders* Ships depend. At which, *Sadadonne* seeming to be satisfi'd, said, *That the Emperors Son had Information, that there were Ships come out of remote Countries, into the Haven of* Firando, *two years since, and he desir'd to see those People, whose Warlike Deeds, and rational Managements of Affairs, were known all over* India, *therefore they need not any way doubt, but they should be welcome*: Besides, that they might loose no time, he prepar'd all things, to get them Audience before the Emperors Son. Moreover, proffer'd to do them all the kindness the *Hollanders* themselves would require.

The Emperors Son is desirous to see the *Netherlanders*.

The next day the Ambassadors repair'd to the House of *Sadadonne*, and presented him with five Ells of Crimson Cloth, two Pieces of Black Lute-String, one Piece of Black Damask, five Pieces of White Sattins, three Glass Flasks, one Carbine, and a Powder-Horn. These Presents were thankfully accepted, though with intimation, that it was against their Custom; but being the first time that he had seen the *Netherlanders* Rarities brought so unmeasurable a distance thither, not without great labor and charge, they should be accepted: Further he acquainted them, That last night he had made known their coming to the Emperors Son, who seem'd to be well-pleas'd thereat.

This their Discourse together continu'd above half an hour, *Sadadonne* enquiring of them concerning the State, and the Affairs of the *Netherlands*, and wondred, that a Countrey of so small a compass should manage such a War against the greatest Prince in *Europe*, the King of *Spain*, and compelling him to an Agreement, settle Plantations in many places through the world! During this their Discourse, he Treated the Ambassadors with such Dainties, as the Countrey would afford; and though he was very feeble with age, and troubled with the Gout, and at that time scarce able to go, yet he led *Spex* and *Segerssoon* out at the Gate, promising them in the after-noon to conduct and procure them an Audience in the Castle; which *Sadadonne* perform'd, for at two of the Clock they came before the young Emperor, at whose Feet they laid two Pieces of fine Stammel, one Piece of Carsey of the same colour, fifteen Ells of Green Flower'd Grogarin, nine Ells of Crimson, Flower'd Black, one Piece of Damask, one Piece of Cloth of Gold Tissue, five *Norenburg* Carpets, one Piece of Sattin Flower'd with Roses, one Piece of Lutestring, three Elephants Teeth, an hundred Bars of Steel, one Musket, two Carbines and Powder-Horns, five less Flasks, and some Pounds of shot.

The discourse between *Spex* and *Sadadonne*.

The *Netherland* Ambassadors appear before the Emperors Son at *Jedo*.

The Emperors Son thank'd the Ambassadors for their Presents, and they were joyful that he had accepted of them, whose favor to obtain, the *Hollanders* had endeavor'd long before; then bowing his head, the Emperor retiring, order'd *Spex* and *Segerssoon* to be conducted through the Palace, without the Castle, by *Sadadonnes* Gentlemen, with a Command for Horses, Letters of Conduct, Souldiers, two *Japan* Coats, and several other Presents; both to *Spex* and *Segerssoon*, and his Protection whersoever they went.

Were very lovingly entertain'd.

Afterwards, the Ambassadors were invited to a Dinner by the Governors Brother of *Firando*: and while they were resolving to take Shipping to Sail to the Haven of *Wormgouw*, *Sadadonne* prepar'd a Galley for them, and a Bark for their Goods: Never any *Europeans* whatsoever were receiv'd more kindlier at *Jedo* than they; for the *Spanish* Ambassador, though he had a little before

made

made his entrance there with great Pomp, yet waited many days before they were admitted to Audience, where alſo they met but with a cold Entertainment. The five and twentieth of *Auguſt*, *Spex* and *Segerſſoon* ſet Sail in the prepar'd Veſſels, and arrived in the Evening in the Haven of *Wormgouw*, where they lodg'd in *William Adam's* Houſe, and found a Ship, which Sailing along the weather Shore, had narrowly eſcap'd a great Storm, which elſe would certainly have been caſt away on the North of *Japan*.

The Pomp of the *Spaniards* in *Mexico*, to entertain the *Japanners*.

This Veſſel brought the *Japanners* back, which ſome time before Sail'd over with *Roderigo de Riduere* to *New-Spain*; where they were ſo ſumptuouſly entertain'd, that it coſt the King of *Spain* above fifty thouſand pieces of Eight, bearing all their Expences from *Acapulco* to *Mexico*, where they were receiv'd in great State.

How *New Guinea* was diſcover'd.

Two *Netherlanders* Sailing in the Ship, inform'd them, that the *Caſtilians* from *Manilla*, had diſcover'd on the unknown South Countrey *New-Guinee*, lying under a temperate Climate, and Inhabited by civil people, full of all ſorts of Proviſion, beſides Nutmegs and Gold; two of the Inhabitants being ſtoln from the Countrey, were carry'd to *Madrid*, ſo to learn the Language, and give them further information concerning the diſcover'd Coaſt of *New-Guinee*, which ſeem'd to be of great importance to the *Caſtilians*, who promis'd themſelves great advantages, in ſending Ships from the *Manilla's* thither, wherefore they left ſeveral men aſhore to make further inſpection into the Countrey, and alſo in time to People it with their own Nation.

The Captain of the Ship ſent three of his Officers to Complement *Spex* and *Segerſſoon*, and ſoon after ſeveral Meſſengers to invite them to a Collation; but the *Netherland* Ambaſſadors, judging that he ought firſt to give them a Viſit, they excus'd themſelves.

The requeſt of the *Caſtilians* to the Emperor of *Japan*.

They alſo were informed, that the *Spaniards* were very earneſt with *Goyſſio Samma* Emperor of *Japan*, to obtain leave for to ſound the *Japan* Havens, becauſe many Ships richly Freighted, Sailing over from *Manilla* to *New-Spain*, were oft-times loſt at Sea, ſuffering by ſtreſs of Weather, which if they might Harbor upon the Coaſt of *Japan*, they would eſcape the like danger; but they durſt not adventure, becauſe they knew not the depth and ſounding of the Havens. Laſtly, they requeſted, that they might build Ships in *Japan*, becauſe Wood and other Materials, nor experienc'd Ship-Wrights were ſo eaſily to be had in *Manilla* and *New-Spain*; as there.

The deſcription of the habit of a common Citizen of *Japan*.

The *Netherland* Ambaſſadors having notice thereof, went on their way through *Oiſo* and *Juſtivarra*, and *Surunga*; about noon, on the nine and twentieth of *Auguſt*, they took Horſe there amongſt a great throng of People. Their Habits, as of all other common Citizens very coſtly: Their Crowns ſhaven after the manner of Friers, their Hair ty'd up behind in rowls, with Fillets; when they are Marry'd, one Lock hangs down by the Roll. Their Coats are ty'd with Girdles, broad as our Belts, of ſeveral Colours, in which, below the left Breaſt ſticks a Cutting-Knife, by them call'd *Siakkin*; a two-handed Sword alſo ſticks in their Girdle, thruſt under the left Arm, the Handle cover'd over with a *Shaggerine* or Fiſh-skin: Their Coats are made with very broad Borders, and Embroyder'd with variety of colour'd Flowers, all walking with Canes in their hands; in ſtead of Shooes they wear Clogs, not unlike the *Carmelites* in *Brabant*, made faſt with a ſtring about the great Toe, by which they draw it along when they lift up their Foot.

But

But *Spex* and *Segerſzoon* arriving at *Mexico*, made their return from *Jedo* known by *William Adams* to *Coſequidonne*, who alſo immediately ſent one of his Gentlemen to welcome them thither, and to enquire concerning what ſucceſs they had in their Journey; whereupon they made Anſwer, They could never be thankful enough to *Coſequidonne*, for his kindneſs ſhew'd them, he being the means, that all things in *Jedo* happen'd according to their deſire. Furthermore, the *Japan* Emperor, as *William Adams* underſtood from *Coſequidonne*, had enquir'd about the Lading, which the *Netherland* Ship had brought to *Firando*; upon which, the Ambaſſadors reſted not, but inſtantly drew an Inventory of all her Lading, which they ſent by *William Adams* to *Coſequidonne*, with a requeſt, that he would ſpeedily diſpatch the deſir'd Letters of Licenſe, that the *Netherland* Ships might Trade without any moleſtation in *Japan*: In anſwer whereof he brought them word, That the Letters of Licenſe lay ready, onely they wanted the Imperial Signet, which ſhould be ready on that day, or at fartheſt, on the morrow.

The *Netherlands* return again to *Suruga*.

Where whilſt they ſtaid waiting for it, they ſaw in their Lodging one *Jacob* a *Japan Chriſtian*, being Captain of a *Junck*, who formerly had been kept by *Wittert*, Governor of the *Manillies*, and complain'd much of the injury done him by the *Netherland* Mariners, who gave out, That they prejudic'd onely the *Caſtilians* and *Portugueſe*, but indeed, they made a prey alſo of the *Japanners*, and ſaid, If this miſdemeanor ſhould come to the Emperors Ear, it would be bad for the *Netherlanders*.

Coſequidonne in the mean time, towards the Evening, ſent twenty *Japan* Shifts to *Spex*, and ten for *Segerſzoon*, to demonſtrate (as the Meſſenger expreſs'd it) his affection towards them. The laſt of *Auguſt*, *William Adams* receiv'd the two requeſted Letters of Licenſe, with the Imperial Seal; inſtantly, the Ambaſſadors caus'd them to be Tranſlated out of the *Japan* Tongue, into *Low-Dutch*, and found them word for word, which were to this effect:

The contents of the *Japan* Letters of Licenſe.

The Holland *Ships that Sail'd to* Japan, *be they Anchor'd in what Haven ſoever,*

none under our Command ſhall any way diſturb them, but on the contrary, ſhew them reſpect and afford them all manner of aſſiſtance.

The Ambaſſadors were much troubled at the expreſſions in this Licenſe, being not full enough to their deſire and intentions, wanting the chief and grand concern, *viz.* That they ſhould not be moleſted with Searchers and Cuſtomers, in the Delivery, Lading, and Sale of their Goods, which were vexatious to all Merchants whatſoever, eſpecially as they found, to the *Netherlanders*, the chiefeſt being *Saphidonne*, who exacted Fees, Duties, and Cuſtoms more than any, being very greedy and troubleſome, of which, were the Emperor informed, would coſt him his life, though his Siſter was one of the Emperors Concubines.

Saphidonne ſuppreſs'd the *Netherland* trade in *Japan*.

But it was very difficult to lay the Plot for the deſtruction of this *Saphidonne*, who was ſo eminent a Perſon; and certain they were, that the Emperor would enquire why the *Netherland* Ambaſſadors ſhould inſiſt ſo particularly upon him, that by vertue of the Letters of Licenſe, their Goods ſhould not be ſtop'd nor ſeiz'd by his Majeſties Officers of the Cuſtom; alſo they would run no leſs danger, to requeſt the amending or augmenting of a Letter Granted by the Emperors Favor.

The condition of the *Netherlanders* with their Letters of Licenſe.

Yet at laſt they concluded to venture on one of them, whereupon, on the firſt of *September*, *Spex* and *William Adams* made their Addreſs to *Coſequidonne*; *Spex* thanking him for the ſpeedy procuring the Letters of Licenſe; who ask'd, if there were not enough inſerted in; they anſwer'd, Yes: onely there wanted the Emperors permiſſion, for the *Netherland* Ship to deliver and ſell the Goods without the diſturbance of Waiters and Overſeers; whereupon, *Coſequidonne* aſſur'd them, that none ſhould in the leaſt moleſt them; wherefore he had ſent a Letter to *Saphidonne*, commanding him not to hinder the *Netherlanders* in the delivery or ſale of their Merchandize, for he had receiv'd certain information, that *Saphidonne*, according to his own pleaſure, [illegible]d not in ſuch a manner as he ought, ſeiz'd their Goods, and hinder'd their ſale, of which they had never complain'd, but for great reaſon. *Spex* requeſted *Coſequidonnes* own Hand-writing to make uſe of, if they ſhould hereafter ſuffer more injury by *Saphidonne*; and alſo, if he found the buſineſs of ſo weighty a concern, to procure from the Emperor his Imperial Licenſe, to deliver and ſell, without moleſtation; but *Coſequidonne* judg'd it to be needleſs, ſo long as *William Adams* ſtaid in *Surunga*, to whom he might write over concerning any miſcarriage, againſt which there ſhould ſpeedy order be taken.

The cunning management of *Spex* with *Coſequidonne*.

But *Spex* fear'd much, conſidering that time run away e're any Order could come from the Court, for if they could not be fully Laden in nine Moneths time to come away, that then they were neceſſitated to lie five Moneths at *Panama*, not without great damage to them. *Coſequidonne* apprehending the weight of the matter, then promis'd, that if the Ambaſſadors Journey requir'd ſpeed, *William Adams* might ſtay, to procure of the Emperor the deſir'd Licenſe of free-delivering and Trading: *Spex* thank'd *Coſequidonne* for that ſingular courteſie, and preſently caus'd a Petition to be drawn in the *Japan* Tongue, to that purpoſe; which the ſame Evening, *William Adams* deliver'd into *Coſequidonne's* hands, who immediately reading it over, order'd *William Adams* to wait in the Morning at the Court, and there deliver the Petition himſelf, that his Imperial Majeſty would be pleas'd out of his ſpecial favor to grant them their requeſt.

It

It happen'd juſt the very next day, that *Sicuſabrondonne*, who eſpecially favor'd the *Netherlanders*, was preſent at the buſineſs: Theſe two perſons talking together, went and found *Goyſio Samma* the Emperor, and finding him in a good humor, deliver'd the Petition; which being Granted, Sign'd, and Seal'd, *William Adams* preſently convey'd it to the Ambaſſadors, with a command from the Emperor, That the *Netherland* Ambaſſadors ſhould go on their Journey without moleſtation, and next year bring new Merchandize thither. *Sicuſabrondonne*, and *Coſequidonne*, ſent each of them a Nobleman for *Spex* and *Segerſzoon*, about this Expreſs, which never any Nation before could preſume to, commanding them not to ſtay longer, but come the following year with new *Netherland* Commodities, elſe they would perhaps incur the Emperos diſpleaſure.

The *Netherlanders* obtain'd of the Emperor their requeſt, to the admiration of every one.

William Adams was order'd to conduct them down, and to take care for all things in behalf of the Emperor, neceſſary for their Journey. The Ambaſſadors humbly thanking them for their ſo great Bounties, aſſur'd them, that they would never be found ungrateful, or to fall into the Emperors juſt diſpleaſure: After, having taken their leave, they took Horſe, and rode through *Çacingam*, and by midnight arriv'd at *Arei*, defended by a Caſtle.

They were maintain'd freely for their Journey.

¶ TWo Miles further lieth *Aſtanamia*, a fair City, whoſe Inhabitants drive a great Trade in Timber; all the Streets and Lanes are full of great Wood-yards, their Houſes built all behind; by the way lives a Broker, who deals for the Merchants.

The City *Aſtanamia*.

¶ BEtween *Mia* and *Quano*, the Sea makes a Bay into the Land, ſeven Leagues broad, over which Sailing, after having Landed, they refreſh'd at *Quanto*, a handſome City, alſo fortifi'd with a ſtrong Caſtle. In the Evening they arrived within *Cammiammi*; by Day-break, mounting on Horſeback, and going on their Journey, they were ſurpriz'd about Noon near *Znitzamma* by a Thunder Shore, but not ſtopping, though the Weather continu'd foul, in the Evening they came to *Vitzibe*.

The journey of the Ambaſſadors.

In *Oets* the Ambaſſadors parted, for *Spex* and *William Adams* travel'd to *Meaco*, to deliver *Coſequidonne's* Letters to *Itacura Fovimendonne*, and once more to preſent him with four Ells of Crimſon Cloth, two Pieces of black Lute-ſtring, one Piece of Strip'd Silk, and ſome Pounds of Lead: After many Apologies, he took the Preſents, rather, becauſe the *Netherland* Ambaſſadors otherwiſe might doubt of his affection to them, than that ever it was accuſtom'd ſo to be. After their departure, *Spex* took ſome Wax-Work along with him, which in his Journey thither he had beſpoke, and went on to *Fiſſima*, where *Segerſzoon* and *John Couſins* were arrived with their Goods: Here meeting one another, they went all aboard of a Bark, in which they Sail'd to the Suburbs of *Oſacca*, where the Wind blew ſo hard againſt them, that they were forc'd to Land, not being able to get further.

They meet again.

In the mean time they went on to the City *Saccai*, famous for Trade, being three Leagues from *Oſacca*, to enquire out the manner of their Dealing, and very happily met there with *Melchior Zantfoort*, who ſuffering Shipwrack on that Coaſt, ſtaid in this City, where he had narrowly obſerv'd all their Cuſtoms, of which he inform'd *Spex*, who gave them ſuch ſatisfaction, that they no way repented their Journey thither.

They travel to *Saccai* to obſerve trade.

They come to *Firando.*

Thence from *Cuſima*, the Suburb of *Oſacca*, they went on their way, and on the nineteenth of *September*, *Anno* ſixteen hundred and eleven, they came to an Anchor before *Firando*, where they were honorably entertain'd by old *Foyeſamma*, and the young Governor *Donneſumi*; and after the reading of the Letters deliver'd, written by the Council in *Surunga* and *Jedo*, and eſpecially the Emperors, the two Waiters were immediately Commanded from the *Netherland* Ship, call'd *The Brake*, then lying in the Harbor.

The Governor of the Countrey of *Firando* is the cauſe of the Trade of the *Netherlanders* in *Japan.*

Foyeſamma obliged the *East-india* Company exceedingly in this Embaſſy; for he not onely provided *Spex* and *Segerzoon* with a Gentleman to recommend them at Court, but alſo, *Anno* 1603. fitted out a *Jonk* at his own Coſt and Charge, to carry *Quackernaek* and *Melchior Zantroort* (who loſt their Ships on the *Japan* Shore) to *Patane*, there to declare the benefit of the *Japan* Trade to the *Netherlanders*. This Voyage coſt *Foyeſamma* about two thouſand Pieces of Eight.

Afterwards, *Anno* 1609. when the firſt Ships, being the *Red Lyon* with Arrows, and the *Griffin*, that came from *Batavia* to *Firando*, he furniſh'd the chief Merchants, which ſought for a free Trade by the Emperor with a Galley of fifty ſix Oars, which was out two Moneths, and return'd ſo ſadly Weather-beaten, that ſhe was ſoon after broke up.

Mean while the forementionʼd Ships left great ſtore of Pepper at *Firando*, which *Foyeſamma* bought in at the deareſt Rate, becauſe *Saphedonne*, the Emperorʼs Governor in *Nangeſaque*, ſhould not ingroſs the Pepper-Trade to himſelf; ſo that no other Merchant durſt proffer any Price for it: but *Foyeſamma* loſing above twelve hundred Pound thereof, the Charges and Damage which he ſuffer'd for, or by the *Eaſt-India* Company was very great: Neither were his Loſſes repair'd, though he receiv'd the year before out of ten *Chineſe Jonks*, above four thouſand weight of Pepper in Preſents.

Preſents made to the Governor of *Firando.*

The *Netherland* Council at *Firando* taking this into conſideration, that *Foyeſamma* might not be diſcourag'd for his great Favors, and his noble Undertaking, they thought it fit to preſent him with ſome rich Preſents, though their ſmall *Cargo* could ſcarce allow of the ſame; yet they were as bountiful as they could, and gave the old and young Governor and his Unckle ſuch Gifts, that they were all kindly received. And this was the ſecond Embaſſy which the *Netherlanders* ſent to *Daifuſama* the Emperor of *Japan*.

Why *Daifuſama* promoted the Foreign Trade.

Daifuſama, firſt call'd *Ongoſchio*, and at laſt *Goyſsio Samma*, was exceedingly pleas'd with ſuch foreign Courteſies. He alſo endeavor'd by means of the Outlandiſh Trade to enrich and employ his Subjects, and therefore all Strangers were protected by the Emperor, and ſecur'd from all Affronts; yet not long after a bloody Perſecution of the *Chriſtians* began in his Empire.

Perſecutes the *Roman Chriſtians.*

The Jeſuit *Cornelius Hazart* mentions ſeveral Martyrs, as *Johannes Goroſaimon*, *Simon Giffioje*, *Magdalena*, *Agnes*, *Melchior Bujandono*, *Damianus*, *Leo Xiquigemo*, *Michael* and *Martha*, beſides ſeveral Children, which were either beheaded, burnt, or Nail'd on Croſſes. Moreover, as to what is related concerning *Fayaxinda*, his Wife *Martha*, Daughter *Magdalena*, and his young Son *Jacob*, beſides *Adrian Tacafaxi*, *Joanna*, *Leo Canyemon*, and *Paulus Danyemon*, I leave to the pleaſure of the Reader to believe. Father *Hazart* relates their Martyrdom thus:

Hazarts Relation of ſome Martyrs.

¶ HAlf a Mile from *Arima* ſtands a Houſe in a Valley, built on eight Pillars, cover'd with Straw, and the Walls of Wood. On the ſeventeenth of *October*, *Anno* 1613. they were led out of the City; at which time it

was

was preſent death to be a *Chriſtian*, and yet twenty thouſand *Chriſtians* came together, and divided themſelves into ſeveral Companies, carrying lighted Torches, and wore red Caps, walking ſix and ſix in a row, in the ſame manner as they go in Proceſſion in *Rome* and *Antwerp*, ſtrowing the Paths which they paſs'd with Coral and Bays, to the honor of all the Saints. The Martyrs went forth from amongſt the Company into the forementiond Houſe, where every one embrac'd a Wooden Pillar; but whilſt the Executioner was tying them faſt one after another to the Poſts, *Leo Canyenon*, none knew how, got upon the top of the Houſe, and call'd from thence with a loud voyce, ſaying, *Brothers, this day appears the power of Faith in* Jeſus Chriſt, *whilſt we gladly endure the Flames, which can ſcarce devour our Bodies; but we ſhall be rais'd out of the Aſhes, to be preſerv'd at the day of Judgment from everlaſting Fire in a moſt bleſſed Life: Brothers, be conſtant to the Law of God, and account him above your lives and fortunes.* Thus having finiſh'd his Diſcourſe he deſcended, and ſuffer'd himſelf to be ty'd to the eighth Pillar. When they were all bound, the Jeſuits Commander, *Gaſper*, ſhew'd them the Picture of *Jeſus* ty'd to a Poſt, and miſerably Whipp'd in the Synagogue; and calling upon them ſaid, *Look how much you reſemble our Saviour when he ſuffer'd under* Pontius Pilate: *This is he for whoſe love you die, who expreſt his affections beforehand when he dy'd for you, to live in him that aroſe alive from death: He will crown you in Heaven with glorious Crowns.* The Executioners ſtaid for the finiſhing of *Gaſper's* Speech, then ſetting the Stakes about the Straw-houſe on fire, the Martyrs ſtanding about three Foot from it, that ſo they might roaſt by degrees. Mean while the Strings with which *Magdalen*, *Fayaxinda's* Daughter was made faſt being burnt, ſhe fled, not from the Fire, but went and took many glowing Coals, placing them on her Head like a Crown. The Cord of *Jacob's* young Son was alſo burnt, and he ran to his Mother *Martha*, who bid him call upon *Jeſus Maria*. Thus much in ſhort of what *Hazart* relates, with many Circumſtances of Words and Deeds deſcrib'd at large.

Daifuſama perſecutes the *Roman Chriſtians.*

But it is very well known, that *Daifuſama* did perſecute the *Chriſtians* very ſeverely, and by ſtrict Edicts commanded all his Subſtitute Kings to proſecute and puniſh them according to the Laws; ſo that in the Kingdom of *Bungo* they were burnt, and in the Province *Chicuin* hang'd up by the Legs.

And here *Orbedono* ſat in the City *Facata* repreſenting the King, at the entrance of one of their Temples, with four Judges, holding a great Book, indors'd thus, *A Catalogue of the Names of thoſe that deny'd Chriſt*: In which every one were to ſubſcribe that return'd again to their former Faith; and thoſe that would not were ſure to ſuffer intolerable puniſhments and death. Amongſt great numbers were onely *Thomas* and *Joachim* that did not apoſtatize from their *Chriſtianity*; therefore they were immediately Hang'd on a Tree by the Feet on two Boughs, that the uppermoſt his Head, touch'd the lowermoſt his Feet: thus they hung half a Day, and a whole Night, the *Japanners* deriding them as they paſs'd by, looking upon them as Fools that would ſuffer ſo cruel a Death for a ſtrange Religion; but they not regarding their Diſcourſe were ſoon after beheaded.

Cruelties us'd againſt them in *Xiqui* and *Arima*.

In the Iſland *Xiqui* the *Chriſtians* were carry'd about naked, Nail'd on Croſſes, beheaded, andwith many other exquiſite tortures put to death.

But above all the Apoſtate King of *Arima* exceeded them in their tortures, having amongſt other things two ſharp Pieces of Wood, between which their Legs were put, and after beat cloſe together, which occaſion'd ſuch a grievous Pain, that moſt forſook the *Roman* Faith.

The

Hazart Church Hiſt.

The Reaſons which ſtirr'd up *Daifuſama* to this cruelty, and chiefly ſince the Year 1613. the Jeſuit *Hazart* ſaith, are chiefly four.

The firſt Reaſon why the *Japan* Emperor perſecuted the *Chriſtians.*

The firſt was *Daifuſama*'s ſuſpecting the *Spaniſh* Forces, which ſpread daily more and more over *India*, inſomuch that great Iſlands and vaſt Provinces did already bow to them. In the Weſt they had ſubdu'd a whole new World, call'd *America*; and ſtill not being ſatisfi'd with ſo great a Conqueſt, was come through the unknown South-Sea, and had there made himſelf Maſter of ſeveral Territories in the Eaſt; the *Molucca* Iſlands, the Caſtle *Malacca*, and the far-ſpreading *Philippines* being all under his ſubjection, from whence he might, when he pleas'd, ſend over his Forces to *Japan*; not that they are ſo near that the *Philippines* may be ſeen from *Japan*, as *Hazart* without reaſon ſets down, their neareſt Promontories being at leaſt two hundred *Dutch* Miles diſtant from each other, but that *Japan* being already full of Foreigners which were up in Arms, and alſo well ſtor'd with *Chriſtians*; who knew, but that together in a ſhort time they might deliver it up to a *Chriſtian* Prince?

The ſecond Reaſon.

The ſecond Reaſon *Hazart* tells us was this: A Ship lying at Anchor in a *Japan* Haven, one *Yamondono*, a Gentleman of that Countrey, deſirous to ſee the ſame, went Aboard, where he found the Maſter looking over the Map of the World: *Yamondono* entreated him to inſtruct and inform him concerning the Territories, Mountains, Rivers, Cities, and Havens therein. Nothing more amaz'd him, than to ſee the *Spaniards* have Command over ſo great a part of *Europe*, *America*, and *Aſia*, and that they ſtill held their Poſſeſſion. But the Maſter being examin'd farther, told him, That his Countreymen drove a Trade with all the World, and that no People ſuffer'd any damage by them, but what wrong any did them they righted by Arms; with which they had ſubdu'd many Kingdoms. *Yamondano* deſir'd to know if they did not ſend their Miniſters beforehand, to gain the hearts of the Inhabitants by Preaching the Doctrine of *Chriſt*, and to ſtir them up againſt their Heathen Governors, to the end that when any Inſurrection ſhould happen, they might by a conjunction with the male-content Natives, enable themſelves to a more eaſie Conqueſt: The Maſter acknowledg'd that was the Deſign of their Prieſts: which *Yamondono* laying up in his mind, ſoon after ſent word thereof to the Emperor; who ſlept not upon ſo weighty a Matter, but reſolv'd ſuddenly to free himſelf of the Popiſh Clergy, as his Predeceſſor *Taicoſama* did, *Anno* 1587. commanding them all in twenty days to depart from *Japan*.

Fathom the *Japan* Harbors.

This News of *Yamondono* was back'd by another caſual Information given to *Daifuſama*, That a *Spaniſh* Pilot had fathom'd, and with a Plummet ſounded the depth of ſeveral *Japan* Harbors, which was ſuſpected to be done for no other end, but that they intended to Land in ſome of thoſe Places, and to ſubdue *Japan*, as they had done many Provinces both in the Eaſt and Weſt.

The third Reaſon of the Perſecution *Hazart* lays upon the *Engliſh* and *Hollanders.*

The third Reaſon of the Perſecution, *Hazart* lays the blame thereof upon the *Engliſh* and *Hollanders*, who reported that the *Spaniards* had aim'd along time to make themſelves not onely Maſters of *Europe*, but the Weſt part of the World; and to that end, not many years ſince they had made great ſlaughter in *Peru*, *Mexico*, *France*, *Netherlands*, and other Places, that no Age ever heard of ſo many and ſo cruel; That they ſent their Prieſts beforehand to prepare the ways, and under a cloak of Religion to draw the People to their humors, extorting great Riches from them; and making them believe, that the Pope hath an abſolute and unlimited Power, to diſpoſe of all Kingdoms and Provinces, according to his will and pleaſure, and that Subjects therefore are not ty'd to be always

always obedient to their Heathen Governors, but might releaſe themſelves when they ſaw a convenient opportunity; That the Jeſuits crept in every where, and by ſubtile Plots and Contrivances ſought to dethrone Princes, cauſing many Murders and Uprores where-ever they came; for which cauſe ſeveral *Chriſtian* Princes oftentimes baniſh'd them from their Courts and Countreys. In *France* ſtood a long time an Iron Plate, whereon was Engraven all the Villanies for which they were baniſh'd out of that Countrey. The *Sorbonne* in *France* preſented ſome years paſt a Writing to the Court, wherein they ſhew'd, that the World never bred more traiterous and bloody Villains than the Jeſuits. The Cities *Antwerp*, *Padua*, *Bruges*, *Tholouſe*, *Bourdeaux*, *Prague*, and other Wall'd Places, oftentimes for their horrid and abominable actions have thruſt them forth. And had not the wiſdom of the *Venetian* Governors been deluded along time by their diſſimulation of Zeal, they had not ſo long been peſter'd with them: But quickly the *Engliſh*, *Scots*, and ſeveral other Kingdoms, had rid their hands of them by baniſhment. This *Hazart*, being himſelf a Jeſuit, ſets down as the moſt prevailing Reaſon and Motive that ſtirr'd up *Daifuſama* againſt the *Roman Chriſtians*, and chiefly the Prieſts.

The fourth Reaſon.

But the laſt Faſt Fault he lays upon the *Japan* Prince *Portaſius*, who being King of *Arima*, pretended to be highly in Favor with the Emperor, becauſe his Son had married *Daifuſama*'s Niece, and therefore ſought no ſmall ſhare of the Province *Figen*, which by Inheritance he laid claim to: For the obtaining this his deſire, he ſent *Paulus Daifachi*, an expert Courtier, and great Favorite of the Emperor's, with many rich and coſtly Preſents, to deliver to *Daifuſama*; which he refuſing, were imbezell'd away. Upon notice whereof, and obſerving the Protractions us'd in his Buſineſs, *Protaſius* was diſpleas'd with *Daifuſama*'s Dealings, and apprehended ſome danger therein. The beſt way for prevention whereof, and to know where the buſineſs halted, he reſolv'd in Perſon to go to the Emperor; to which purpoſe he went accompany'd with his Son *Michael* and Daughter in Law: But both of them had a wicked deſign in their Heads to Murder *Protaſius*, becauſe he would not, according to the *Japan* Cuſtom, being over-grown in years, reſign up his Province. *Protaſius* having receiv'd a denial concerning his buſineſs, was baniſh'd, and *Daifachi* came to a miſerable end, being condemn'd with his Wife to Ride on gall'd and ſore Horſes through the Streets of *Surunga*; and on the one and twentieth of *April*, *Anno* 1612. ty'd to a Stake ſurrounded with Fire, at three Foot diſtance from him, and ſo by degrees was roaſted to death: His Wife obtain'd ſome favor, having with patience view'd her Husbands deplorable end.

This *Protaſius* had been a chief promoter of the *Roman* Religion in *Arima*, which was ill reſented by *Daifuſama*, and the more becauſe he did not deliver up the Crown, being antient, to his Son, as the *Japan* Cuſtom was, but kept the Authority in his own hands.

The fifth Reaſon why *Daifuſama* perſecuted the *Chriſtians* in *Japan*

Beſides theſe Reaſons of *Hazart*, I find a fifth the occaſion of the Perſecution in *Japan*, mention'd in the daily Annotations, or Journal of the Embaſſy of *Friſius* and *Brookhurſt*, namely the *Portugueſe* Prieſts (as the *Japanners* ſay) had formerly great priviledges allow'd them, inſomuch that they Preach'd their Doctrine, and ſpread their Religion, as if they were Natives of the Countrey, whoſe Faith was grounded with the peopling of *Japan*. They built alſo Churches, Cloyſters, and Schools, planting religious Orders, as in one Place, *The Society of the holy Virgin*, by *Didacus Gonnoia*, beſides many others, as well *Franciſcans* and *Dominicans*, as *Jeſuits*, had ſpread themſelves all over *Japan*, and

by

by their Maſſes, Confeſſions, Purgatory, and ſuch like, got an incredible ſum of Money of the poor innocent People, bringing every year little leſs than a Tun of Gold out of the Countrey, inſomuch that where ever they came, they generally undid all the People; yet notwithſtanding they charm'd them in ſuch a nature, that their Word amongſt them was a Law. They had now alſo gotten a Biſhop at *Nangeſaque*, and were Plotting to depoſe the Heathen Emperor from his Throne, and to ſet the Crown on the Head of a *Chriſtian* Prince, under whom they might have free liberty of publiſhing their Doctrine; but the Letter being diſcover'd, in which the King of *Portugal* had advice to make himſelf Maſter of *Japan*, the Emperor was ſo exceedingly enrag'd thereat, that forthwith he determin'd without mercy to deſtroy all the *Portugueſe*. Of which not long after receiving informations, the *Japan Chriſtians* drew together for their own defence; by which means they form'd a conſiderable Army of betwixt ſeventy and eighty thouſand Men: Againſt whom the Imperial Forces drew into the Field, but were ſhamefully beaten and routed; yet ſoon after being again reinforc'd with freſh Recruits, they were commanded to fight to the laſt Man, and deſtroy the *Chriſtians* without mercy: whereupon enſu'd another Battel, with reſolution either to Die or Conquer; a long time the Victory was doubtful on whoſe ſide it would fall, but at laſt the *Chriſtians* were worſted.

A bloody Battel between the *Japan Chriſtians* and *Heathens*.

Soon after follow'd inhumane Cruelty and Murdering, whereby not onely the *Portugueſe* and *Japan Chriſtians* were to ſuffer, but the *Heathens* ſwore revenge to the fifth and ſixth Generation; nay, ſo far proceeded their malice, that whole Streets were carry'd to Execution, if onely one *Chriſtian* had reſided in it.

Cruel deſtruction of *Japan Chriſtians*.

The forementiond Examples did *Daifuſama* follow in cold Blood, beheading all the *Chriſtians*: But becauſe that did not ſeem a Death cruel enough to terrifie them, he afterwards commanded them to be crucifi'd.

Dogs Crucifi'd

The *Romans* us'd in former times, betwixt the Temples of *Sumanus* and *Inventus*, to Nail a living Dog on a Croſs made of Box, tying a Gooſe on the top of it: This was done in Commemoration of the *Senones* coming from *Gaul* with a victorious Army, making themſelves Maſters of *Rome*, waſting the City, and putting all the Inhabitants to the Sword, except onely a few that eſcap'd into the Capitol, where they defended themſelves manfully, frequently beating off the *Senones*; who having made divers attempts in vain, at length in a dark Night ſtole up the Hill; the Guards and Sentinels, tir'd out with Duty, and faln aſleep, were like to have been ſurpris'd, had not ſome Geeſe which were Grazing upon the ſides of the Hill, afrighted by the approach of the Enemy, by their loud Gagling, wak'd the Sentinel and Guards, and conſequently ſav'd the Capitol. But the Romans in proceſs of time crucifi'd Men in ſtead of Dogs, of which the Slave which *Plautus* preſents in his Comedy, ſays thus: *I know the Croſs muſt be my Grave, threaten no more; my Anceſtors carry'd it before my Fathers, Grandfathers, and great Grandfathers time.* But the *Romans* us'd not to crucifie Slaves, unleſs they had committed great Crimes; as for example, if any one complain'd falſly againſt his Maſter to a Magiſtrate, or if he went to Soothſayers to enquire of his Maſter's death, or if they ran away: However, this kind of death was ordain'd for Malefactors, whoſe Condition was mean, and Crimes very hainous; but the better ſort of Criminals were beheaded, of which the *Roman* Law ſaith thus: *It is thought fitting that all Murderers, if extracted of a good Family, ſhall be beheaded, and the meaner ſort crucifi'd, or thrown to wild Beaſts.*

Plaut in Milite.

Who were Crucifi'd, and wherefore.

Paulus L. V. Cent. 23.

Beaſts. When the *Roman* Priviledge was debarr'd by the tyranny of the Emperors, oftentimes, eſpecially in the Army (where Law gives place to Arms) ſeveral Commanders, as Captains, Majors, Field-Marſhals, and others, were Nail'd to the Croſs.

But beſides the *Romans*, moſt known Countreys have cruel ways of Executing their Malefactors, which the *Greek* Writer *Thucidides* teſtifies of King *Inarus*, who being taken by Conſpiracy, was crucifi'd by the *Egyptians*. [1] *Thucyd. l. 1.*

Herodotus relates, That *Polycrates* ſubdu'd the Iſland *Samos*, and all *Greece*, rejoyced at his victorious Arms: his good fortune continu'd ſo long, that doubting it would at laſt prove croſs, as an endeavor to prevent the turn thereof, he threw a Precious Stone into the Sea, which not long after he found in the Belly of a Fiſh, that being boyl'd was brought to his Table. But *Polycrates* died not ſo happy, for the *Perſian Orcates* by ſubtilty taking him Priſoner in *Magneſia*, fulfill'd that which *Polycrates* his Daughter dream'd the Night before her Father went away, to wit, that ſhe ſaw him taken up into the Air, and waſh'd by *Jupiter*, and dry'd again by the Sun; which *Orcates* perform'd in crucifying *Polycrates*, when the Heavens pour'd down upon him, and the Sun ſcorch'd him in ſuch a manner, that his Fat dropp'd and ran down by the Croſs. Crucifying uſual in all Countreys, *Herod. Thebia.*

In like manner did *Alexander* the Great crucifie the Phyſician *Glaucus*, and two thouſand *Tyrian* Slaves; and *Xantippus* the *Athenian*, the *Perſian Artyacta*. *Plutarch. in Vit. Herod. in Coll.*

They perform'd this bloody Office themſelves purpoſely to delight the Spectators, who ſatisfi'd their Eyes by beholding them ſhrink up their Bodies, working of the Sinews and Veins, and pleas'd their Ears with the doleful cries of the miſerable Wretches, dying by degrees.

The *Germans* and *Gauls* us'd this kind of puniſhment to Traitors and Rebels: But nore were more expert at it than the *Africans*; and amongſt them the *Carthaginians*, oftentimes ſo uſing their Generals, if they came off vanquiſh'd, notwithſtanding they had fought valiantly, nay ſometimes though they came home Victors; for if any thing of miſdemeanor could be found againſt them, they died without mercy.

But they do not obſerve in all Places one manner, or way of Crucifying: for firſt, the Croſſes differ'd in ſhape, and when great numbers were condemn'd, they oftentimes made Trees ſerve for that purpoſe. At other times they us'd ſingle Poles, on which they Nail'd their Hands and Feet one over another. Others were made of two Pieces of Wood, or more: ſometimes both Pieces are of an equal length, joyn'd together exactly in the middle, ſo that the hindmoſt part of the Crucifi'd comes juſt to the Place where it is joyn'd, and his Hands and Feet being ſtretch'd out, are made faſt by four great Nails. The Church Hiſtories tell us, That the Apoſtle *St. Andrew* ſuffer'd in that manner. Divers ways of Crucifying.

Tertullian adds hereunto the Actions of *Jacob*, which laid his hands acroſs when he bleſſed *Ephraim* and *Manaſſeh*, whereby he ſignifi'd, that future bleſſedneſs ſhould accrew to Mankind from the Croſs of our Saviour. *Tertul. de Bapt. c. 8.*

At other times the Croſſes were made of two unequal Poles, the longeſt of which being ſet in the Ground, and the ſhorteſt faſtned towards the top, ſo that a ſmall part of the longeſt appear'd above the other, on which was Written the Crime for which they ſuffer'd; or elſe they carry'd the occaſion of his Death on a Board before him to the Croſs, or by a Cryer made it known to all the Spectators. Some Croſſes had more than two Pieces of Timber; for

beſides the upright and thwart Poles, there was a crooked Piece of Wood, in which the croſs Pole reſted: or on the upper end of the longeſt were two Pieces of Timber nail'd croſs one above another: or elſe from the middle Piece hung two other Pieces of Timber downwards; or elſe the long Pole had two Sticks nail'd acroſs, one above, and the other below; on the uppermoſt of which they made faſt their Arms, and on the undermoſt the Feet. This laſt was in uſe amongſt the *Japanners*. But in ſtead of nailing they ty'd them, ſometimes laying the Croſs down on the Ground, and there raiſing that and the Crucifi'd up together. At other times they firſt made the Croſs faſt in the Ground, ſetting three Ladders againſt it, on the middlemoſt of which the Sufferer aſcended, being pull'd up on both ſides by Ropes made faſt to his Hands. Sometimes they tie the Condemned to a croſs Pole by his Hands, and then by two Ropes with a Pulley hoiſe him up to the top.

How the *Japanners* make them faſt.

The *Japanners* alſo torture their Crucifi'd after another manner than the *Romans*, *Greeks*, *Syrians*, *Perſians*, *Africans*, and other People. The *Romans* and *Greeks* caus'd them to be Whipp'd with Scourges full of ſharp Rowels, either ty'd to a Pillar in the Court-houſe, or elſe all the Way till they came to the Croſs.

The like relates *Philo*, how that the *Roman* General *Flaccus* caus'd a great many *Jews* in *Alexandria* to be nail'd to the Croſs, which had before, in the open Court, been miſerably Whipp'd.

Curt. l. 7.

And *Curtius* relates, That *Alexander* the Great reſolutely caus'd the *Sogdian Arimazes* to yield up and withdraw from their invincible Rock, with thirty thouſand Soldiers; of which he took the chiefeſt Commander, and Crucifi'd him at the Foot of the Rock.

How the *Japanners* Crucifie.

Moreover, others ſtrip them ſtark naked as they were born: but the *Japanners* tye them on two croſs Pieces of Timber with their Clothes on. This Cuſtom was alſo us'd by the *Romans*, though but ſeldom.

Abdias Hiſt. Apol. l. 3.

Concerning the Apoſtle *St. Andrew*, the Hiſtorian *Abdias* relates, That the Vice-Roy *Ægeas* in *Edeſſa*, gave ſtrict command to the Executioners not to nail him to the Croſs, but to bind him, that he might be the longer dying: for at other times they uſe great Nails, whoſe number was left to the pleaſure of the Executioner; moſt commonly they drove one through each Hand near the Wriſt, and the Feet near the Leg: but at other times they ſtrike ſeveral through their Hands, which they doe chiefly when they fear that the Nails will not hold, but ſlip through the Hands, by which the whole weight of the Body hangs. The Martyr *Agricola* being made faſt with divers great Spikes, died under the Executioners hands.

Cruelty us'd in Crucifying.

This cruelty ſeem'd leſs barbarous than that, when they made a great Fire under the Croſs, ſo burning the Malefactor, or choaking him up with the Smoak. This kind of Death thouſands of *Chriſtians* ſuffer'd, while they were perſecuted above three hundred years: wherefore, according to *Tertullian*, they generally went by the Name of *Takkebos-Men*, becauſe they were burnt by the Boughs of Trees on the Croſs.

Tertul. Apol. Cult.

Euſeb. l. 4. c. 17.

The ſame Death the Martyr *Polycarpus* died. It is remarkable what *Euſebius* Writeth concerning him: when the Executioners would nail him to the Croſs, he ſaid, *Let me ſtand looſe in the Fire, I ſhall be able, by Gods aſſiſtance, to endure it with patience*: whereupon they onely bound him to the Croſs without Nailing.

It was accounted alſo a merciful Death to the Crucifi'd, to let Lyons, Tygers,

gers, Bears, and other Beasts of Prey, eat them from their Feet upwards: which manner of cruelty *Nero* us'd to the *Christians*. But commonly the *Heathen* endeavor'd to make them undergo a long and lingring Death, therefore sometimes tying them with their Heads downwards, Nailing their Arms athwart underneath, and their Feet on the upper part of the Cross.

The Martyr *Victorinus* being thus Crucifi'd by order of the Emperor *Nerva*, liv'd three days, and *Timotheus* and *Maura*, nine, admonishing one another to be constant in their Faith; so that they oftentimes dy'd of Hunger, whilst the Blood slowly dropping from them occasion'd great faintness, and at last death: nor did their tyrannous rage end with their lives, but remain'd barbarously salvage to their dead Bodies, which they permitted no Burial, but left exposed as a Prey for the Fowls of the Air. *Martyrol. Sep. 5. Mai. 3.*

Thus was the Sentence pronounc'd against the Martyrs *Claudius*, *Asterius*, and *Neon*: *Let them be Nail'd to the Cross, that their Flesh may be devour'd by the Ravens.*

Those that were not by excess of Scourging before-hand tir'd out, liv'd a long time on the Cross: whereof some, according to *Seneca*, did spit on those that stood gazing on them. Others, as *Justinus* witnesses of the *Carthaginians* concerning their General *Bomilcar*, rail'd at those that had caus'd them to be Crucifi'd. *Bomilcar* unhappily lay in *Sicily* in the Field against *Agathocles*, from whence returning, he was taken in the Market-place in *Carthage*, and Nail'd to a Cross, and from thence, as from a Stage, he related the treacherous dealings of his Subjects, charging sometimes *Hanno*, then *Gisgo*, and at last *Hamilcar* with several Crimes, of which he wish'd them to clear themselves. *Just.* l. 22.

Whilst these cruel ways of Crucifying were us'd, it happen'd sometimes, though very seldom, that by the favor and compassion of the Princes, the Crucifi'd were taken off, and recover'd.

Josephus relates, how that going from a Village to the *Roman* Army, he saw a great many *Jews* hanging on Crosses; amongst which were three that had formerly been his intimate Friends; and seeing them in that miserable condition, he immediately went to the General, *Titus Vespasianus*, to beg of him that he would grant him leave to take them down, which he permitted; but of those three, onely one was preserv'd alive. *Josephus in sua vita.*

To Rack the Crucifi'd for a quicker dispatch, was perform'd on the two Murderers which suffer'd with *Christ*; but that is not according to the *Roman*, but the *Levitical* Law, as you may read in *Deuteronomy*: *If a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree, his body shall not remain all night on the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.* *Deut. 21. Vers. 22, 23.*

Ambrosius gives us his opinion thereof: *It seemed*, says he, *to be enough for a condemn'd Person that he is hang'd up, and dies on the Wood: for if he should hang longer, his Death would suffer more shame than his Crime had deserv'd, and would be a continual disgrace to his Posterity, when his Death should daily be reported up and down.* *Ambr. in c. 3. in Rom.*

Rack the Crucifi'd.

But Racking was not usual with the *Romans*, who sought by long torturing to make their Death the more miserable, so delighting their Ears with the Cries and Shreeks of the poor dying Wretches: Yet the Spectators seem'd not satisfi'd by beholding onely the misery of these poor condemn'd Creatures.

How it is.

The *Roman* Emperors *Diocletian* and *Maximinus* began first to Rack the Crucifi'd, which they perform'd in this manner: They held an Iron Anvil un-

der their Legs and Arms, whilſt another with a great Mallet broke their Bones all to pieces.

Why the *Heathens* and *Japanners* Crucifie the *Chriſtians.*

It is thought that the *Heathens* in antient times, and the *Japanners* under *Daifuſama*'s Government, choſe that Death on purpoſe for the *Chriſtians*, becauſe they believed in a Crucifi'd *Chriſt*: Wherefore *Daifuſama* alſo gave them charge to run them through the Sides with two long Spears, becauſe our Saviour was tranſpierced. And whilſt the *Heathens* ſought thus to diſgrace the *Chriſtians* by Crucifying them, they took it as a great glory, dying the ſame Death as the Son of God had done for their Sins.

Concerning this kind of Puniſhment, and the Croſs it ſelf, ſeveral Authors have Written at large, eſpecially *Minutius Felix*, *Maximus Taurinenſis*, *Tertullianus*, and others; I will out of all ſelect onely two, *viz. Juſtin Martyr*, who ſays,

Juſtin. Apol. 2.

View all things in the World, can they be Govern'd, or any ways us'd without the Sign of the Croſs? The Earth is not Plough'd without it. The Diggers perform not their Labor, nor other Handicrafts, unleſs they have a Croſs amongſt their Tools or Inſtruments. Man differs no way in his ſhape from a Beaſt, onely that he is upright, and can ſpread his Arms into the form of a Croſs.

Hieronym. in Mar. c. 11.

Hieronymus ſays, *The fashion of a Croſs repreſents the four corners of the World. The Birds when they flye in the Air take upon them the ſhape of a Croſs. A Man Swimming, or Praying, ſhews alſo like a Croſs.*

Ruff. l. 2. c. 29. Sozom. l 3. c. 15.

It is alſo worthy our obſervation what *Ruffinus*, *Sozomenus*, and *Suidas* have publiſh'd, namely, That in the time of the Emperor *Theodoſius* the Great, the Idol Temples were all pull'd down.

In *Egypt* was alſo deſtroy'd an antient Temple, dedicated to the famous *Serapis*: The Walls round about being pull'd to the Ground diſcover'd ſeveral Stones Engraven with ſtrange Characters, which onely the Prieſts of *Serapis* could Read, many of which were made like a Croſs, ſignifying the Life which was to come.

Lact. l. 4. c. 13.

Lactantius Firmianus relates, That the Oracle of *Apollo* long before our Saviours Birth, roar'd out this Verſe of *Chriſt*'s Suffering,

By Nails and Crucifying Pain,
A bitter Death he did ſuſtain.

It ſeems no wonder that *Daifuſama*, according to the example of the *Roman Heathens*, for the Reaſons aforemention'd, when he perceiv'd that the Beheading of the *Chriſtians* ſeem'd too eaſie a Death, he Crucifi'd them.

The *Spaniſh* Forces the occaſion of the *Japanners* perſecuting the *Chriſtians.*

But among the five Occaſions which made *Daifuſama* perſecute the *Chriſtians*, was the ſuſpected Forces of the *Spaniards*, who made themſelves Maſters of divers Places in the World, as the far-ſpreading Coaſts of *Guinee*, and *Angola* in the Confines of *Africa*; and to the Weſt, a whole new World, divided into *New-Spain*, *Mexico*, *Peru*, *Chili*, and *Chaca*, beſides many brave Iſlands which they had Conquer'd. And ſince *Anno* 1581. the *Portugueſe* fell under the King of *Spain*, all thoſe vanquiſh'd Territories in *India* were likewiſe become their Acqueſts; ſo that they could in a ſhort time bring great Forces from *Goa*, *Malacca*, *Macao*, and other Places, to Sea.

But chiefly the *Spaniards* in the *Philippines* were moſt ſuſpected, as being too near the *Japanners*, they not deſiring ſuch Potent Neighbors, who but a few years before had Landed there, and ſince endeavor'd continually to enlarge their Dominions. But this buſineſs requires our farther Deſcription.

¶ At

¶ AT the time when *Lodowick de Velaſco*, in the Name of *Philip* the Second King of *Spain*, bore the Chief Command over *Mexico*, he receiv'd Orders from *Madrid*, *Anno* 1564. to Rig out a great Fleet, and with them ſeek to diſcover ſome of thoſe Iſlands that lay to the Southward of *Japan*, where formerly *Ferdinand Magellanus* firſt Landed, when he girdled the Univerſe, by Sailing round about it. Who firſt diſcover'd the *Philippines*.

The Fleet ſet Sail from the Haven *Nativitad*, under the Command of *Michael Lopez de Legaſpi*; who making his way through the *South Sea*, diſcover'd thoſe Iſlands, which from *Philip* the Second are call'd *Philippines*; where ſetling himſelf in the City *Manilla*, he ſoon after built a great Church, and three Cloyſters; the firſt for the *Auguſtine* Monks, the ſecond for the *Franciſcans*, and the third for the *Dominicans*. The *Spaniards* poſſeſs'd theſe Iſlands quietly, till a Fleet from *China* gave them diſturbance, and the firſt occcaſion of War.

The *Spaniards* in *Manilla* are ſet upon by a *Chineſe* Pyrate call'd *Limahon*.

One *Limahon*, born in a City of *China*, by name *Trucheo*, a Perſon of mean Extract, had a long while made the Seas dangerous; for in a ſhort time a great Company of Pyrates and Robbers joyn'd with him, to the number of two thouſand, with which he Ranſack'd and Pillag'd all the adjoyning Countrey: Therefore the King of *Cuytan* rais'd all the Forces he could poſſible, to take *Limahon*; but he having notice of it, retreated to a Sea-Port Town, not having a ſufficient Army to encounter the Vice-Roys Forces.

At the ſame time the Harbour lay full of Ships, which his Men taking, and ſetting Sail with them, ſtood off to Sea, making all Prize whatever he met with: And being forty Sail, all well Mann'd, on a day he deſcry'd another *Chineſe* Pyrate, call'd *Vintoquiam*, who had twenty Sail more than he; yet *Limahon* reſolv'd to ſet upon them, and had ſuch good Succeſs, that he conquer'd and made himſelf Maſter of fifty five Veſſels more, *Vintoquiam* himſelf hardly eſcaping with five. Thus being encourag'd, he reſolv'd to ſet upon all Sea-Port Towns and Villages; by which means, all *China* was in an Uproar, and in few days the Vice-Roy of *Cuytan* ſet out a hundred and thirty Veſſels to Sea, Mann'd with forty thouſand Seamen. *Limahon* having notice thereof, made Sail toward the deſolate Iſle *Touzuacotican*, to hide himſelf from the Navy, Conducted by the Knight *Omoncon*.

Limahon's Actions.

Whilſt he lay lurking there, he ſeiz'd on two Ships, richly laden, and bound from *Manilla* to *China*: The Priſoners which he took gave him information, That there were not above ſeventy *Spaniſh* Soldiers in *Manilla*, the reſt being imploy'd to diſcover the adjacent Iſles; and how that the Countrey was fruitful and populous, and the Inhabitants unprovided for War, neither were they us'd to be diſturb'd by it. This News was very acceptable to him; whereupon he ſteer'd his Courſe thither, and Sailing beyond the Iſlands *Illocos*, ran in ſight of the New City *Fernandina*, built by *John de Salzedo*, and there fell upon a *Spaniſh* Galley freighted by *Salzedo* to fetch Proviſions, which he ſet on fire, and without mercy put all the Men to the Sword. *Salzedo* affrighted by ſo great a Fleet, which ſteer'd directly towards *Manilla*, immediately ſent thither fifty four *Spaniards*, to make reſiſtance againſt the Enemy, and to give them at *Manilla* notice of the Invaſion, to the end they might prepare all things in readineſs againſt their coming. But *Limahon*, who was forc'd to Victual at the neareſt Iſlands, came after *Salzedo*, whoſe Fleet was ſtor'd with all manner of Proviſions, arriv'd at *Manilla* in the Evening, on the laſt of *October*, *Anno* 1574.

And

And had the Wind blown any thing hard, that Night would have laid *Manilla* in Aſhes, and drown'd the Inhabitants in their own Blood: For *Limahon* ſent in the darkeſt part of the Night four hundred Men on Shore, which he commanded to ſpare neither Fire nor Sword: But the Sea going very hollow, they could not poſſibly Land till next Morning at eight of the Clock. About a League below the City they leap'd aſhore, and march'd up along a plain Field in good order, with two hundred Muſqueteers in the Front, and as many Pike-men in the Rere, towards the City *Manilla*. The Countrey People diſcovering them, brought the News to the *Spaniards*, of which not one would believe it, every one thinking it onely to be an Uproar made on purpoſe by the Natives.

Storms *Manilla*.

Mean time the *Chineſes* came to the firſt Houſe of the City, in which the Field-Marſhal *Martin Goyty* had his Reſidence, which they fir'd, and ſlew him, with all his Family, except his Wife, which fled deſparately wounded into the City. By her every one might ſee how the Buſineſs was; whereupon ſome Soldiers ran diſorderly to encounter the Enemy, but being all ſlain in a ſhort time, made the reſt more wary, who marching up very orderly againſt the Enemy, forc'd them to retreat, and at laſt drove them back to their Ships.

Limahon hearing this News, weigh'd Anchor, and Sail'd to the Haven *Cabita*, two Leagues beyond *Manilla*. At this time *Guido de Labaſſares* was Governor of the *Philippines*, in the place of the Deceas'd *Michael Lopez de Legaſpy*. *Labaſſares* ſaw no likelihood to keep off ſo great an Enemy with Palliſadoes, with which *Manilla* at that time was onely defended; and to fly from thence, would be too great a Reproach and Diſgrace for the *Spaniſh* Nobles: Therefore they thought it convenient to leave the City, and on a Hill not far off, with all ſpeed to throw up a Platform: Two Days and Nights all thoſe were imploy'd that were able, to finiſh the Work, ramming Poles into the Ground, againſt which they nail'd Planks, throwing Earth againſt them, and Barrels with Sand. Four Iron Guns (for ſo many they had in the City) were planted on a Point of the New Fortification. It ſo fortun'd, that *Limahon* made ſome ſtay in the Haven *Cabita*, whilſt *Salzedo* brought fifty four *Spaniards* to *Labaſſares* Aſſiſtance.

The *Spaniards* raiſe Fortifications.

Limahon burns *Manilla*.

The Fort was ſcarce finiſh'd, and *Salzedo* enter'd with his Men, when *Limahon* dropp'd Anchor at break of Day before the City *Manilla*, and put ſix hundred Men on Shore, which ran into the City, and ſet the ſame on fire: That done, they march'd towards the new Fortification, where they met with ſo ſtout Reſiſtance, that in ſhort time two hundred of the *Chineſes* were ſlain, and as many wounded; where on the contrary, the *Spaniards* loſt onely two Men, an Enſign call'd *Sancio Ortiz*, and another nam'd *Francis de Leon*.

Storms their Fortification.

Is beaten off.

The Pyrates being thus roughly entertain'd, durſt adventure no more; wherefore they Sail'd back to *Cabita*, and from thence forty Leagues up the great Stream *Pangaſinan*, where he found a pleaſant and fruitful Countrey, and a convenient place to hide himſelf from the *Chineſe* Forces. So Sailing up a League into the Countrey, he rais'd a Fort on a Promontory, and forc'd the Inhabitants to pay him Tribute, as their Prime Lord. From hence he ſent Ships abroad continually, which Cruiſing too and again about that Coaſt, let not one Veſſel ſcape they met with, reporting, That he had utterly routed the *Spaniards* from the *Philippines*.

Goes to live near the River *Pangaſinan*.

Theſe Tidings, by many believ'd for Truth, caus'd no ſmall Conſideration in *Labaſſares*: For the Natives being kept in by the Valour of the *Spaniards*, might upon this News break forth, and by their great numbers eaſily over-

power

power and cut off a few, unleſs he re-eſtabliſh'd their former Authority: Which to prevent, he judg'd it fit in open War to ſet upon the Pyrate: So gathering all their Forces and Veſſels together, from the Iſlands *Pintadoes* and *Philippines*, they ſet forward.

Salzedo beſieges *Limahon.*

In the Fleet were two hundred and fifty *Spaniſh* Sea-men and Soldiers, and two thouſand five hundred *Indians*, being all under the Command of *Salzedo*, who brought the Fleet about break of day, *Anno* 1575. the twentieth of *March*, into the River *Pangaſinan*, the Mouth of which he block'd up with Veſſels chain'd to one another, and put his Men aſhore, with four great Guns. Scouts being ſent to learn how *Limahon's* Forces lay, found them all unprovided, he not ſuſpecting the leaſt danger from the *Spaniards*, which he thought had ſo much to do in repairing their Loſſes, that they could not think of taking Revenge.

This Intelligence was very pleaſing; whereupon immediately *Gabriel de Ribera* march'd by a private Way to *Limahon's* Fort; The Commanders *Peter de Chaves*, and *Laurence Chacon*, Rowing with ſmall and nimble Skiffs up the River, to the end they might alſo fall upon the Pyrate by Water, when *Ribera* ſet upon him at Land. *Salzedo* himſelf lay in Ambuſcade, for a Reſerve. *Chaves* and *Chacon* found *Limahon's* Fleet unmann'd, at an Anchor under the Fort, which they preſently fir'd, as alſo the Houſes and Palliſadoes aſhore, and fell ſo furiouſly upon the *Chineſes*, that above a hundred of them were ſlain, and *Limahon* eſcap'd very narrowly into the Caſtle.

Burns *Limahon's* Fleet.

A Skirmiſh between *Salzedo* and *Limahon.*

Here he took a little breath, and ſent out the valianteſt of the Beſieg'd, which oppos'd the *Spaniards*, who now tired with Fight, and enfeebled with exceſſive Heat, and other Labors, were neceſſitated, notwithſtanding they had freſh Supplies came to them, to retreat, with the loſs of five of their own Men, and thirty *Indians*, beſides many wounded. The next day very early *Salzedo* drew up his Men in good Order before the Caſtle, daring the Pyrate to a Battel.

Limahon fortifies himſelf.

He having been buſie all Night, had planted three great Guns, beſides many ſmaller, on his Bulwarks, and lin'd all his Curtains with Fire-arms; inſomuch that *Salzedo* thought it dangerous Storming, but judg'd it fit to beſiege the Fort at diſtance; and the rather, becauſe moſt of *Limahon's* Proviſions, and other Neceſſaries, were burnt with the Ships, ſo that he could neither eſcape, nor hold out long.

Three Months *Salzedo* lay before the Caſtle, during which time the *Spaniſh* Ships went to and again, from thence to *Manilla* for Proviſions, and other Neceſſaries; when *Michael de Loarcia* ſaw juſt without the Haven *Bulian* a Veſſel from *Sangley*, which he chac'd, and overtook: In the Ship hapned to be a *Chineſe*, call'd *Sinſay*, who had a long time drove a Trade in *Manilla*; he deſir'd them not to fire a Gun, before they did very well know what Veſſel it was: Whereupon boarding one another, they inform'd *Sinſay*, That they had the *Chineſe* Admiral *Omoncon* aboard, who had left his Fleet to inquire after *Limahon*. The Admiral being then inform'd by them of the whole Buſineſs, went to *Salzedo's* Army, whence having been courteouſly receiv'd, he departed for *Manilla*, (for it was judg'd that *Limahon* could not poſſibly eſcape) where he ſtaid ſome time; but becauſe the Buſineſs laſted longer than he expected, and ſo long abſence from his Fleet might be inconvenient, he Sail'd thither, reſolving in a ſhort time to return, and fetch *Limahon* to *China*.

The *Chineſe* Admiral *Omoncon* comes to the *Spaniards.*

With *Omoncon* went alſo *Martin de Herrado*, and *Hieronimus Marius*; the firſt

extracted

The first *Europeans* that went to *China*.

extracted from *Pampelona*, the other a *Mexican*, both *Auguſtine* Monks; and with them, *Peter Sarmiento*, and *Michael de Loarcia*, which were to bring back the Adventures that ſhould happen to *Herrado* and *Martin*, to the end ſuch a weighty Concern might immediately be written to *Madrid*, becauſe the Empire of *China* would prove very advantageous to them: And theſe were the firſt which are known out of *Chriſtendom* to have ſet Foot therein.

The manner of the *Chineſe* Sailing.

Omoncon ſet Sail from the Haven *Bulian*, and ſteer'd his Courſe according to the *Chineſe* manner, after a Compaſs with twelve Points; ſo Sailing from one Iſland to another, not daring to venture far into the *Offin*: Wherefore he exceedingly admir'd, when *Sarmiento* told him, That the *Spaniards* Sailing from *Mexico* to the *Philippines*, Steer'd through the *Southern Ocean*, without ſeeing Land in three Months time.

Omoncon reckon'd himſelf to be near *China*, by the depth of the Water, which about ſeventy Leagues from the Shore is eighty Fathom, and then grows ſhallower by degrees, as they approach the Coaſt. At laſt he diſcover'd the ſtately City *Tutuhul*, beautiful to the Eye, by reaſon of its many Towers and magnificent Buildings, lying in the Territory *Chinchy*. At the Mouth of an Inlet ſtood a Sentinel, on a high Rock, who gave ſudden notice to ſeven Ships, that lay at an Anchor behind a Promontory, that he diſcry'd a Sail afar off at Sea: Whereupon weighing with all ſpeed, they chas'd *Omoncon*, who bore up to *Tutuhul*; and though he was commanded by ſeveral Guns to ſtrike, yet he went on, and regarded them not. The Governor himſelf was gotten into a nimble Skiff with Oars, which *Omoncon* fetch'd up by degrees; and they perceiving the Colours, took in their Sails, and lay by to receive the Governor,

Omoncon courteouſly receiv'd.

whom *Omoncon* courteouſly entertain'd, and proceeded on his Voyage to *Tanſuſa*, a pleaſant and ſtrong City, fortified with Walls.

Here, betwixt firing of Guns and Muſquets, he put the *Auguſtine* Monks aſhore, having had free leave and permittance from the Governor of *Tanſuſa*; to which purpoſe, according to the *Chineſe* Cuſtom, a ſmall white varniſh'd Board was brought him from the Governor, ſign'd with his own Hand; the Letters which were written upon it were theſe, *Permit the Strangers to Land freely.*

Why the *Spaniards* are forc'd to go from *China*.

But after the viewing of ſeveral *Chineſe* Towns, and other Curioſities, they were commanded to depart, the *Chineſes* ſuſpecting, that the *Spaniards* having Plantations in moſt Countreys, were come over purpoſely to make an Inſpection there. This Jealouſie began to increaſe the more, becauſe the Rumor was, That *Limahon* (who was ſaid to be block'd up in the River *Pangaſinan*, that it was impoſſible for him to eſcape) deſtroy'd and ranſack'd all along the Sea-coaſt, and had there ruin'd and pull'd a City down to the Ground. It is certain, that *Limahon* had prepar'd ſome ſmall Veſſels in his Caſtle, and in a dark Night made his eſcape between *Salzedo*'s Watch: Yet he was falſly accus'd concerning his Pyracy; for *Toacay*, a Friend to the other noted Pyrate *Vintoquiam*, and *Limahon*'s Enemy, had and did ſtill invade the Coaſts of *Chinchy*.

¶ MEan while the Grand Council of *Chinchy* aſſembled together, before whom the *Spaniards* appear'd, to give an Account for their coming to *China*; who reply'd ſo well, and gave them ſuch Reaſons, that having before been kept cloſe Priſoners, they obtain'd Liberty.

It being then New-Moon, at which time all the Soldiers in *China* muſt appear in their Arms, the *Spaniards* had leave to go out of the City, to the Field

where

where the Militia was drawn up, namely, twenty thouſand Pike-men and Muſquetiers, all prepar'd for an Encounter upon the Sound of Trumpet and beat of Drum, in a moments time ready to Engage, ſpreading the Army in a larger Circumference, or contracting it into narrower Limits. Here, like Skirmiſhing, they fired at one another with Powder; then falling in, they endeavor'd to break their Ranks, and defeat the whole Army; the Pike-men fiercely encountering one another, ſending their broken Pikes in pieces into the Air, to teſtifie their Maſters Strength. Thoſe that were not expert in Exerciſing, were ſoundly beaten by their Commanders, that by ſuch ſevere Correction they might learn to do better. Four Hours were ſpent in training them up in their Martial Diſcipline; of which the *Spaniards* gave Teſtimony, That the like Exerciſe and Soldiers were not to be found in any Countrey in the World beſides.

Brave Exerciſing of their Militia near the City *Lucheo*.

¶ AT laſt the *Spaniards*, receiving Commands from the Chief Governors, were forc'd to ſet Sail from the Haven *Tanſuſa*; and to get in the Winds way, they ſteer'd their Courſe towards the Iſlands *Laulo* and *Chautubo*. The laſt is full of Villages, the chiefeſt call'd *Gautin*, fortifi'd with five Towers rais'd of Free-ſtone, which ſerv'd for Light-houſes, and ſheltering places againſt Pyrates, which generally frequent and moleſt thoſe Coaſts.

Gautin, a place of defence and ſafe Harbor againſt Pyrates.

This Iſland of it ſelf is Sandy and Mountainous; yet the Soil produces great ſtore of Rice, Wheat, and all manner of Roots, beſides many Oxen and Horſes. The Inhabitants acknowledge no Supreme Authority.

Afterwards they came to an Anchor before the Iſland *Corchu*, and next at *Ancon*, much more fruitful, though uninhabited, than *Corchu*. The *Chineſes* relate concerning this Iſland, That *Ancon* was formerly very Populous, but by a ſtrange Accident became deſolate; which was, That a *Chineſe* Fleet was ſo ſeparated by a great Storm upon the Coaſt of *Ancon*, that the Admiral could by no means get them together again; whereupon judging that the Ships were run aſhore upon the Iſland, and the Seamen deſtroy'd by the Natives, he fell eagerly upon the innocent People, ſlew a great number of them, and carry'd the Remainder to *China*; whoſe Innocency, though at laſt it was made manifeſt, yet they return'd not to their old Habitation, chuſing rather to live upon the Main-Land, than go home and expect the like Misfortune.

Strange accident hapned in the Iſland *Ancon*.

¶ FRom *Ancon* the *Spaniards* Sail'd over to the Iſland *Plou*, where they receiv'd Information from a Fiſher, That *Limahon* had gather'd up in the Night the Timber and Planks of his burnt Fleet; and that within the Fort, being Beſieg'd by *Salzedo*, he had made Boats, and was fled to the Iſland *Tocoatican*. The *Chineſe* Admiral *Omoncon*, who Sail'd with the *Spaniards* to *Manilla*, reſented theſe Tydings very ill, crying out to the *Spaniſh* Seamen, *Is this your Faithfulneſs? Do the* Spaniards *ſell their Honeſty for the Gifts of a Pyrate? How was it poſſible elſe that he could have eſcap'd? You reward my Courteſies well, that have open'd* China *for you, which is lock'd up from all Strangers.* But the *Spaniards* ſought to aſſwage his anger, telling him, *That without all peradventure, the Governor of* Manilla *would give him ſuch ſatisfaction, that* Omoncon *ſhould no ways diſtruſt the Fidelity of the* Spaniards.

The *Chineſes* are very much concern'd at *Limahon*'s Eſcape;

Mean while they got ſight of the Iſland *Tocoatican*; whereupon they had ſeveral Diſputes: *Omoncon* would there fall upon the Pyrate *Limahon*, who being, as he ſuppos'd, tired out by a long Siege, and unprovided, might eaſily be

They are at variance amongſt themſelves, whether they ſhould ſet upon *Limahon*.

taken Priſoner, or ſlain. Others withſtood this his eager Deſign, telling him, They muſt not account that thing done, which was to be decided by Arms, and in the Hands of wavering Fortune, and might as well have a bad as good Event. They had to deal with Men that were encourag'd by deſperate Deſigns, and thoſe that would fight till the laſt drop of Blood: And their own Fleet, laden with Horſes and Goods, was more fit to proceed on in their Voyage, than to engage with an Enemy. The Command which they receiv'd from the Vice-Roy was, to carry the *Spaniards* back to the *Manilla's*; and *Limahon*, if they took him either living or dead, to deliver him to the Vice-Roy in *China*. The laſt Arguments ſeeming of greateſt concern, they left *Tocoatican* on their Starboard; and from the Haven *Plou*, in which they were kept three Weeks by contrary Winds, they Sail'd by the great Iſland *Tangarruan*, to *Manilla*; where the *Chineſes* being nobly entertain'd, not long after return'd home well ſatisfied.

Limahon dies of grief.

¶ BUt *Limahon* finding himſelf too weak to make reſiſtance, if the *Spaniſh* or *Chineſe* Fleet ſhould happen to come and invade him in the Haven of *Tocoatican*, Launch'd all his Boats into the Sea, and row'd towards a deſolate Iſland. Here his Condition was very mean; and he who formerly had been a terror to *China*, had now ſcarce Roots and Plants to feed upon: Which taking to heart, he fell ſick of exceſſive Grief, which in a ſhort time cut off the Thred of his Life; which his Aſſociates ſeeing, every one ſought for a Place where he might be moſt ſecure.

The *Spaniards* went a ſecond time to *China*.

¶ IN the interim, the *Spaniards* went on very ſuccesfully in their Plantations of the *Philippines*, and made a ſecond Voyage to *China*, Sailing thither *Anno* 1578. with the *Franciſcans*, *Peter de Alfaro* a *Sevilian*, *John Baptiſta* an *Italian*, *Sebaſtian de Franciſco Barca*, and *Auguſtine de Tordeſillas*, and three Soldiers, being *Franciſcus de Duennas*, *John Diax Pardo*, and *Peter de Villarol*; beſides four *Manillians*, and a *Chineſe* Youth taken in the War againſt *Limahon*, and ſince inſtructed in the *Spaniſh* Tongue. At laſt the *Spaniards* got Footing in *China*, and together with the *Portugueſe* Crown, gain'd vaſt Territories both in the *Eaſtern* and *Weſtern Indies*.

The *Japanners* fear the *Spaniards*.

¶ THe Iſlands *Malacca*, *Macao*, and *Manilla*, lay too near *Japan*, to free them from jealouſies of the neighboring *Spaniſh* Forces; and the more, becauſe *Japan* foſter'd an innumerable company of *Chriſtians*, which made it their daily endeavor to ſpread that Religion through all the Countrey, and one of their prime Governors had already embrac'd the Faith of *Jeſus Chriſt*. This was the chief Reaſon that made *Daifuſama* ſeek their Deſtruction.

Daifuſama ſeeks to ſettle the Crown on his own Family.

And whilſt he was buſie with this his bloody Deſign, being over-grown in Age, he was exceedingly troubled for his Succeſſor. And though he had promis'd to *Taicoſama* by an Oath, and Seal'd it with his Blood, That *Fideri*, when he attain'd to the age of fifteen Years, ſhould poſſeſs and enjoy the Imperial Throne; yet now, forgetting all ties of Oaths, or other Obligations, he reſolv'd to diſpatch him out of the way (notwithſtanding he had married his Daughter) or elſe he could not deliver the Scepter to *Conboſama*, and ſo eſtabliſh the Crown in his own Line.

This Plot requir'd to be hid under ſome fair Pretence: Whereupon ſeriouſly debating the matter, he at laſt accus'd *Fideri*, That in the laſt Civil War

he

he had choſen to be on the ſide of the Oppoſers, and had privately conſpir'd to take the Government from him; and that he took an Imperial Authority upon him, before he was Crown'd Emperor; and alſo endeavor'd to take away his Father-in-law's Life.

Beſieges *Fideri* with a great Army.

Theſe Complaints and Accuſations he ſent before, whilſt he with all his Endeavors rais'd a mighty Army in the Kingdom of *Surunga*. *Fideri* kept his Court in the Caſtle *Oſacca*: Thither *Daifuſama* march'd with his new-rais'd Forces, and Beſieg'd *Fideri*. Three Months did he valiantly withſtand all their fierce Aſſaults; but at laſt, growing too weak, ſought upon reaſonable Articles to deliver up the Caſtle: But the Emperor would not hearken thereto; for he deſir'd nothing more than the Life of *Fideri*. And he underſtanding his bloody Deſign, ſaid, *How was it poſsble that a Father-in-law could thus forget all Natural Affections, and deſire to make his own Daughter a Widow, and his Grandchildren Orphans? The cries of the Innocent would move a ſtony Heart to have compaſsion. If* Daifuſama *judg'd that he was not juſt and faithful, and did not deſerve to wear the Imperial Crown, notwithſtanding it was his Father* Taicoſama's *Will and Pleaſure, and though he was the juſt and lawful Heir to the Throne, yet he would freely reſign up his Intereſt, and be contented with the leaſt of the* Japan *Kingdoms, nay a mean Lordſhip. Why ſhould he thirſt after Blood? Why perſecute his own Relations? If* Daifuſama *fear'd any Rebellion, he might eaſily keep* Fideri *ſo low, that he ſhould never dare as much as think of enjoying the* Japan *Empire.*

Fideri's Requeſt deny'd.

Why *Daifuſama* reſolv'd to kill *Fideri*.

Theſe mild and courteous Entreaties *Daifuſama* regarded not; for he ſaw it apparent, that if he left him alive, the Crown would fall to him, he being now come to full Age; and the rather, becauſe *Fideri* was exceedingly belov'd amongſt the Common People, every one acknowleding him as the true and lawful Succeſſor of his late Father *Taicoſama*. Therefore he reſolv'd to diſpatch him, or elſe his Family would be in danger to loſe the *Japan* Scepter. *Fideri* ſent his Conſort, *Daifuſama*'s Daughter, to her Father, humbly to beſeech him to ſpare *Fideri*'s Life, who would immediately become his Vaſſal; but ſhe was not permitted to have Audience.

Storms the Caſtle *Oſacca*.

Daifuſama had by this time pull'd down the Out-walls of *Oſacca*, and thrown them in the Moat, and rais'd a Platform therein, notwithſtanding it was three hundred and ninety Foot broad, and three and thirty deep. The upper Breaſt-work, made ſtrongly of Clay, and Plaiſter'd on the out-ſide, was ſome Rods diſtant from the other. Next, thoſe Walls which he had undermin'd fell to the Ground, and through a Gap made by Storming, he broke into the Caſtle: But in the inclos'd Place, where ſeveral Palaces were built, he met with ſome Reſiſtance; yet the Oppoſers being over-power'd, were forc'd to yield.

Takes the outmoſt Caſtle

This made *Daifuſama* abſolute Maſter of the outer Caſtle: But now his Career was ſtopp'd at the ſecond Moat, being of the ſame depth as the outermoſt, but only two hundred and fifty Foot broad. The chief Bridge over that Inner Lake hath Rails of maſſy Gold; the Gate is alſo cover'd with Golden Plates. Over this Bridge *Daifuſama* ſought to force his way, which with little difficulty he did, becauſe the Beſieg'd neglected to make reſiſtance. The Gate being broke open, made room for the Enemy, which had ſoon taken hold of *Fideri*, had he not ſuddenly hid himſelf on the inner Mountain, inclos'd with Walls, and of a noble Aſpect, by a Palace whoſe Roof is cover'd with Golden Tyles, into which he fled, with his Mother, Conſort, and a conſiderable number of the Prime Nobles.

Storms the inner Caſtle.

Takes it.

Daifuſama's cruelty to his Son-in-law.

Daifuſama had by this time ſecur'd them in the inner Palace; and to the end he might deſtroy all thoſe at once, which oppos'd him from ſetling the Crown on his own Stock, he caus'd great Heaps of Wood to be laid round the Palace, which being lighted, immediately ſet on fire and burnt the Court, with *Fideri*, and the Chief of the *Japan* Nobility, to Aſhes; ſo that not the leaſt appearance of any of them was ever ſeen more. After this, all thoſe were to ſuffer, which had at any time been familiar, or had any Correſpondency with *Fideri*. This curſed Tragedy was acted in *Japan*, *Anno* 1616.

Daifuſama dies.

His Son is made Emperor.

¶ NOt long did *Daifuſama* enjoy the benefit of his bloody Tyranny; for dying within ten Months, he left the *Japan* Crown to his Son *Conboſama*: The beginning of whoſe Reign became remarkable by two eminent Paſſages, not eaſily to be forgotten.

Horrible ſtorm and flood in *Japan*.

The firſt was a mighty Storm, which began and ſo increas'd more and more every Hour, that in the Havens the Ships broke their Cables, and driving on the Shore, were ſplit in pieces. Thoſe at Land alſo were not free from danger, the Wind blowing up great Trees by the Roots, caſting down pieces of old Walls, ſhaking the Houſes and Temples, and tumbling them down on a ſudden: In the Streets the Houſes often falling down one againſt another, ſlew thoſe which ſtood there for ſhelter. Several in the Countrey were lifted up from the ground, and carried a good diſtance from the Place whereon they ſtood. The Sea alſo rag'd with impetuous Billows, that clogging the Rivers with the Surges, the Water finding no vent, overflow'd the Banks, ſo drowning the adjacent Countreys. Where the Rivers were inclos'd with Banks, thoſe were all broke by the ſwelling Waters. The Sea beat with ſuch violence againſt its bordering Coaſts, that it waſh'd away whole Towns and Villages; and the Salt Water flow'd into the Countrey for ſeveral Miles together.

After theſe Tempeſts, and violent Motions of the Wind and Water; fol-

low'd

low'd another Miſchief, no way inferior to theſe; being a Bloody Perſecution againſt the *Chriſtians*, rais'd by the Emperor, through the Advice of a *Japan* Councellor call'd *Safioie*, which made it his onely endeavor to deſtroy the *Chriſtians*. The Reaſon pretended to move them to it, was this. Perſecution againſt the *Chriſtians*.

After *Antonius Mota*, *Franciſcus Zeimot*, and *Antonius Pexot*, Sailing from *Dodra* to *China*, were driven by ſtreſs of Weather on the Coaſt of *Japan*, ſo diſcovering the ſame accidentally, the *Portugueſe* got ſtill greater Footing, to drive their Trade there. A *Japan* Youth, as we mention'd before, call'd *Angar*, to eſcape Death, whereto he was condemn'd; fled, as Father *Turſellinus* tells us, with a Merchant nam'd *Georgius Alvareſius*, to *Malacca*, and from thence travell'd to *Goa*. *Francis Xaverius*, *Coſmus Turrenſis*, and *Joannes Ferdinandes*, being perſwaded by him, took upon them the Voyage to *Japan*, where *Xaverius* ſtaid three years and a half, at the Charge of *John* the Third, King of *Portugal*, who ſpent above a thouſand Ducats on that Voyage. *Turſell. in vita Xaverii*, lib. 3. cap. 12.

It will not be amiſs to annex here the Letter written by *Xaverius*, from *Cocin*, the twenty ninth of *January*, *Anno* 1549. to *Ignatius Loyola*, Maſter of the *Jeſuits* Order. *Since I am here inform'd by credible Witneſſes, that* Japan *lies not far from* China, *and the Inhabitants thereof, having neither* Saracens *nor* Chriſtians *amongſt them, are very deſirous of Novelties, whether Natural or Spiritual; I am reſolv'd, ſo ſoon as poſſible, to travel thither. In the Colledge of the* Holy Hope, *in* Goa, *is a* Japan *Youth, by Name* Angar, *of a quick and noble Apprehenſion, who ſends a large Letter to you. He hath learn'd in eight Months time to ſpeak, write, and read* Portugueſe, *and ſufficiently underſtands the Myſteries of our* Chriſtian Faith. *I hope, by God's help, to bring many of the* Japanners *to embrace the* Chriſtian Religion; *for I am aſſuredly promis'd, upon my arrival, to ſpeak with the King, and have leave to viſit their Schools or Colledges.* *Xaver. Epiſt. ad Ignat. Loyolam.*

In another Letter *Xaverius* writes thus: *I have oftentimes diſputed with the* Bonzies, *which far exceed others in Wiſdom; and chiefly with him who is accounted the Learneſt among them, and higly eſteem'd for his Age, being eighty years old. He is as their Biſhop, and is call'd* Nitrix, *that is to ſay, according to the* Japan *Tongue,* A Heart of Truth: *With him I have Diſcours'd, and find him oftentimes wavering in his Arguments concerning the Immortality of the Soul: Sometimes he acknowledges the ſame, and at other times he denies it. It is almoſt incredible, how ſtrangely he affects me; and how moſt of the* Bonzies, *and ſeveral others, take delight in our Converſation. The moſt they wonder at, is, That we ſhould come from* Portugal *to* Japan, *being above ſix thouſand Leagues diſtance, on purpoſe to treat with them about Matters of Religion.* *Xaver. Epiſt.* 1550.

Yet for all this, the *Chriſtian* Religion went on but ſlowly; partly becauſe *Angar*, according to *Turſellinus*, could not well deſcribe the Articles of the *Chriſtian* Faith in the *Japan* Tongue, and withal writ ſo badly, that the *Japanners* could not make any ſenſe thereof; and alſo the *Japan* Tongue being exceeding difficult, *Xaverius* could not eaſily learn the ſame: Yet in *Cangoxima* were thoſe that affected *Chriſtianity*, inſomuch that there was ſome hopes of a few that would embrace the ſame; but this ſoon vaniſh'd. The King of this Country had kept *Xaverius* a conſiderable time, and permitted him to Preach the Doctrine of *Jeſus Chriſt*, and Baptize thoſe that believ'd therein; which he did, not that he was any way concern'd for the *Chriſtian Faith*, but becauſe he was inform'd, that the *Portugueſe* Merchants Ships brought very rich and coſtly Commodities from *Europe* and *Goa*, which might prove very advantageous to *Cangoxima*, if they came thither. But becauſe the *Portugals* in the interim came conſtantly to an Anchor at *Firando*, the King of *Cangoxima* was much diſpleas'd, and The *Chriſtian* Religion hath but ſmall ſucceſs amongſt the *Japanners*. *Turſell. in vita Xaverii.*

and chiefly had a bad opinion of *Xaverius*, becauſe that he being of great eſteem amongſt the *Portugueſe*, could eaſily perſwade them to remove their Staple or Factory to *Cangoxima*. The *Bonzies* watching for ſuch an Opportunity, ſtirr'd up the diſpleas'd King the more, becauſe *Xaverius* had ſpoil'd their Heatheniſh Doctrine, and declar'd their abominable and wicked Lives. Whilſt thus the Progreſs of the *Chriſtian* Faith was ſtopp'd, there was publiſh'd an Edict, That none ſhould Apoſtatize from their Fore-fathers Religion, which was eſtabliſh'd in the Empire of *Japan*.

The King of *Cangoxima* is enrag'd againſt the *Chriſtians*.

Xaverius obſerving, that no good was to be done, parting from thence, went to *Firando*, where he converted about a hundred Perſons, which he perform'd in this manner: Firſt reading to them the Grounds of the *Chriſtian* Faith concerning the *Trinity*, and of our Savior *Chriſt*, and that by his means we muſt be all ſav'd. *Angar* had tranſlated theſe Articles out of the *Portugueſe* Tongue, into the *Japan* Language; but not without great Miſtakes. This done, *Coſmus Turrenſis* had a regard over the new *Chriſtians*, whilſt *Xaverius* and *Joannes Fernandez* travell'd to *Amungucium*, where they found ſeveral Inquiſitive People, as well amongſt the Nobles as Commons; but were never the better: for they being not able to ſpeak the *Japan* Tongue, their beſt way then was to read twice a day at the corners of the Streets, *Angar*'s Tranſlation of the *Chriſtian* Belief; which Doctrine ſeem'd very ſtrange to many, ſome jeering thereat. The Children and Boys running after the *Jeſuits*, mock'd them with what they had ſaid, and chiefly with ſuch Words as they could not pronounce plainly, becauſe of the difficultneſs of the *Japan* Tongue: Yet others invited them in-

How and what the *Jeſuits* learn'd in *Japan*.

to their Houſes, and beſought of them farther Inſtructions.

Xaverius and *Fernandez* having ſpent ſome days in Teaching the *Amanguci-ans*, they were commanded to come before the King, who demanded of them, *Of what Countrey they were, and why they came to* Japan? Whereupon they anſwer'd, *That they were come from* Portugal, *a place above ſix thouſand Leagues diſtant from thence, to the end they might declare God's Laws, and Preach the Goſpel, in which the Savior* Jeſus Chriſt *was deſcrib'd, without whom none could be ſav'd.* The King deſir'd them to declare the Grounds of that never-heard-of Religion; which *Xaverius* perform'd, by reading *Angar*'s Tranſlation; at which the King laughing, order'd them to depart.

Their Deeds in *Amangucium*.

Yet after this, *Xaverius* and *Fernandez* gave not over, but Preach'd along the Streets in the foremention'd manner: But ſeeing their Labor beſtow'd in vain, they reſolv'd to travel to the Metropolis *Meaco*. Two Months and much Money did they ſpend in this their Journey, ſuffering alſo much by Robbers, and extreme Cold: Yet having a *Japan* Convert in their Company, whom they had Baptiz'd *Bernard*, they hop'd with leſs difficulty to perform their Buſineſs, having an Interpreter with them. But they ſoon found their expectation fruſtrated; for after long Preaching, and uſing all poſſible means, yet they could not be permitted to the preſence of the *Cubus*; and alſo the Citizens at that time being up in Arms againſt a crue of Rebels, had neither Time nor Ears to hearken after a New Religion.

Xaverius travels to *Meaco*.

Why they could effect nothing there.

Thus ſeeing that nothing could be done here, they return'd back with mean ſucceſs to *Amangucium*, and there preſented the King with a curious Watch, and many other Rarities, which the *Portugueſe* Vice-Roy of the *Eaſt-Indies*, and the Biſhop of *Goa* had ſent them, to give to the *Cubus* in *Meaco*: But having no Audience there, they beſtow'd the Preſents on the King of *Amangucium*, who was deſirous of nothing more than Foreign Rarities; yet he proffer'd

They give Preſents to the King of *Amangucium*.

proffer'd them in return of their Gifts a great Bag of Silver and Gold; but the *Jeſuits* modeſtly refuſing it, deſir'd onely that he would be pleas'd to permit them to Preach the Doctrine of *Jeſus Chriſt*, which he granted.

Why he put himſelf in rich Apparel.

Mean while *Xaverius*, obſerving that the *Japanners* valu'd a Man according to the Richneſs or Meanneſs of his Habit, having hitherto gone in poor Apparel, found that he was little or not at all regarded; therefore reſolv'd to put on a rich and ſtately Coat, that ſo he might be better regarded, and becauſe the *Japanners* out of Curioſity would look upon him the more: And indeed it prov'd ſo; for teaching therewith in the Streets, he had a far greater Congregation than formerly: Then the People began private Diſputations amongſt themſelves, concerning that Religion; and chiefly the *Bonzi* were at variance amongſt themſelves, concerning the Articles of the *Chriſtian* Faith.

A ſtrange accident by which a *Japanner* became a *Chriſtian*.

¶ THe firſt Converting of theſe Heathens in *Amangucium*, was occaſion'd by a ſtrange Accident, which *Turſellinus* relates in this manner. Johannes Ferdinandez *ſtanding in the Street, ſurrounded with a great number of People, read the Book of* Angar's *Tranſlation, which a* Japanner *paſſing by, heard; whereupon he made his way through the People, and ſpat* Fernandez *full in the Face; which he ſuffering with patience, wip'd off, and proceeded without the leaſt ſign of anger, in reading of his Doctrine. One Auditor amongſt the Crowd, ſeeing his admir'd Patience, was amaz'd thereat, and as if inſpir'd, judg'd in himſelf, that without doubt it muſt be the True Religion, which was taught by ſo mild a Perſon; and afterwards being better Inſtructed by* Xaverius, *was the firſt which receiv'd Baptiſm in* Amangucium. *Several others follow'd his example, amongſt which,* Bernard Eenoog, *afterwards by* Xaverius *made a* Jeſuit.

King of *Bungo* ſhews great kindneſs to the *Chriſtians*.

¶ WHilſt the *Chriſtian* Religion went on thus proſperouſly in *Amangucium*, *Xaverius* was ſent for by *Jacotondono* King of *Bungo*, in whoſe Harbor a *Portugueſe* Veſſel was come to Anchor. He covetous of Lucre, proffer'd the *Portugueſe* all Civility and Kindneſs, ſending an Embaſſy to *Goa*; and promoted the *Chriſtian* Faith at *Amangucium*. His Brother, though with great reſiſtance of the Council there, being accepted of as their King, interceded alſo for the *Chriſtian* Religion.

Notwithſtanding all theſe Favors, yet *Xaverius* found great oppoſition by the *Bonzi*, inſomuch that he Baptiz'd not one in the Province *Bungo*, onely Inſtructing ſome in the *Chriſtian* Doctrine. The King ſeem'd alſo to have a great inclination to the *Chriſtian* Belief; but fear'd, if he ſhould become a Convert from the *Japan Heatheniſm*, that his Subjects would rebel againſt him: Yet though he remain'd a *Heathen*, he provided for thoſe *Jeſuits* that came after *Xaverius* a convenient Colledge, and gave free leave to *Balthazar Gago* and *Johannes Fernandez* to Preach the Goſpel.

Inſurrection in the Kingdom of *Bungo* againſt the *Chriſtians*.

Theſe Actions of the King of *Bungo* were ill reſented by his Subjects, who took up Arms againſt him: But ſoon after *Jacotondono* took the chief of the Rebels, which were commanded ſpeedily with their Relations, Wives, and Children, to be executed. Yet after that, a Company of freſh Rebels riſing again, the King brought an Army of ſixty thouſand Men into the Field, and after various Succeſſes, became Conqueror and abſolute Maſter, getting alſo by that means *Facata*, *Finago*, *Amangucium*, and the Iſland *Taſo*. *Anno* 1554. he ſent from *Bungo* to *Goa* a *Portugueſe* call'd *Antonius Ferreira*, ſending his Arms to the Vice-Roy, with which he had ſubdu'd *Finago*; as alſo a Letter, entreating

ing his Friendſhip, and that he would be pleas'd to let *Xaverius* come over again.

Miracles wrought by *Xaverius*.

But *Xaverius* had two years before been kill'd in *China*, not far from *Canton*, after having ſeveral times laid Tempeſts, aſſwag'd Earthquakes, rais'd twenty five dead Perſons to life again, if we will believe thoſe Relations which have been divulg'd thereof.

Embaſſy from *Goa* to the King of *Bungo*.

The Vice-Roy of *Goa* reſted not upon this Buſineſs, but diſpatch'd with all poſſible ſpeed the Jeſuits *Melchior Nugnez*, and *Ferdinand Mendez Pinto*, to *Jacatondono*: With a Train of forty *Portugueſe*, richly clad, they made their appearance before the King, who told them at large how many Inconveniences and Troubles he had undergone in his Kingdom, ſince he permitted the *Chriſtians* to ſet footing in his Dominions, inſomuch that not long ſince he was neceſſitated to ſlay thirteen Princes, with ſixteen thouſand of their Confederates, in one day, beſides a great number which he had baniſh'd; and withal, he ſaw it apparent, that there would be no end of Blood-ſhed, if he did in the leaſt uphold them in their Proceedings in *Japan*; which before he did, he would firſt ſee better Times. In vain did *Nugnez* uſe the Perſwaſions of the uncertainty of a Mans Life, and the certainty of Eternal Damnation for Unbelievers.

Depart fruitleſs.

Thus *Jacatondono* cutting off all hopes of being Converted, *Nugnez* departed returning fruitleſs to *Goa*: And after that, the King declin'd it daily more and more, building in the City *Uſuquin* a ſtately Cloyſter for the *Bonzi*, beſtowing great Revenues upon the ſame; and ſent for the moſt Learn'd of the *Pagan* Prieſts, which had been Tutors to Princes, and betook himſelf to be of

King of *Bungo* becomes a *Bonzi*.

their Order; and by daily Study and Endeavors, obtain'd ſo much of their Learning, that he ſurpaſs'd the beſt of them. Yet notwithſtanding all this, he moleſted not the *Chriſtians*; but his Wife, on the contrary, perſecuted them with Fire and Sword.

Divorces his Wife.

This her Cruelty ſo diſpleas'd the King, that he divorc'd her from him, and took for his Conſort a Princeſs of a mild and affable diſpoſition, whoſe Daughter was Married to a *Chriſtian* Prince call *Sebaſtian*. The King thus Wedded, was oftentimes admoniſh'd of the *Chriſtian* Religion, which his Conſort and Daughter embrac'd; to which he began now to hearken, and receiv'd Bap-

Is Chriſtned *Franciſcus*.

tiſm of *Capriales*; and in Commemoration of *Xaverius* (who preach'd the Goſpel ſeventy years before in *Uſuquin*) took the name of *Franciſcus*. But he chang'd not only his Name, but alſo his manner of Life; for though he was

Reſigns up his Kingdoms.

not fifty years old, yet he reſign'd up all his Kingdoms and Dominions, and retir'd to the Territory of *Fiungo*, where on a pleaſant Plain he reſolv'd to build a New City, and to People the ſame with none but *Chriſtians*, to the end they might there all together live after God's Laws and Ordinances.

Travels to build a new City.

The fourth of *October*, *Anno* 1578. he ſet Sail with his Fleet, the Pennons and Flags of white Damask, embroyder'd with red Croſſes, ſpreading from their Maſts and Yards. The Jeſuits *Capriales*, *Lodowick Almeida*, and *John the Japanner*, with a conſiderable number of *Chriſtians* that were to inhabit the new-built City, were Shipp'd aboar'd. Upon his departure, *Franciſcus* commanded his eldeſt Son, whom he appointed his Succeſſor in all his Dominions, That he ſhould no ways moleſt the *Chriſtians*, but rather aſſiſt them in all things.

His Son is kind to the *Jeſuits*.

The New King promis'd to perform his Fathers Command faithfully, and indeed did more than he promis'd; for he pull'd down the Temple of the Idol *Camis* and *Fotoques*, and allow'd the *Jeſuits* Means, giving them alſo a place

to

to build a ſtately Church in *Uſuquin*, and croſt the *Bonzies* in all their undertakings, acting all things after the Chriſtian manner. Againſt which reſiſted many Princes in *Bungo*; being back'd by *Riogozes* King of *Ximo*, which were too hard for the young King, oftentimes looſing many Men in Skirmiſhes: Cities and whole Dominions were taken from him, either by *Riogoze's* Forces, or mutinous Subjects; in ſhort, it was ſo decree'd, that *Jacatondono* his Son ſhould be Diſinherited of all his Juriſdictions. Moſt of the Loyalleſt Subjects Voted, that *Jacatondono* ſhould Re-poſſeſs his former Authority, to the end, that the Crown of *Bungo* which was near loſt, might again by his Prudence be ſettled before it was quite Deſtabliſh'd.

Why he is in great danger.

Mean while, *Jacatondono*, now call'd *Franciſcus*, expecting daily that he ſhould be forc'd out of his new Chriſtian City in *Fiunga*, march'd Arm'd into the Fields; and his Neceſſity requiring Policy, he came forth, no leſs Prudent than Circumſpect; four Councellors having by their ill advice order'd their Affairs badly, thoſe he drove firſt out of the Countrey; then getting a conſiderable Army together, he march'd againſt *Chicuçuro*; the head of the Rebels: Both Parties lay Encamp'd one over againſt the other; *Franciſcus* inviting them daily to fight, by Embattelling his Men; but *Chicacuro*, who had no very good opinion of his People, would not hazard his Life in the hands of wavering Fortune; during which time, moſt of his Men quitted his Army, and went over to *Franciſcus* Camp, inſomuch, that all left him but eight hundred, which being ſlain, brought Peace and quietneſs to the Kingdom of *Bungo*.

Franciſcus re-poſſeſſes his throne.

His Conqueſt.

After which, the Conqueror went again to his new City *Cuchimochi*, but liv'd not long after to enjoy the advantages of his gotten Victory: For being upon his return from the *Japan* Emperor, he was taken with the Plague at *Uſuquin*, of which many dy'd at that time; yet notwithſtanding, though the Diſtemper threatned nothing but death, yet he was deſirous to be carry'd to *Cuchimochi*, and being come within nine Miles of the place, his Sickneſs ſo increas'd, that he was neceſſitated to ſtay at *Sucuma*, where ſoon after he gave up the Ghoſt, *Anno* 1587. The Jeſuit *Laguna* had the ordering of the Funeral-Solemnity, to which an incredible number of people came flocking from all parts of the adjacent Countreys. The Corps was carry'd by four of the chiefeſt Peers; on both ſides went meaner Lords, carrying Banners with red Croſſes; next follow'd the Queen and her Daughter, and then a great company of Noble-men clos'd up the whole Train.

Dies.

Is bury'd.

¶ But beſides the Province of *Bungo*, ſeveral others have embrac'd the Chriſtian Religion, which happen'd thus: When *Xaverius*, *Anno* 1551. in *November*, travel'd from *Japan* to *Goa*, he took with him two Chriſtian *Japanners*, *Mattheus* and *Bernard*, which were ſent to ſalute his Holineſs in *Rome*; But *Mattheus* dying at *Goa*, *Bernardus* proceeded in his Journey alone, and was the firſt of the *Japanners* that kiſs'd his Holineſs Feet: He in his return home-ward, dy'd at *Conimbrica* in *Spain*. *Xaverius* himſelf travel'd to *China*, there to Preach the Goſpel, for the *Japanners* cry'd continually, that the *Chineſes*, from whom the *Japan* Religion was Extracted, did not imbrace the Chriſtian Faith.

Xaverius leaves the Jeſuits in *Japan*.

There ſtay'd behind in *Japan*, *Coſmus Turrianus*; and *Joannes Fernandez*; beſides two *Japan* Converts, being *Paul of the Holy Belief*, and *Lawrence One-Eye*; by whoſe extraordinary diligence, the Chriſtian Religion was imbrac'd by many of the Commonalty (the *Jeſuits* teaching them the Commandments, and the Goſpel of our Saviour Jeſus Chriſt, and the Holy Trinity) in *Cangoxima*,

Firando, Amangucium, and *Bungo*. *Xavierius* a little before his death, ſent from *Goa* to *Japan*, *Balthazar Gago*, *Edward Sylvius*, and *Peter Alcacova*; after that went over thither, alſo *Caſper Vilela*, *Lodowick Almeida*, *Goſalves Fernandes*, *Franciſcus Caprialis*, *Lodowick Frojus*, *Joannes Baptiſta Montanus*, *Organtinus Brixienſis*, *Peter Diaſius*, *Arias Blandonius*, *Arias Sanctius*, *Duartes a Sylva*, *Melchior Mugaez*, *Franciſcus Perezius*, and others. Theſe effected ſo much in few years, that Chriſtianity began now to increaſe wonderfully, and as an effect of their Zeal, they built ſeveral Towns, Cloyſters, and Churches, being every where highly reſpected, and much eſteem'd: Theſe ſucceſsful Progreſſes gave hopes of a happy Event, eſpecially, for that now *Coſmus Turrianus*, and *Edward Sylvius*, beſides many Citizens in *Amangucium*, Converted two *Bonzies* of *Meaco*; and indeed, Chriſtianity ſo prevail'd both in ſtrength and number, that the Ruſticks near *Amangucium* began to diſpute with the *Bonzi*, of which, ſome falling ſhort in the Arguments of their Religion, were forc'd to flie for ſhame.

Not long after, *Turrianus* built a great Church in the City, intending there to perform in publick all Divine Servites; Some of the Courtiers were by this time alſo become Proſelites; and amongſt the reſt, the King's Treaſurer *Ambroſius Eunadus Faiſumius*, who ſoon after Dying, was Inter'd in the following manner: Beſides the Jeſuit *Edward Sylvius*, above two hundred young Chriſtians went to his Burial; a great Croſs was carry'd before the Corps, and a conſiderable number of Torches round about, which turn'd the day into night, not without great admiration of the Inhabitants, by whom the Funeral Solemnities were perform'd quite contrary. *Faſumius* his Widow feaſted the Poor four days together after the Funeral, diſtributing much Houſhold-ſtuff, and many Clothes among them. Moreover, *Turrianus* built a double Almshouſe, or Hoſpital in the City *Funaco*; one ſide being for thoſe that had the Leproſie, which came flocking thither from all parts of *Japan* (that Countrey being very ſubject to that diſtemper) the ſecond partition was for other ſickly Perſons; over both theſe, *Turrianus* made a *Japan* Chriſtian Maſter, one that was experienc'd in Phyſick.

Edward. Sylv. Epiſt. Bungo 1555.

A new Almſhouſe in *Funaco*.

How the *Japanners* kept their Feaſts.

¶. THe Province of *Amangucium*, was beyond all other Dominions, full of Chriſtians, becauſe the King embrac'd that Faith, and promoted the ſame; the People upon Feſtival days, flock'd to the Temples in great numbers, where the *Jeſuits* repreſented the Sufferings of our Savior, hanging a large Vane on the top of the Church, with a Crucifi'd Man in the middle; which done, all the lights were quite put out, and every one having ſtor'd themſelves with Whips and Scourges, diſrobed the upper part of their bodies, and Diſciplin'd themſelves ſo long, till the fiftieth *Pſalm* was read out. On *Palm-Sunday*, they diſtributed Conſecrated Branches, and went in Proceſſion, having a great Croſs carry'd before them, locking the Church-doors round about; without ſtood a *Jeſuit*, holding a Croſs in his hands, ſaying aloud, *Open, O ye Eternal Gates*; whereupon thoſe within anſwer'd, *Who is the King of Honor?* At laſt, walking two by two into the Temple towards the Altar, a *Jeſuit* Celebrated Maſs.

Alſo *Palm-Sunday*.

Caſp. Vilela Epiſt. Firando 1557.

At other times they walk'd about the Churches with Torches, when hiding a Man in a Grave, they plac'd two Arm'd *Portugueſe*, and two Youths with Helmets on to Guard the ſame; then the Man aroſe out of the Grave, ſo repreſenting the Reſurrection of Chriſt. In the middle of the Church ſtood the great Altar, on both ſides of it were built ſeveral Chappels, all hung with ſtately Pictures and rich

rich Tapiſtry, ſhewing the Crucifying on *Golgotha*, the Reſurrection, and Aſcention from *Mount Olivet*; round about the Walls were plac'd a great number of Wax-Candles; before the Altar, in the corner of the Chappel, hung a black Cloth, behind which ſtood a *Jeſuit*, in the Habit of a Prieſt.

Several repreſentations in *Japan*, to eſtabliſh the *Roman* Religion.

Nine times they ſung *Kyrieeleyſon*; which done, the Cloth was ſuddenly drawn aſide, and there appear'd on the Altar the Croſs, and other Images, with many Ornaments, then alſo the *Jeſuit* came in open view, whereupon the Bells were rung; then their Singers, with Garlands about their Heads, and lighted Torches in their Hands follow'd the Hoſt, who was carry'd through the Church under a rich Canopy.

The Province and City *Amangucium* ſuffer many inconveniensies.

This manner of Worſhip the *Japanners* were mightily taken withal, and chiefly in the Province *Amangucium*, where the Catholick Religion was no way leſs exercis'd, than in the middle of *Spain* or *Italy*; notwithſtanding the City *Amangucium* had ſuffer'd much for it, being in the ſpace of five years twice pull'd down to the ground, and was ſcarce Re-built, when *Anno* 1557. the *Droſſaert Moridono* laid the whole City the third time in Aſhes: the King with all the Chriſtian Nobility and Souldiers, flying to a Caſtle five Leagues from *Amangucium*, was ſlain there with all his Retinue.

¶ IN other places the *Jeſuits* enjoy'd themſelves in Peace and quietneſs, and receiv'd yearly Revenues of the Lords of the Countreys, for the promoting and teaching their Doctrine. In the Royal City *Facuta*, they had built a ſtately Church, and in *Firando*, one to the honor of the Virgin *Mary*, to which they got three more of the *Bonzi* which fled from thence. In *Meaco* they bought a large Houſe, which they turn'd afterwards into a Church; in *Cangoxima* they neſtled firſt of all.

The Jeſuits build ſeveral Churches in *Japan*.

The King of *Vocoajura* proffer'd them a piece of ground, twenty Miles in circumference, where no heathen *Japanners*, but onely Chriſtians were permitted to live. Within the City *Saccay Villela* built alſo a ſtately Church; and another not altogether ſo coſtly, was erected in the City *Ximabra*: But thoſe built by the *Jeſuits* at *Nangeſaque*, exceeded all the other in ſplendor and magnificence.

¶ AMongſt the firſt of the *Japan* Kings that receiv'd Baptiſm, was *Xumitanda* King of *Omura*, whileſt the poor and needy alſo imbrac'd the ſame Faith; becauſe (that according to the Teſtimony of *John Peter Maffeus*) the *Roman* Prieſts taught them, that every one according to their Abilities, muſt aſſiſt the poor with Alms; this King at his Baptiſm took to him the Name of *Bartholomew*.

The *Japan* King of *Omura* becomes firſt a Chriſtian.

It ſeems that the *Jeſuits* brought this manner of changing of Names out of *Europe* to *Japan*, according to a Cuſtom us'd amongſt the *Popes*, who leave off their Chriſtian-Name when they take upon them the Supreme Government of the Church. The firſt original of this exchanging of Names, *Onuphrius* and *Cardinal Baronius*, aſcribe to *Pope John* the twelfth, but moſt to *Sergius* the ſecond, who would be call'd ſo, when he was choſen *Pope*, *Anno* 844. upon the diſlike of his own Name, which before was *Bocca de Porco*, as *Platina*, *Stella*, *Suffridus*, and *Æneas Sylvius* teſtifie.

Changes his name.

Bocca de Porco. or *Swines-ſnout. Suffrid. Epiſt.* 1.

But *Xumitanda* ſoon found great oppoſition, for his relinquiſhing his old *Heatheniſm*, for the *Bonzies* the prime Actors in this Plot, ſtirr'd up *Gotondono*, baſe Son of the Deceas'd King, againſt *Xumitanda*, pretending for a reaſon, that he

Civil Wars againſt *Xumitanda* King of *Omura*.

broke in pieces his Predeceſſors Image, which before his Converſion, he was wont to Perfume with Incenſe. By this ſeeming zealous Pretext, *Gotondono* ſoon got great Aid, for every one was much intag'd, that the Old Religion ſhould be baniſh'd from *Omura*, and a New one brought in by the *Portugueſe*: Whereupon, the Rebels joyning in a Body together, ſet *Omura* on fire, and ſtorm'd the Palace; but the King throwing a Tyger skin athwart his ſhoulders over a white Silk Suit, on which was Embroider'd the Name *Jeſus*, with a Croſs of Maſſy Gold on his Breaſt, and a Garland of Roſes about his Neck, made his eſcape, both through the Enemy and Fire, to a Caſtle near the Sea-ſhore. But *Gotondono* purſu'd him cloſely, and getting ſeveral Ships from *Goto* and *Firando*, Beſieg'd him both by Sea and Land.

How he eſcap'd great danger.

Xumitanda could not poſſibly have eſcap'd, had not his Father *Xengandono*, by a ſubtile Policy, made the Beſieg'd fall at variance, and fight among themſelves, for when he proffer'd the King of *Arima's* Daughter in Marriage to the chief of the Rebels, he immediately ſided with *Xumitanda*; by which Conjunction, being enabled, he Sally'd out, and ſlew the greater part of the Enemy, and from thence forward, for a conſiderable time he rul'd in Peace and quietneſs, till *Iſafay* his Brother-in-Law made private Combination with the Lord of *Firando*, who ſent a Fleet to Sea, whilſt *Iſafay* laid the City *Omura* in Aſhes.

Obtains many victories.

Xumitanda at that time reſided with a ſmall Train, in a Caſtle ſcituate near the Sea: Thither *Iſafay* march'd with all ſpeed, and had undoubtedly ſlain the King; had not ſome unexpected Forces happily come to his aſſiſtance; with which he March'd to meet the Enemy, and after a ſharp Conflict, utterly routed them: The Ships belonging to *Firando*, being ſeparated by ſtreſs of Weather, were loſt. The laſt that roſe againſt *Xumitanda*, was *Riogoſes*, King of *Ximo*, who alſo coming off with great loſs, paid dearly for his Inſurrection.

Promotes the Jeſuits.

But *Xumitanda*, after having erected forty Churches or Chappels for the *Jeſuits*, and baniſh'd *Paganiſm* from his Dominions, inſomuch, that a little before his death, not one *Heathen* was to be found in the Province; *Omura*, according to the annual Obſervations, kept by the *Jeſuits* in *Japan*, dy'd *Anno* 1587. Far leſs trouble did the King of *Arima* find, when beſides thoſe of *Bungo* and *Omura* he alſo embrac'd the Chriſtian Religion.

Thoſe were the three Kings, which *Anno* 1582. ſent to his Holineſs at *Rome*, the Ambaſſadors, *Munico Ito*, *Michael Cinga*, *Julianus Nacaura*, and *Martinus Fara*, as we have already related at large.

The *Japan* Ambaſſadors which went to *Rome*, prov'd very beneficial to the Jeſuits.

¶ CONcerning the return of theſe *Japanners*, *Linſchot* ſaith thus: "The *Ja-*
"*panners* went to Sail from the Haven of *Lisbon*, in the Ship St. *Philip*,
"(which in its return home, was taken by the *Engliſh* Admiral *Drake*, and
"was the firſt Ship that was loſt in the *Eaſt-India* Expedition; about which
"were ſeveral opinions at that time, becauſe the Ship was by the King of
"*Spain's* Name) and whilſt I was at *Goa*, they came thither Cloth'd in Cloth
"of Silver and Gold, in a moſt coſtly manner, after the *Italian* faſhion, and
"were receiv'd with great joy by the *Jeſuits*, who had finiſh'd that their great
"Deſign; to that purpoſe, Publiſhing a Book in *Spaniſh*, containing the Voy-
"age and Travels of the *Japanners*, as well by Water as by Land, and their ſe-
"veral Receptions by the *European* Princes. Going from *Goa* to *Japan*, they oc-
"caſion'd no ſmall admiration in their Countreymen; the *Jeſuits* deſir'd this
"(as they pretended) for two ſeveral Reaſons: Firſt, To make the *Japanners*
"the willinger to embrace the Chriſtian Faith, and alſo, that they might be

Eye-

" Eye-witneſſes of the glorious and excellent Cities, which none could poſſi-
" bly perſwade them to believe: But indeed, the chief reaſon was to make
" their Order famous, and alſo to get a Maſs of Treaſure thereby; for they
" kept moſt of the Preſents that were given to the *Japan* Princes for themſelves,
" and they obtain'd likewiſe an Order from the *Pope*, and the King of *Spain*,
" that no *Portugal*, nor any other Chriſtian, might ſettle in *Japan* without their
" Licenſe; ſo that the *Jeſuits* turn'd out other Friers, keeping onely a few
" Prieſts and *Portugal* Artificers, without which they could not poſſible be.
" To others, of what Eſtate or Degree ſoever, their admiſſion into the Coun-
" trey was on this *Proviſo*, That as ſoon as ever their buſineſs was finiſh'd, they
" ſhould depart; but if they were minded to ſtay longer, they ſhould buy that
" liberty for Money of the *Jeſuits*, for they were moſt Eminent and Powerful
" in all places of *Japan*, where the Doctrine of Chriſt was Preached. They
" make the *Japanners* believe what they liſt; they are honor'd by them like gods
" and Saints: They alſo obtain'd leave of the *Pope*, that they might out of their
" Order chooſe a Biſhop over *Japan*, notwithſtanding it is againſt the Law of
" their Order; He that was ſent to perform this Office, was coming from *Por-*
" *tugal*, but dying by the way, another was Elected in his place; in ſhort, the
" *Jeſuits* endeavor to get all things here under their Command. Thus far
Linſchot.

¶ IT is alſo worthy our Obſervation, how the *Jeſuits* ſpread the Catholick Religion over moſt part of *Japan*: *Xaverius* began firſt, telling them of the Creation of the World, and how God had Created all things, and that the Son of God, in the fulneſs of time, had taken upon him Mans Nature, and Dy'd on the Croſs, was Bury'd, roſe again, and Aſcended up to Heaven, from whence he will come to Judge the Quick and the Dead. This Doctrine Tranſlated out of *Portugal* in the *Japan* Tongue, *Xaverius* read the eaſier to the *Japanners*, becauſe it was written in *Portugal* Characters.

The manner how the Jeſuits ſpread the Chriſtian Religion in *Japan*.

Coſmus Turianus, and *Joannes Ferdinandez* Preach'd moſt of the Miracles which Chriſt wrought, and taught the Auditors to make Croſſes with the right-hand, and to begin at the Head, *In the Name of the Father*; and ſo Sign themſelves down to the Breaſt, *In the Name of the Son*; and then from the left ſhoulder to the right, *In the Name of the Holy Ghoſt*: They alſo inſtructed them to Pray on Garlands of Roſes, telling them over knob by knob, and ſaying, *Jeſus Maria*.

Paul of the *Holy Belief* us'd a Picture, repreſenting the Image of the Virgin *Mary*, and the Child *Jeſus* ſitting in her Lap, which he held before the King *Cangoxima*, to the end, to make him loathe the *Heatheniſh* Idolatry. Other *Jeſuits* ſhew'd them, that the Angel *Michael* was the Guardian over *Japan*, unfolding to them the occaſions of Thunder and Lightning, gapings of the Sky, Rain-bows, Storms, Hail, Snow, and ſuch like Meteors, grounded on Nature.

A ſtrange way how the *Japanners* became Chriſtians.

¶ THe Italian *Joannes Baptiſta Montanus*, relates in a Letter written from *Bungo*, *Anno* 1564. " That when he ſet foot on *Japan*, being ſent thi-
" ther by *Coſmus Turrianus* to the King of *Bungo*, who had above a year and a
" half deſir'd to have a Prieſt, he was courteouſly receiv'd by him; yet the
" King remain'd ſtill amongſt the Sect of the *Bonzies*, which deny'd the Mor-
" tality of the Soul, but ſhew'd a great reſpect to all Chriſtians. Moreover *Mon-*
tanus relates, what courſe he took in Converting the *Japanners* in *Bungo*: " Firſt,
" He contradicted with ſtrong Arguments the *Japan* Religion, ſhewing them,
" that

None taught the *Japanners* better than the Jeſuit *Montanus*.

" that it was impoſſible to attain Salvation thereby: When they underſtood this, then he told them, " That one God had Created all things of nothing, " and made Men according to his own Image, to govern all: But the wicked " that run headlong and wilfully to the Devil, had no ſhare therein; and that " our Sins had brought Death upon us; and how Men were ſtill inclin'd to " wickedneſs, acting againſt the Laws of God and Man, nay, againſt God " himſelf; and ſince our Sins provok'd ſo Omnipotent a God, they deſerv'd " Everlaſting Puniſhment: But the ſecond Perſon of the Holy Trinity had " taken upon him Mans Nature in the Virgin *Mary*, to the end, he might in " Mans Nature (which could onely ſuffer) die for our Sins a moſt cruel Death, " and by reaſon of his God-head, prepar'd for us after this tranſitory Life, an " Everlaſting Being, where there is the fulneſs of all Joys. Then he explain'd to them the Laws, Cuſtoms, and Myſteries of Baptiſm, and at laſt, anſwer'd the *Bonzies* to their ſeveral Contradictions, which they made againſt the Chriſtian Religion.

Trojus converts the *Japanners* after a ridiculous manner.

Trojus hung a Croſs about the Necks of thoſe that were Baptiz'd, giving every one a ſtring of Beads, and a Conſecrated Piece of Wax, on one ſide the Name *Jeſus*, ſurrounded with a Thorn Crown; on the other, the impreſſion of three Spikes; a great Box full of thoſe Wax-Meddals (in *Rome* call'd *Agnus*) *Trojus* brought with him from *Goa* to *Japan*; the value of which was eſteem'd the greater, becauſe the *Pope* himſelf had Conſecrated them. An antient Woman in *Tacata*, after many intreaties getting one of thoſe Meddals from *Trojus*, ſhew'd it to every one ſhe met, inſomuch, that the common report went, that a great piece of Sanctity being ſent from *Rome*, was to be ſeen at *Tacata*; upon this news, whole Veſſels with people came from *Firando* and the adjacent Countries, if poſſible, to get ſome of the ſame Meddals, or at leaſt ſee them. Which *Trojus* obſerving, ſeem'd to be very bountiful, diſtributing above fifteen hundred pieces of the Conſecrated Wax amongſt the people; at large declaring to them the Myſteries thereof.

The Jeſuits made *Japan* ſongs.

Some of the Jeſuits made *Japan* Songs, containing the Hiſtories of the Old and New Teſtament. When on *Chriſtmas* they kept holy the time of our Saviours Nativity, and before *Eaſter* for his Suffering; then they ſung to one another all that the Prophets had foretold of the Birth and Sufferings of our Savior; then walking about, they carry'd under a Canopy a Picture, which they would have honor'd as Chriſt, being the true God and Man; before which walk'd a Jeſuit clad in a Prieſts Habit, with a Garland of Roſes about his head, ſinging in a *Japan* Tune and Language.

Tell us Maria, *what you mean't,*
And what you look'd at, as you went?

To which an old *Japanner* ſtriking on a Water-Cruſe, anſwer'd in Rhime:

My Lord they've taken from me, therefore I
In piercing Sorrow, overwhelmed lie.

Acted Plays.

Sometimes the Jeſuits repreſented on Stages made in their Chappels, the Tranſactions of the Old Teſtament: Then they Acted the Children of *Iſrael's* departure from *Egypt*, and *Pharaoh's* Deſtruction in the Red-Sea, in which they us'd many ſtrange Arts, never heard of, or ſeen by the *Japanners*: Then they play'd *Jonas* his part, curiouſly repreſenting the Sea, Waves, and Ship. Then they

they amaz'd the beholders, ſhewing them the fall of *Adam*, *Abraham's* Offerings, *Joſeph's* Flight, *Samſon's* Death, and the like Scripture-Hiſtories.

Vilela, in *October* and *November*, cover'd a ſtately Tomb with a black Cloth, Preaching over it, and deſcribing the Day of Judgment, the tortures of Hell-Fire, and the happy condition of God's Children.

Anno 1565. the Jeſuits in *Meaco* and all the adjacent Countreys kept a Jubilee, firſt commanded by Pope *Pius* the fourth, to the end the Council of *Trent* might have happy ſucceſs; though the *Pope* ſeem'd jealous of the Council, judging, as it appear'd by his adviſing with the Cardinal *Moronus*, that by ſuch a Church-Congregation, no good was to be expected for the *Popes* Authority. Mean while, the year of Jubilee in *Japan* was Celebrated with all Solemnity, the people flocking from all parts of the Countrey to keep the ſame. *Troj. Epiſt. 1565. Hiſtor Conc. Trid. l. 5.*

Moreover, the Jeſuits diſtributed Conſecrated Water on the Sabbath, reporting every where, that they receiv'd Sanctifi'd Corn from *Goa*, and *Veronica's* Sweating-Cloth; for which cauſe, ſeveral people hired Veſſels to carry them to *Meaco*, ſome that liv'd above ſeventy Leagues off came thither, and chiefly from *Amangucium*, and *Facata*, came great numbers; notwithſtanding the Inhabitants at that time were much in trouble, both Cities being burnt down, and the people were buſi'd in re-building their former Habitations. Thoſe that deſir'd any Bleſſed or Sanctifi'd Corn, Faſted and Pray'd eight days before-hand; then applying themſelves to ſome of the *Portugueſe* (not daring to ſpeak to the Jeſuits themſelves) to intercede for them, and procure ſome. A ſtrange accident amongſt the *Japanners* with Sanctifi'd Corn, and *Veronica's* Cloth.

Among others, was *Bartholomew* King of *Omura*, who alſo came for Sanctifi'd Corn, which he receiv'd of the bountiful Father *Turrianus*, who caus'd it to be laid in Gold for him, preſenting him alſo with an *Ave Mary*, made of Sea-Horſe Bones; both which the King hung about his Neck, not without imagining it to be highly Sanctifi'd by them. But the greateſt care of the People, was to ſee *Veronica's* Handkerchief, in which the *Icon* of our Saviour Face was Imprinted.

Jacob Frecenſis, a Coblers Son, but afterwards call'd Pope *Urban* the fourth, found *Veronicas* Cloth, when he manag'd the *Laudanian* Arch-Deaconſhip, giving it to the Cloyſter of the *Ciſtercian* Monks, in the Biſhoprick of *Laudun*, *Anno* 1249. where to this day it is conſtantly reverenc'd; yet notwithſtanding, this went for the ſame Cloth in *Japan*, perhaps multiply'd by the ſame Miracle as our Saviours Croſs, whoſe pieces would make up a Ships load, and yet they affirm it to be the ſame Croſs on which our Saviour dy'd in *Golgotha*, if you will believe all related thereof. *Aubert. Eirai. Ber. Relig. Annales* 1249.

It is to be admir'd, that the Jeſuits brought their deſign ſo forward in *Japan*, having ſo many grand Oppoſitions. It is very well known, that the *Japanners* are of a quick apprehenſion, and much given to Diſputations, which the Jeſuits found ſufficient teſtimonies of, by their ſeveral contradictions: When *Xaverius* firſt Preach'd in *Cangoxima*, and amongſt other things, terrifi'd them with Hell, where the deceas'd (had it not been for our Saviours ſuffering) are continually tormented in ſuch a nature, that after the expiration of many ages, they have no hope of any deliverance, or eaſe of their Torments, becauſe, that in the Flames they blaſpheme God, and ſuffer everlaſting Puniſhment for their ſinning againſt an Omnipotent Judge: Whereupon the *Japanners* reply'd, ſaying, "Do you, O *Xaverius*, place our Parents and Predeceſſors, Children and "neareſt Relations in an unquenchable Fire? do thoſe burn there, that recei-"ved their lives out of our Loins? do they die to live there for ever, and there "live to be always dying, for whom if we had a thouſand lives, would wiſh to "die Remarkable arguments by the *Japanners* againſt the Chriſtian Religion.

" die as many times? are thoſe which brought us into the world tormented " by Diabolical Fiends, without any ceſſation? cannot God help them? how " can it then be poſſible; that he is Omnipotent? or will he not help them? " how is it then that he is merciful? and what enjoyment can Heaven be to " us, if we ſhould be tranſported thither through death, having ſo many Re- " lations, Children, Fathers and Mothers, who weep and roar continually " for their inſufferable torments? And what Reaſons can there be given, that " the merciful Creator ſhould take delight in puniſhing everlaſtingly the " poor Creature?

Xaverius tells us, That he convinc'd and reſolv'd them on all their Arguments and Demands, but gives us no account with what Reaſons he ſatisfi'd them; onely he relates, that he ſhed abundance of Tears when he ſpake of the damn'd condition of the deceaſed *Japanners*.

Moreover, when *Xaverius* told them, That there was a beginning of all things: they immediately reply'd, " That that beginning muſt be either good " or evil, and did God create both good and bad at once? How can he be " God, and confine all good in himſelf, and be the onely occaſion of all good " out of himſelf? If he be good, from whence are theſe bad Devils? Did " God create them bad? where then is his abundant goodneſs? Or did he " give over thoſe to evil, which he could have kept from it? Was Man created " to ſerve God in holineſs? why doth he ſuffer the Devil to tempt him to wick- " edneſs? Why is Man left to himſelf, that cannot ſubſiſt without the Spirit " of God? How can it alſo agree with Gods goodneſs, to create Men unable by " their weakneſs, to be condemn'd for their ſins, and by their damnation for " ever miſerable? And why are there ſuch Laws ordain'd, that no Creature " on Earth is able to perform, the leaſt breach of which is eternal damnation? " inſomuch that upon neceſſity the whole Race of Mankind, by the power of " that Law, muſt be curſed, he being born in ſin. The *Japan* Religion was " eſtabliſh'd on better grounds of Gods Mercy, in that they had no everlaſting " Hell. The Worſhippers and Servants of *Amida*, *Xaca*, *Canon*, and other *Japan* " gods, exchanged by death their tranſitory Life for everlaſting Salvation: " and if it happen'd that after death they ſuffer'd ſome torments for their ſins " committed in this Life, that continu'd but a ſhort time, according to the " Crime.

Arguments of thoſe *Japanners* that intended to be *Chriſtians*.

Theſe were generally the controverted Queſtions which *Xaverius* was to anſwer: but after theſe aroſe a new ſtop in the way. The *Japanners*, who by this time gave ſome ear to the *Jeſuits*, could no ways underſtand why God did make himſelf known to none but thoſe Strangers which came thither from *Portugal*? they told them, That their Forefathers liv'd very retir'd; but thoſe which for Theft, Adultery, Murder, or neglect of the *Japan* Religion, as it was taught them from time to time, could not be admoniſh'd in their Life-times, muſt they according to the *Japan Chriſtian Faith* be therefore tortur'd in everlaſting Flames? who muſt bear the blame of that ſpoil? Had the *Portugueſe* Preach'd the Goſpel ſooner in *Japan*, then they ſhould have been ſooner ſav'd: O miſerable Parents and Children, which died before the *Jeſuits* came hither!

A Letter of *Fernandes* concerning the *Japan* contradictions.

But the better to underſtand the daily oppoſitions and contradictions of the *Japanners*, we will give you ſome Extracts of a Letter, Written by *Johannes Fernandes*, from *Amangucium* to *Franciſcus Xaverius*, *Anno* 1551. wherein he ſays, *That ſince the departure of Xaverius, the* Japanners *came daily flocking to the* Jeſuits *Houſes*,

Houſes, troubling them continually with ſeveral Queſtions; particularly they deſir'd to know of what Materials God had made the Soul? as for the Body, they knew that the Earth, Fire, Water, and Air had joyn'd it together. Moreover, they demanded of what Shape and Colour the Soul was? What manner of Creatures the Devils were? Why they tempted Men to ſin, and chiefly aim'd at his deſtruction? How they came to be ſo wicked, ſince God created all things good? They enquir'd what God was, and where? If he could not be ſeen? Why he had block'd up the way to Heaven with ſo many troubles, where goodneſs onely reſides?

The *Bonzies* curſe the *Jeſuits*.

Mean while the *Bonzies* ſpent their time continually in their Temples and Cloyſters, in railing againſt the *Jeſuits*: They Preach'd publickly before the People, That the *Chriſtians* were Cannibals, or Men-eaters; That the Devil had ſpoken from a Brazen Image, prognoſticating that *Amangucium* ſhould in a ſhort time be utterly deſtroy'd for their wickedneſs, in embracing the *Chriſtian* Religion. Not long after they ſay, that themſelves ſaw in the Night a flaſh of Fire deſcending from Heaven on the Palace of *Amangucium*, which ſuddenly burning, made their foretelling true; for the City burnt eight days together, and then Murder and Cruelties ſpared neither young nor old, not ſo much as the poor Infants, which were Sucking at their Mothers Breaſts. Thoſe which ſought not to eſcape by flight, died a moſt miſerable death: whereupon the general Cry of the *Bonzies* was, That the unknown God of the *Chriſtians* muſt be a moſt horrible Monſter, by whoſe Religion, if it took footing in their Countrey, *Japan* would be utterly deſtroy'd.

Terrible Fire.

The Reaſon why the *Roman* Religion went on ſo proſperouſly in *Japan*.

Notwithſtanding theſe grand oppoſitions, yet there is no Countrey, either Weſt, North, or South, that hath been diſcover'd by Navigation, which hath taken ſo large an impreſſion of the true Faith, as *Japan*: notwithſtanding the Blood-Baths which were made there, the cruel Perſecutions, the barbarouſneſs of their Tortures, the meekneſs of the Sufferers, the infinite numbers of Miſeries which happen'd in ſo ſhort a time, that can ſcarcely be paralell'd by any other People in the World: for which cauſe we will relate the way by which the *Chriſtians* in *Japan* went on ſo ſucceſsfully.

The firſt Reaſon why the *Jeſuits* ſpoke for the Poor.

The *Jeſuits* ſoon after their arrival were much frequented by the poorer ſort of People, which are very numerous in *Japan*, the Countrey being ſo exceeding populous, that they ſeem to undo one another, the Nobles living on the gain of their Subjects, who bring them in ſo much, that they ſcarce know their own Revenue, whilſt the meaner ſort undergo extreme Poverty; and the more, becauſe Compaſſion is baniſh'd from the Countrey, and nothing leſs found there than Charity to the Poor. The *Jeſuits* Preach'd againſt their hard-heartedneſs, teaching them, That the *Chriſtian* Religion requir'd bountiful hearts towards the Poor, that Men ſhould have compaſſion of one anothers miſeries; he deſerv'd to be forſaken in his miſery, which will not act for his Neighbors relief: what is it that can happen to one, but it may happen to another? who will forget a poor Man, that is himſelf ſubject to all frailties? This Doctrine the poor *Japanners* embraced the more willingly, becauſe it pleaded for their poverty; but yet it took a deeper impreſſion when the action it ſelf follow'd: for when the *Jeſuits* had gotten ſome of the Princes to embrace their Religion, which allow'd them great Revenues, they immediately built Alms-houſes, dividing them into two ſeveral Apartments; in one of which thoſe that were infected with the Leproſie had their Lodgings, and in the other thoſe that had other Sickneſſes: great multitudes came flocking thither, and at the entring of the Alms-houſe received Baptiſm. Thus the *Jeſuits* numbers increaſed dai-

Build Alms-houſes.

ly to their great Coſt and Charge, none but poor and needy People coming to them out of neceſſity, were Baptized. The Letters may be ſeen wherein they make heavy complaints, that the *Japan Chriſtians* conſiſted moſt in diſeaſed and decrepid poor People, which were Converted onely to be Maintain'd by them. And theſe came the more becauſe the *Bonzies* never regarded them; neither beſtowing Alms, nor taking care of their Burial, or to provide ſuch things as their Religion requires after death, to the end they may live in joy and happineſs with their gods *Amida* and *Xaca*. But it is no marvel why the *Bonzies* neglect the Poor, and beſtow their labor for the Rich, when we conſider their ſelf-endedneſs; and therefore they are ſo carleſs, becauſe they leave nothing behind them for the *Bonzies*. It was alſo very pleaſing to the poor *Japanners*, when the *Jeſuits* told them the way to heaven was much more troubleſom for the Rich to paſs than the Poor, and how that earthly Treaſures were as Weights and Clogs to hold Mens Souls from getting into Heaven; and thoſe that found not Riches in this World, ſhould obtain and enjoy the more in the World to come.

Bonzies are cruel to the Poor.

Beſides theſe winnings upon the Poor, Covetouſneſs induced and won upon the Princes, whoſe Dominions border'd the Sea: for the *Portugueſe* ſending ſeveral Veſſels richly Laden from *Goa*, *Malacca*, the *Philippines*, *Macaw*, and other Places, to *Japan*, great benefit did thoſe Territories reap where theſe Ships came to an Anchor. The Kings of *Bungo*, *Arima*, *Cangoxima*, *Amangucium*, and *Firando*, had the moſt convenient Havens; and every one of theſe ſought to bereave another, and ingroſs the Trade to themſelves; which they could not do without the *Jeſuits*: for who ever got them for their Friends, might command the *Portugueſe* Veſſels where they pleas'd, the Commanders not daring to Unlade but by their directions: for which cauſe the *Jeſuits* always againſt the time of their Countrey-mens coming went to Sea, to meet with the Ships, ſo to order them to Anchor in ſuch a Princes Haven, whoſe Favor they wanted for the promoting of the *Catholick Belief*.

Covetouſneſs of Princes the ſecond Reaſon.

Epiſt. Froj. Firand. 1564.

Lodowick Frojus relates, That he was forbid to Preach in *Firando*, notwithſtanding the King ſeem'd to have ſome inclination to become a Convert. I will ſet down ſomething which this Place requires, of *Frojus* his Letter. *In the interim*, ſays he, *two* Portugueſe *Veſſels were ſeen to ſteer hither, whoſe Commanders durſt not come into the Haven of* Firando *without my Orders and Licence, which the King obſerving, and inſtigated with the hopes of Profit, excus'd himſelf, that he had not Entertain'd and Complemented me before that time; and withall earneſtly entreated me, that I would not forbid the* Portugueſe *from coming to an Anchor at* Firando: *for which Courteſie he would in few days give order for me to have the ſame Priviledge in Preaching as heretofore: Whereupon the* Portugueſe *upon my permittance came into the Harbor, and to the King, asking him if he would fulfill his Promiſe, to let them at their own Charge re-build the Church which he had pull'd down? But the King endeavor'd by putting us off to gain time, and at laſt deceiv'd us. At this time the Ship call'd* The Holy Croſs *appear'd on the Coaſt; I my ſelf being at Sea diſcover'd her firſt; and going Aboard perſwaded the Commander,* Peter Almaida, *to drop Anchor in the Road a League and a half from* Firando: *ſoon after* Almaida *himſelf came on Shore, and threatned the King, that he would depart with his Ship from thence, and Sail to ſome other Port, if he did not perform his Promiſes to me. The King deſired ſome days to conſider; but at laſt being fearful if he ſhould delay the time any longer, that* Almaida *would weigh Anchor and go to another Port, which would be to his great damage, he granted me free leave to come again to* Firando, *and re-build the Temple.*

The

The like footing the *Jeſuits* had in other Kingdoms; where they obtain'd liberty of the Princes to Preach, upon condition to cauſe the *Portugueſe* Trade to be brought thither.

This was the Reaſon for which the King of *Cangoxima* gave free leave to the *Jeſuits* to inſtruct the Natives in *Chriſtianity*, and to build Churches and Cloyſters for the ſame purpoſe. But afterward being inform'd, that two *Portugueſe* Veſſels were gone to Unlade in the Haven of *Firando*, he forbad the *Jeſuits* from any farther proceeding, he laying all the fault on them, they having the ſole Command of the Ships, to cauſe them to Unlade in what Harbor they pleaſe.

The third Reaſon why the *Roman* Religion met with ſuch good ſucceſs in *Japan*.

Beſides theſe two former, there is a third Reaſon why the *Chriſtian Faith* took ſo ſoon footing in *Japan*, which was the ignorance of the *Japanners* in Natural Philoſophy; for which cauſe they were much amazed when the *Jeſuits* told them concerning the Weather, and all ſorts of Meteors; How that the Fire which was either kindled in the Air, or Creviſes of the Earth, made horrible Repreſentations; That the Air, or Region under the Moon produced flying Sparks, flaming Torches, burning Lamps, and falling Stars; That in the Harveſt-time, when the Earth is neither Frozen by extremity of Cold, nor dry'd up by exceſs of Heat, abundance of Vapors ariſe, which cauſe thoſe *Ignes fatui*, or as the Vulgar call it, *Jack with a Lantern*. They declared alſo the Generation and ſignifications of Comets, that when they appear'd bloody, duskiſh, or bright, with a long Tail, they either ſignifi'd Drought, exceſs of Heat, Storms, Earthquakes, Famine, or Deluges. And likewiſe they declared the occaſion of Thunder and Lightning: whereof ſome being inclos'd in the Clouds, doth rattle and make a noiſe onely; other breaks forth, battering all that they meet with, or ſet it on fire; and that in the Night it Lightned more frequently than in the Day-time, and chiefly in the heat of Summer. They told them the reaſon of the appearing of Rain-bowes, whether they proceed from the Sun or Moon, and though commonly appearing after Rain, yet muſt be look'd upon as a Divine Token, that God will no more deſtroy the whole World in a general Deluge. Moreover, they ſhew'd the reaſon of the opening of the Skie, and Circles about the Moon; That white Clouds, and alſo red in the Evening, were ſigns of fair Weather, but in the Morning foreſhew'd Storms, and abundance of Rain; That the Clouds, which were the Receptacles of Thunder, bred Rain; and beſides Water, alſo ſometimes ſent down, to the admiration of Men, Milk, Blood, Frogs, Stones, and ſuch like. They alſo taught, That Snow was a thin Cloud, which in the falling Freezeth into that Nature as it comes upon the Earth; That Hail detaining ſome warmth, is ſooner ſubject to Cold; but the higher it Congeals and Freezes in the Air, the ſmaller it is, and the lower the bigger, and chiefly in the Summer-time, becauſe of the great difference betwixt Cold and Heat. They inform'd them with the occaſions of Dew, Miſts, Fogs, and Ice; That a timely Thaw and Mizling Rain brought great Profit; That the Heat in Winter, remaining in the Caverns of the Earth, preſerved all manner of Roots, and that the Dew in the Summer moiſtens the Ground, and nouriſhes the Plants; whereas otherwiſe the Sun would ſcorch the Graſs and other Products, and untimely Froſts kill the early Buds. They alſo inſtructed them, That the Fountains and Rivers had their original from the Sea, and paſſing through the Caverns of the Earth, loſt their ſaltneſs; unfolding to them alſo many Myſteries of the depths and ſhallowneſs of Waters, and the ebbing and flowing of

The *Jeſuits* teach them Philoſophy to their great admiration.

the Ocean. But eſpecially they diſcourſed at large of Earthquakes, becauſe they frequently infeſt *Japan*, ſometimes ſhaking it like a Skiff toſs'd by the Waves; at other times lifting it up and down, and ſwallowing whole Villages, Towns, Cities, nay, great Tracts of Land, leaving in their ſteads unfathomable Pits; all which wrought ſtrange effects in the *Japanners*. But they were much more concern'd, even to admiration, when the *Jeſuits* told them before-hand the Moneth, Week, Day, Hour, and Minute, when the Sun or Moon would be Ecclypſed; the firſt by the Moons paſſing before the Sun; the ſecond by the interpoſition of the Terreſtrial Globe betwixt the Sun and Moon.

Japanners are deſirous of Learning.

Theſe Diſcourſes concerning Lightning, Thunder, Clouds, Rain, Hail, Fountains, Floods, and other natural Motions and Meteors, delighted the *Japanners* the more, becauſe they are much addicted to learn knowledge of Myſteries. *Johannes Fernandes* relates, That they came daily to his Houſe, ſpending the time in asking all manner of Queſtions concerning God and his Divine Works.

The fourth Reaſon may be known by the *Bonzies*.

The fourth Reaſon of the happy and proſperous ſucceſs of the *Catholick Religion* in *Japan*, may be drawn from the *Bonzies*, who not onely taught wicked and abominable Doctrine, but lead alſo very debauch'd and vicious Lives:

Their wicked Religion.

What *Lodowick Frojus* writes in a Letter from *Firando* to the *Indian Jeſuits* concerning their abominable Religion, may ſerve for a pattern: He tells us of a Gentlewoman that was ninety years old, who had paid her Devotions in ſeveral of the *Japan* Temples, and beſtow'd great Revenues upon ſome of them; this Bounty of hers was requited by the *Bonzies* with a Paper Coat, which they eſteem'd very highly, for the Life of *Amida* was at large written therein; and it was accounted an extraordinary and peculiar favor to purchaſe ſuch a Coat with a great ſum of Money: for the Woman dying in the ſame, was immediately tranſported to the happy Place of *Amida*'s Reſidence, without ſuffering any pain to cleanſe her from her former offences. But *Johannes Fernandes* being fetch'd to a ſick Perſon, of kindred to the forementiond Gentlewoman, diſcourſed with her, laying open the vainneſs of the Paper Coat; againſt which he us'd ſo many arguments, that ſhe tore and burnt it.

Their Cruelties.

The other wickedneſſes of their Religion appears by murdering themſelves to the honor of *Amida*, *Xaca*, and *Canon*.

The *Bonzies* live very debauch'd.

And no leſs abominable were the Lives of the *Bonzies*, whoſe Debaucheries, Drunkenneſs, Whoring, Murdering, and other outrages, were known to moſt People: nay, they accounted it no ſin to Rob upon the High-ways, and go a Pyrating upon the Sea, oftentimes venturing to ſet upon whole Towns and Villages, burning the Houſes to the ground, and putting the Inhabitants all to the Sword, not ſo much as ſparing the poor Infants: for which their Cruelties the Emperor *Nobunanga* burnt their Cloyſters, and as many as he could get of the *Bonzies*, caus'd them to be nail'd on Croſſes, to die a lingring Death.

This made the way clear for the *Jeſuits*, who told them they were come above ſix thouſand Leagues over the Sea to *Japan*, to no other end, but to teach them the right Road to Salvation.

The fifth Reaſon is the alliance of the *Japan* Religion with the *Catholick*.

At laſt the little difference which was between the *Japan* Religion and the *Catholick*, made an eaſie way for the *Jeſuits* to ſettle it

Xaverius relates, that the *Bonzies* themſelves told the firſt *Jeſuits*, That haply they might prevail among the common People, for that betwixt the two Religions was but ſmall difference; yet then they declared onely the Doctrine of

the

the Trinity. But after they got greater footing, they perform'd all their Church-Ceremonies in publick, at which the *Japanners* much admir'd; and furthermore Preach'd the *Roman* Doctrine.

And certainly there was a great reſemblance of the *Japan* Religion to the other; according to which the *Dayro* in *Meaco* governs himſelf not much unlike the Pope at *Rome*. Moreover, the *Japanners* have an infinite number of Cloyſters, full of Prieſteſſes, and Nuns, who puniſh themſelves for their ſins, and account Marriage unlawful in ſome of their religious Orders. They are perſwaded, that the more largely they ſhew their Charity to the Cloyſters, the ſooner they ſhall go to *Amida*'s happy dwelling; ſo that their Bounty in thoſe particulars makes them equal in their future happineſs: for the Heirs of the Deceaſed, with Gifts and Preſents, beſeech the *Bonzies* to deliver them by their means from their Pain. They all Read their Prayers by Beads. Concerning matters of Religion, none may Judge but the *Dayro* and a Cloyſter. They account it great Piety in any to viſit the Tombs or Shrines of the *Japan* Saints.

Theſe were the chiefeſt Reaſons why the *Catholick Faith* went on ſo ſucceſsfully in *Japan*; which nevertheleſs for divers cauſes before-mention'd met with ſuch oppoſitions, that at this day there is ſcarce one *Chriſtian* to be found in the Countrey. *Nobunanga*, *Taicoſama*, and *Daifuſama*, as we have already mention'd, begun to perſecute them; but being continually buſi'd with Civil Wars amongſt themſelves, they found their hands ſo full, that their Cruelties gave ſome little intermiſſions.

The firſt Perſecution of the *Chriſtians*.

But when *Conboſama* took poſſeſſion of the Imperial Throne, he feard none, ſince *Fideri* was burnt with the chiefeſt of the Nobility by his Father *Daifuſama*. Thus ſuſpecting no manner of Inſurrection. *Anno* 1617, he began anew to raiſe Perſecutions, endeavoring totally to ſubvert *Chriſtianity* and utterly root out all its Profeſſors, with the greateſt torturing that could be thought on: therefore when to be nail'd on Croſſes, and run through the Sides with two Lances, ſeem'd too eaſie a Death, and to be beheaded was far eaſier: Therefore he

reſolv'd to make them feel a more painful and lingring *Exit*; and that he perform'd by roaſting them to death in this manner: Firſt a great Poſt was driven into the Earth, placing ſeveral Pyles of Wood about it, and onely leaving a Gap or Paſſage open towards that Corner from whence the Wind blew, through which thoſe that were to ſuffer paſs'd to the Stake, to which they were bound by the Hands with a Rope of twelve Foot long; and about the ſame diſtance the Wood lay about the Poſt, excepting onely where the Gap was left, to the end the Wind might blow away the Smoak, that the Martyrs might not ſuddenly be choaked up, and ſo die ſooner and eaſier than thoſe bloody Perſecutors deſir'd, ſo that they were roaſted by degrees, and died, if it were poſſible, a thouſand Deaths in one, undergoing the miſerableſt torture that could be imagin'd. This kind of burning of Mankind had a long time before been us'd in the World, but never in ſo cruel a method as in *Japan*. The Holy Scripture tells us of *Juda*, that he condemn'd his Daughter in Law to be burnt; becauſe ſhe had committed Adultery; of which *Moſes* ſaith thus, *Bring Thamar forth and let her be burnt*. The *Rabbin Jews* affirm, that *Thamar* was the Prieſt *Melchiſedech*'s Daughter, and therefore for her Uncleanneſs was to be burnt by order of the holy Law, which ſaith, *If a Prieſt's Daughter play the Whore, ſhe polluteth her Father, therefore ſhe ſhall be burnt with fire*. But the *Rabbin Jews* are very ignorant in their reckoning of Time, in which they commonly make great miſtakes, as taking *Thamar* to be *Mechiſedech*'s Daughter, not onely without teſtimony, but alſo againſt apparent truth: for there is above two hundred years difference betwixt the Age of *Melchiſedech* and *Thamar*. *Anno* 2490 after the Creation, *Abraham* and *Melchiſedech* met one with another, and *Judah* committed Adultery with *Thamar* a hundred and ninety years after that meeting. *Luther* is of opinion that *Judah* perform'd the Office of a Prieſt amongſt the *Canaanites*, and that a Daughter in Law was held to be as an own Daughter; and therefore *Thamar* was condemn'd to be burnt, being a Prieſt's Daughter. But moſt judge the chief reaſon of her condemnation to be for committing Adultery, being found with Child when ſhe was promis'd to *Shelah*, *Judah*'s third Son. According to the Laws of ſeveral People, all Adulterers were condemn'd to die; and chiefly the *Roman* Emperor, *Opilius Macrinus*, burnt all thoſe alive that were accus'd of that Crime.

Chriſtians are Roaſted.

Burning of Men very antient.

Gen. 38. 24.

Levit. 21. 6.

Luthers opinion concerning *Thamars* burning.

¶ IT is worthy our labor to ſet down the great Reverence the Antients ſhew'd to the Element of Fire. When the Royal Conſort and Daughter of *Julianus* the Emperor appear'd in State, they always had holy Fire carry'd before them. The *Roman* Emperors alſo themſelves ever follow'd ſuch a Fire: which Cuſtom they learn'd of the *Perſian* Mace-bearers. The *Romans*, when any Marriages were ſolemniz'd, made the Bride and Bridegroom touch Fire and Water, which they ſet on an Altar. *Nimrod*, by ſome call'd *Ninus*, the firſt of the *Aſſyrian* Monarchs, commanded Fire to be worſhipp'd as a god, in *Ur*, a City in *Babylon*, ſo call'd from that kind of religious Worſhip.

The Antients worſhipp'd Fire.

Hieron. Quæſt. in Geneſis.

St. Jerome relates, and beſides him the *Rabbins*, *Salomon Jarchy*, and *Moſes Gervedenſis*, That *Abraham* was condemn'd to be burnt, becauſe he would not worſhip the Fire in *Ur*, according to the *Chaldeans* example, and when he ſtood in the midſt of the Flame, Divine Providence preſerving him, he fled to *Canaan*. But *St. Jerome* looks upon the Story as not authentick, but one of the *Jews* Fables.

Perſians worſhipp'd Fire.

The *Perſians* alſo (according to the teſtimony of *Julius Firmicus*, *Maximus Tyrius*,

Tyrius, *Hilarius*, and *Iſidorus*, fell down daily on their Knees, worſhipping Fire as an Image of God. Concerning whom alſo the famous Hiſtoriographer *Socrates* relates a ſtrange Story, That *Maruthas*, Biſhop of *Meſopotamia*, being diſpatch'd from *Conſtantinople* to *Iſdigerdes*, King of *Perſia*, got exceedingly into his Favor, for his great Holineſs and obliging Carriage; which the chief of the *Perſians* could no ways digeſt, but look'd upon with great envy. *Iſdigerdes* us'd daily in his Chappel to worſhip Fire; under which they digg'd a Cave, and privately hiding a Man in it, order'd him to call to the King as he was kneeling before the Fire, telling him, That he would certainly loſe his Kingdom if he ſhew'd favor to the *Chriſtian* Biſhop. This voyce *Iſdigerdes* took as an Oracle, and thereupon reſolv'd to put away *Maruthas*, notwithſtanding he had cur'd him of an intollerable pain in his Head: But *Maruthas* diſcovering the Cheat to the King, ſoon after obtain'd free priviledge for the *Chriſtians* in *Perſia*. *Ammianus Marcellinus* farther adds, That they reported the Fire was faln from Heaven, preſerv'd on everlaſting Hearths.

Socrat. Hiſt. l. 7. c. 8 ti

Ammian. Marc. l. 23.

Strabo the *Greek* Geographer averrs, That the *Cappadocians* built ſeveral Temples for their conſecrated Fires; in which about the middle they erected an Altar, and ſet the Fire upon it.

Strabo l. 15.

Rabbi Benjamin, in his famous *Hebrew* Book of Travels, on which ſeveral Learned Men have Commented, ſays, That he Sail'd from *Haanlam*, now call'd *Zeilan*, to the *Aſiatick* Iſles *Chenerag*, inhabited by ſuch Idolaters as were call'd *Dug-Bijim*; where he found their Prieſts to be the greateſt Sorcerers in the World.

Rabbi Benj. in Touchaſim.

But theſe were not all, for the *Egyptians*, *Greeks*, and *Romans*, alſo worſhipped Fire: Amongſt the *Greeks* the chiefeſt were the famous and Learned *Hipaſus* the *Metapontine*, and *Heraclitus* the *Epheſian*: wherefore the greateſt Offerings were not ſacrificed without Fire by the *Heathens*.

The *Greeks* and *Romans* worſhipp'd Fire.

Laſtly, the Veſtal Virgins in *Rome*, and the like in *Greece* at *Delphos* and *Athens*, as its Prieſteſſes, tended the Everlaſting Fire.

The Northern *Tartars*, and alſo the *Lituanians*, worſhipp'd Fire for a Deity; and *Alexander Gaguinus* affirms, That the *Lituanians*, till they embraced the *Chriſtian* Religion in *Anno* 1230. continu'd the ſame ſort of Worſhip.

Alex. Gaguin. de priſc. Lituan. Relig.

The *Chaldeans*, *Medians*, and *Aſſyrians*, offer'd Sacrifice to Fire, preſaging by the Flames thereof future Events.

Thoſe Prieſts that belong'd to the Temple of *Diana Ecbatana*, whoſe care it was to look after the conſecrated Fire, were not permitted to have any converſation with Women.

The antient *Britains* worſhipp'd *Minerva*, their Temple being famous for an unquenchable Fire, that waſted not into Aſhes but into Stones.

¶ THe *Maſſagetes*, and alſo *Thales*, one of the Learnedſt among the *Grecians*, maintain'd, that the Cuſtom, formerly us'd in moſt Parts of the known World, which was to burn dead Corps, was to be eſteem'd wicked, becauſe the Fire, being the greateſt of the gods, was corrupted by dead Bodies. But others maintain'd the contrary, holding it beſt to cleanſe and purifie the Body by the Flame, that ſo it might neither rot, nor occaſion any noiſomneſs or ſtench: which Opinion was held by moſt of the Eaſtern People, as alſo amongſt the *Germans*, *Spaniards*, *Gauls*, and *Britains*. But this Cuſtom of burning the Dead was a long time after entertain'd by the *Romans*; for which *Pliny* gives this Reaſon, becauſe their Enemies would oftentimes dig the

Corps, by whom and why burnt.

Plin. l. 8. c. 54.

the dead Bones out of the Graves, carrying them away as Trophies; which to prevent, they follow'd that faſhion of the *Germans* and *Indians*: but whether that were the true reaſon or no, ſure we are, that the firſt among them recorded to be burnt, was the Conſul *Sylla*, which he himſelf commanded, fearing to be ſerv'd in like manner as he had done to his Competitor *Marius*, whom he digg'd up out of his Grave.

Plin. l. 12. c. 18. After the *Romans* had once throughly entertain'd this Cuſtom, none were equal to them, for the magnificent preparations of Funeral Pyles, furniſhing the ſame with the ſweeteſt Perfumes, for which they beſtowed great ſums of Money.

The Emperor *Nero*, according to the foremention'd *Pliny*, burnt more Perfume with the dead Corps of his Empreſs *Poppea*, than all *Arabia Felix* could produce in one year.

When *Germanicus*'s Lady travell'd with the Aſhes of her burnt Husband through *Calabria*, *Apulia*, and *Campania*, to *Rome*, the Inhabitants of thoſe Places through which they paſs'd, came to meet them all Cloth'd in Black, and the Nobility in Purple, every one burning, according to their abilities, all manner of Perfumes, and other ſweet Scents, ſuch as *Tacitus* ſays are commonly thrown on the Funeral Pyles. *Tacit.* 3. *Annal.*

But the *Heathens* burnt not onely their Dead, but their Living alſo, for certain Crimes.

The *Egyptians* ſtuck the Body of one that had murder'd his Father, full of ſharp Canes, then cutting him in many places, they at laſt threw him on a great heap of Thorns, which being ſet on fire conſum'd him.

Other Nations have condemn'd leſs Offenders to be burnt, partly becauſe that puniſhment is exceeding painful, and partly by the Fire to cleanſe them from their offences.

The Murders of the Emperor in *Fiſima*. ¶ AS ſoon as *Cotboſama*, after the deceaſe of his Father, poſſeſs'd the Imperial Throne, he began his Reign, as we in part mention'd with exceeding Tyranny: for travelling through *Fiſima*, he commanded the Governor *Ingandono* to cauſe all *Chriſtians*, Men, Women, and Children, to be roaſted to death.

During the Civil Wars, ſince the *Dayro* loſt his ſole and unlimited Authority, every King in his own Realm play'd the Maſter. And ſeeing they endeavor'd, as we ſaid before, to bereave one another of the Profit which the *Portugueſe* Veſſels brought them, ſeeking to invite them to their Harbors, they were forc'd to keep fair correſpondence with the *Jeſuits*, they having the ſole Command of the Trade and Veſſels, and ſo accordingly to grant them free leave to Preach the *Catholick* Doctrine.

But after *Daifuſama* became Conqueror in many Battels, reducing the whole Countrey of *Japan* under his ſubjection, the Kings Authorities and Power were all limited; ſo that they all depended on the Emperor, and were ſtrictly commanded for no ſiniſter ends to permit the *Chriſtians* to teach their Belief. Being thus order'd, all of them were forc'd to obey, making great ſearch for the *Roman* Prieſts, of which he took at laſt *Peter ab Aſcenſione* a *Franciſcan*, *Johannes Baptiſta Machada* a *Jeſuit*, *Alphonſo Navarre* a *Dominican*, and *Ferdinand a Santo Joſepho* an *Auguſtine*, and caus'd them all to be beheaded in *Omura*.

Why the *Chriſtians* were burnt. But this way of Execution ſeeming too mild (the *Chriſtians* in the leaſt not dreading it,) the *Japanners* began to deſtroy them with Fire; the preparatory ſolemni-

ſolemnities whereof they perform'd after this manner: The day before, a Waggon was drawn through the City by two Oxen, in whoſe fore-part ſtands a Copper Bar, neatly Turn'd, and made faſt in the bottom; at the top of the Bar hangs a great Copper Baſon, by them call'd *Gom*, near which ſtands a Servant with a Mace of Iron, with which at the end of every Street he ſtrikes on the Baſon, at the noiſe whereof all the People come running out of their Houſes, and when a great multitude have aſſembled, after ſilence proclaim'd, a Cryer that Rides before the Oxen on Horſeback begins to Read out of an Edict. Each Houſe near the Place where the Execution is to be, muſt procure a certain quantity of Wood, either more or leſs, according to the number of thoſe that are to be burnt: This done, the care to ſee it perform'd is left to the Maſter-Warden, who is to anſwer for it if any thing be wanting. Behind him that ſtands knocking on the Baſon ſits one of the Emperors Servants, and alſo a Tradeſman on a Carpet ſpread all over the Waggon; the firſt holds a ſcollop'd Flag, on whoſe top hang two Taſſels; the other holds a long Cane, at the end of it hangs a bunch of Grapes made of Braſs, whereto is ty'd a String full of Knots; the Waggon guarded on each ſide with a Fyle of Pike-men and Muſqueteers, and the like Guard marching before and behind; at the end of every Street they all ſtand ſtill, where the Cryer tells them aloud what every Houſe is to do. Afterwards, at the Place of Execution, as many Poſts are driven into the Ground as there are Perſons to die, and great heaps of Wood are laid almoſt round about; at laſt, at the appointed time the Priſoners are brought, and the Fire kindled, where (as we have already related) by the diſtant Fire they were lingringly roaſted, ſo dying a long and moſt miſerable death.

How the *Japanners* are us'd to proclaim it the day before they burn the *Chriſtians*.

When *Peter de Zuniga* an *Auguſtine*, and *Lodowick Flores* a *Dominican*, born at *Antwerp*, were to be burnt in *Nangeſaque*, beſides twelve others that were beheaded, there came in the Night ſeveral *Portugueſe*, who had cut from the half-roaſted Bodies of *Zuniga* and *Flores*, great pieces of Fleſh, which they preſerv'd

Why the *Japanners* throw the Aſhes of the burnt *Chriſtians* into the Sea.

as holy Reliques, inſomuch that the next day little or nothing was to be ſeen of either of their Corps: This being very ill reſented by the Governor of *Nangeſaque*, to prevent the ſame another time, on the next Moneth, being *Auguſt*, *Anno* 1622. when they had condemn'd *Carolus Spinola* the *Jeſuit*, and *Franciſcus de Morales* the *Dominican*, *Hyacinthus Orfanel*, and *Alphonſo de Mena*, caus'd their Bodies to be thrown into a deep Pit full of Wood, there burning them to Aſhes, which being rak'd together, was carry'd a good diſtance from the Shore, and there ſcatter'd abroad into the Sea by the Wind, to the end there might nothing of them remain.

But beſides the forementionn'd *Jeſuit* and *Dominican*, others were alſo burnt at the ſame time, amongſt which was a *Bruſſeller*, who coming within the Pyles of Wood would not be ty'd with one Hand to the Poſt, but falling down on his Knees held faſt about the bottom of it, and ſo died; others which ſtood upright, ſcorch'd and burnt by degrees, till at laſt they died through exceſs of moſt intolerable pain. *Hyacinthus Orfanel* ſtood moſt in the Wind, and was leaſt hurt by the Flame, ſo that he was full ſixteen hours miſerably tormented before he gave up the Ghoſt. Two of the Company were ty'd out of the Wind, which made the Flames ſtrike ſo vehemently upon the Poſts, that the Ropes burnt with which they were ty'd, by which means they got looſe and fled through the burning heaps of Wood, deſiring that they might apoſtatize from the *Chriſtian* Religion: But *Xuquendaino* ſitting on a coſtly Carpet, ſurrounded by *Japan* Nobles and Souldiers to ſee the Execution perform'd by order of *Goneocu*, Governor of *Nangeſaque*, commanded thoſe that fled to be driven back, and puſh'd into the Fire, with Pikes and Staves, judging it was not out of zeal that they would embrace the *Japan* Religion, but becauſe they could not endure the pain of the Fire; ſo that it was then too late for them to conſider that which they might have done before.

Orfanel was ſixteen hours in burning.

After this *Camilius de Conſtanzo* the *Jeſuit* was in like manner burnt near *Firando*, and *Paulus Navarrus* in the City *Ximabara*.

Horrible Perſecutions in *Jedo*.

¶ AMongſt other Perſecutions, that was very terrible which happen'd at *Jedo*, *Anno* 1623. *Cornelius Hazart* in his Church-Hiſtory, and the Letter from *Japan* to *Mutius Veteleſius*, Governor of the *Jeſuits* at *Rome*, differ much in Relation of this unhappy Accident. The Letter deſerving more credit than *Hazart*, gives this account: *Daifuſama* caus'd a Noble-man, call'd *Fara Mondono*, to have his Toes and Fingers to be cut off, and to be burnt in the Forehead, becauſe he inclin'd to the *Chriſtian* Religion; but being receiv'd into Favor, and reſtor'd to his former Dignity by the Emperor *Conboſama*, who was his near Relation, he left not to practiſe in private the ſame Religion: But being betray'd by his Servant to *Jenoquidi Cambioie*, Governor of *Jedo*, was by the Emperors command condemn'd.

How it happen'd.

Soon after, by means of tortur'd *Chriſtians*, were diſcover'd the Jeſuits *Hieronimus ab Angelis*, and *Franciſcus Galves* a younger Brother.

The Life of *Hieronymus Ab Angelis*.

¶ A*B Angelis* Sailing with *Carolus Spinola* to the *Eaſt-Indies*, was neceſſitated by a fault of their Veſſel, to fall upon *Braſile*, and immediately after to Sail back to *Portugal*: in which his Voyage homewards he was taken by the *Engliſh*; but making his eſcape from them, not long after, coming again to *Lisbon*, he Sail'd again for *India*, and at laſt came to the Empire of *China*, where he ſtay'd a conſiderable time, and then went to *Japan*; where being chief Go-

vernor

vernor of the *Jeſuits* Reſidence in *Fiſſima*; he ſtay'd ſome years in that City: then travelling to *Surunga*, where the Emperor at that time kept his Court, purpoſely to erect a Temple: he laid his Deſign ſo cunningly, that he taught the *Roman* Religion in private there: and having alſo order'd all things according to his hearts deſire, when within *Jedo* he was about buying of a Houſe to make a Temple of, he was diſcover'd, and forc'd to fly to *Surunga*, and immediately after to *Nangeſaque*. But when, *Anno* 1614. a conſiderable number of *Chriſtians* were baniſh'd from *Meaco* and *Ofacca*, to the cold Countrey *Sangaer*, in the Northermoſt part of *Japan*, by command of the Emperor *Daifuſama*, *Ab Angelis* travell'd thither, and at laſt back again to *Jedo*; where he undertook again his former Deſign, to buy a large Houſe, in which he might perform Divine Service: But being buſie about theſe his intentions, he was ſought for by *Cambioie's* Life-guard; of which having notice, he privately made his eſcape, and the Soldiers out of Revenge raged againſt thoſe where he Lodged; which coming to his knowledge griev'd him exceedingly, that for his ſake they ſhould come to any inconveniency, who had receiv'd and Lodged him in their Houſe: whereupon he travell'd thither, and went to *Cambioie*, accompanied with *Simon Jempo* a *Japanner*, who had ſpent his youthful days amongſt the *Bonzies*; but embracing the *Chriſtian* Religion, Serv'd the *Jeſuit* for a *Dogico*, that is, *A Clerk*. *Ab Angelis* told the Governor, that he was a Prieſt ſent from *Sicily* to *Japan*, there to Preach the *Roman* Doctrine.

Galves makes his eſcape, but is taken again.

The younger Brother *Francis Galves*, being inform'd that he was diſcover'd, fled to *Camacura*, a Mile beyond *Jedo*, where he thought to eſcape but was overtaken. Mean while forty ſeven *Chriſtians* were taken in *Jedo*; which were all condemn'd by *Conboſama*, with *Ab Angelis*, *Galves* and *Jempo* to be burnt: the fourth of *December*, *Anno* 1629. their Sentence was put in execution. The Executioners put ſtrong Cords about the Necks of the Condemned, and ty'd their Hands behind their Backs: *Ab Angelis* Rid on a Horſe, with a Letter on his Breaſt, on which his Name was written in great Characters; behind him came *Jempo* and fifteen others on foot: *Franciſcus Galves* and *Fara Mondono* were alſo bound on Horſes, every one follow'd by a train of Martyrs. But before *Fara Mondono* Rid a Cryer, or *Herauld*, who when the Drummer left off beating on the Copper Baſon, Read out of an Edict theſe words: *The whole World might apparently behold and gueſs, how much the Emperor* Conboſama *abhorr'd the* Chriſtian *Religion, condemning his own Nephew to be conſum'd by Fire, becauſe he had embraced it.*

Fara Mondono, the Nephew, condemn'd to be burnt.

Not far from *Jedo* towards *Cami*, ſtood fifteen Stakes, three of which were ſomewhat nearer to the City than the other, all ſurrounded with great heaps of Wood, about one Fathom and a half from the Poſts. The Soldiers, though they ſurrounded the place of Execution, to keep off the multitude of Spectators, which were innumerable, yet could not hinder their ſight, the Stakes being all driven in a plain Field, near which lay a high Mountain, that ſwarm'd with People: and ſeveral of the chief Nobles had built Scaffolds in the hanging of the Hill, to have the clearer view of the Execution, in this manner performed: Firſt they made faſt ſeven and forty of them, tying their Hands to the tops of the ſeveral Stakes, and their Feet to the bottom; their Names were *Leo Taqueua Gonſiqui*, *Fanzabuſus Quaxia*, *Cheſaiemon*, *Simon Jempo*, *Peter Xixabucus*, *Johannes Matagaremon*, *Michael Quizaiemon*, *Laurentius Cacuzaiemon*, *Laurentius Gagiqui*, *Matthias Juraiemon*, *Matthias Quiſaiem*, *Thomas Jofacu*, *Peter Santarius*, *Peter Saiemon*, *Matthias Xigigemon*, *Ignatius Chorimon*, *Simon Muam*, *Decius Joccuno*, *Iſaacus*, *Bona Ventura*, *Quidairi*, *Johannes Xinocuro*, *Hilarius Mongazaiemon*, *Franciſcus Quiſaiemon*,

Fifty *Romans* burnt near *Jedo*.

mon, Saximononia Jinxiquir, Johannes Choſaiemon, Romanus Goniemon, Emanuel Buyemon, Peter Quicheiemon, Quiſaburus, Peter Choiemon, Andreas Diſuque, Raphael Quichaiemon, Quizequi, Anthony, and thirteen others, whoſe Names are not expreſs'd in the forementiond *Japan* Letter.

Ab Angelis, Galves, and *Mondono*, ſaw their Companions burnt firſt.

Whilſt the Fire flam'd round about, and the Martyrs made a doleful and terrible noiſe, *Fara Mondono*, *Ab Angelis*, and *Galves* ſat ſtill on their Horſes, to the end they might firſt behold the miſerable conditions of thoſe that ſuffer'd. And when *Fara Mondono* was firſt ty'd to the Stake, and next *Ab Angelis*, and at laſt *Galves*, there were ſome of the former that yet ſtruggled betwixt life and death.

But *Hazart* relates farther, That two Noble-men being amongſt the other Spectators, lighted from their Horſes, and crowding through the People, Watch, and Pyles of Wood; one ran to *Galves*, the other to *Ab Angelis*, and holding them about their Necks, ſuffer'd themſelves to be burnt with them. But of this I have no great teſtimony, onely the forementiond *Japan* Letter mentions two Women, who when they ſaw the forty ſeven miſerably roaſting, they forthwith went to the Judges, and declared themſelves openly to be *Chriſtians*, whereupon they were immediately carry'd to Execution.

Farther Cruelties in *Jedo*.

But theſe Cruelties ceaſed not thus, for *Maria Jageia*, Mother of *Leo Gonſiqui*, who was burnt among the laſt, had Lodged *Ab Angelis* in her Houſe: for which cauſe ſhe with thirty ſix more that had entertain'd *Chriſtians*, or Let them Houſes, or were their Security for the Rent (amongſt which were alſo Heathen *Japanners*) were condemn'd to the Fire. Nay, it rag'd after a moſt unheard-of barbarity againſt Children; for leading them with the ſound of Inſtruments to the Place of Execution; they were before their Parents Eyes either beheaded, or ſplit in the middle, or cut in ſmall Pieces, and with all other imaginable Tortures put to death.

Unheard-of wickedneſs committed upon Children.

An Edict againſt the *Romans*.

Immediately after it was proclaim'd in *Jedo*, and other adjacent Countreys, That if any one could give information of a *Chriſtian*, or him that entertain'd them, or Let them Houſes, ſhould have for a Reward, the Manſion of him that Let it, beſides thirty Pieces of Gold worth fifteen hundred Crowns. Upon this, Murdering began to ſpread it ſelf as Wild-fire all over *Japan*.

Are ſlain at *Scondai*.

In the City *Xenxai*, *Didacus Cervalio* the *Jeſuit*, with ſixty *Chriſtians*, were diſcover'd in Myne-diggers Apparel, all which were put to death in *Scondai*, in the cold Winter Nights, putting them to Freeze up in the Water.

At *Omura*.

In *Omura*, *Peter Vaſques* the *Dominican*, the *Franciſcan Lodowick Saſandra*, and *Sotello*, and one *Michael Carvalho* a *Jeſuit*, were condemn'd to be Frozen to death in like manner.

At *Arima*.

In *Arima*, *Vincentius Caun*, a Native of *Corea*, fell into the hands of the Perſecutors, who broke his Fingers with Iron Pincers, ſetting him up to the Throat in cold Water, and at laſt burnt him.

At *Farima*.

At *Farima* the *Chriſtians* were onely baniſh'd.

At *Fingo*.

In *Fingo*, *Michael Maxima* was miſerably Scourg'd with Rods, and hoiſed up to a high Poſt, and ſo on a ſudden let fall to the Ground; that done, cold Water, mix'd with blood, was pour'd down his Throat, which they made him diſgorge by trampling on his Belly, then laid they him in the heat of the Sun, and at laſt carry'd him to the boyling ſulphureous Waters at *Singok*, and ſo long waſh'd therein, that he gave up the Ghoſt.

The Strappado.

At *Tiroxima*.

In *Tiroxima* dy'd on Croſſes, and by the Sword, *Joyama*, *Sintaro*, *Xobara*, *Schizaimon*, and others.

In

In the Province *Figen* the greateſt Perſecutor of the *Chriſtians* was *Nobexima Cami*, who was one of the Spectators at *Jedo*, when *Conboſama* burnt fifty *Chriſtians*.

In *Nangeſaque* they alſo ſometimes burnt a *Portugueſe* and a *Japanner*, for Religion: but the Governor *Gonrocou* ſeem'd not to delight ſo much in Murder as other Commanders, who aim'd by their Cruelties to exceed each other; he being moſt commonly troubled with a Diſtemper, that would ſcarce let him reſt either Night or Day: So that he regarded the *Chriſtians* but little; being alſo very intent in deſiring his Nobles to let him reſign up his Authority. Perſecution in *Nangeſaque*.

This at laſt was granted him, and *Kauwaytſdo* ſent by the Emperor to ſucceed, not without great trouble and amazement to the City *Nangeſaque*, and eſpecially to the *Chriſtians*; becauſe *Kauwaytſdo* was a ſtern and high-ſpirited Perſon; and the rather, becauſe heretofore *Nangeſaque* had always been Govern'd by ordinary Merchants, who by the Command of the Emperor had their Reſidence there, to the end they might buy all things neceſſary that the Imperial Court requir'd. Whereas the *Japan* Nobles are ſo exceeding proud and high-minded, that they look upon all Tradeſmen as Dogs; which made every one ſtand in fear of *Kauwaytſdo* the New Governor. *Kauwaytſdo* is made Governor of *Nangeſaque*.

Anno 1626. in *June*, he came to keep his Court at *Nangeſaque*. The ſecond day after his arrival, he commanded fifty three Stakes to be drove into the Ground, and according to the cuſtom, to place Piles of Wood round about them. The next day after were led thither the *Japan* Biſhop *Franciſcus Parquero*, *Balthazar de Torres*, who had lain a whole Year hid in a Cave under the Floor of a Houſe; *Baptiſta Sola*, Overſeer of the *Jeſuits* Cloyſter at *Arima*; beſides five *Japanners*, which had lodg'd the Prieſts; and as many *Portugueſe*, namely, *Albemen Joſſe*, and his Son of fourteen Years old, *Diego de Coſta*, *Johan de Coſta*; and *Balthazar de Solſe*, the laſt two being Pilots. The *Portugueſe* became Apoſtates, embracing the *Heathen* Religion; but the reſt remain'd conſtant. After that, five Men and three Women more were burnt, becauſe they had alſo entertain'd the Prieſts in their Houſes: One of the Women ſaw firſt her Child of ſix years old Beheaded. Begins inſtantly to murder the *Chriſtians*.

But *Kauwaytſdo* found more Work in this his Murder, than he expected; for he ſaw, that he muſt deſtroy at leaſt a thouſand more, before he could root the *Chriſtian* Religion out of *Nangeſaque*: Therefore he bethought himſelf of another way. Forcing the *Chriſtians* to declare by Oath what they were worth, and what Moneys they had out, either in the Hands of *Portugueſe*, *Japanners*, *Chineſes*, or their own Servants, whether upon Intereſt, or otherwiſe; all which he kept, and ſeiz'd upon for his own uſe. Beſides thus depriving them of their Eſtates, he threatned them alſo with intolerable Tortures, and a horrible Death, if they continu'd to perſiſt in the *Romiſh* Belief: But if they would Apoſtatize, they ſhould reap great Benefit: Which indeed thoſe that did, immediately receiv'd; for *Kauwaytſdo* gave them the Houſes and Eſtates of thoſe that were burnt, and alſo forc'd the *Chineſes*, which come yearly with above ſixty Veſſels to an Anchor before *Nangeſaque*, to Lodge in their Houſes, for which they ſhould pay them Ten in the Hundred of whatever Commodities they ſold; by which means many poor People on a ſudden rais'd themſelves to conſiderable Eſtates. Moreover, the *Portugueſe* Merchants might neither lodge with the *Chriſtians*, nor drive any Trade with them. Finds out a cunning way to make them apoſtatize from the *Chriſtian* Faith.

In *October*, *Kauwaytſdo* commanded all thoſe that had Apoſtatiz'd from *Chriſtianity*, to come before him; who being all cloth'd in rich Habies, made above Many embrace the *Japan* Doctrine again.

fifteen

fifteen hundred. He ſpeaking to them very courteouſly, promis'd to ſhew them more and greater Favors.

Cruelty us'd in *Mongy*.

¶ MEan while the heat of Perſecution in ſeveral Places increas'd. A Mile from *Nangeſaque* ſtands a Village nam'd *Mongy*, belonging to *Bongemendo* Governor of *Arima*, where ſeven Men and five Women were put to death: Being brought before the Executioners, they were firſt Stigmatiz'd with hot Irons in the Foreheads, and immediately after demanded, If they would renounce the *Chriſtian* Religion? Which refuſing, they were again burnt on both Cheeks: But ſtill remaining conſtant, they were ſtripp'd of their Apparel, and their Legs and Arms ſtretch'd abroad, with great Scourges ſo outragiouſly beaten, that they lay a conſiderable time for dead: Then being ask'd anew, If they would not change their Opinions; which they deny'd, with deteſtations of the *Japan* Idolatries; whereupon the Executioners began their Tortures afreſh, burning their Privities, and other tender parts of the Body, with glowing Irons, and cutting off their Fingers and Toes. It ſeems a matter worthy no ſmall admiration, that a Child of ſix Years old, being amongſt theſe twelve Martyrs, endur'd all the foremention'd Tortures with inexpreſſible Courage. Thus puniſh'd, they were caſt into Priſon. Mean while the number of the diſcover'd *Chriſtians* amounted to one and forty, which all patiently endur'd the foremention'd Afflictions; inſomuch that at laſt the Executioners ſeem'd to be more wearied and tir'd than the Sufferers; of which ſeventeen, having large and heavy Stones ty'd about their Middles, were carry'd a good diſtance into the Offin, and there thrown over-board; amongſt which number, was a Man and his Wife, and three Children, the one ſeventeen, the other thirteen, and the youngeſt ſix years old; who being terrifi'd with ſuch ſtrange Preparations, began to cry when the Executioners laid hold of him to tye the Stones about his Waſte; whereupon they asking the Parents if they would have the Child to live, and they replying *No*, it was drown'd with the reſt.

Japan Children very hardy, enduring the greateſt Tortures.

¶ IT is very common in *Japan*, to put to death or deſtroy Children for their Parents Offences: Yet the Parents have an unlimited Power over their Children, of either Life or Death, and it is at their choice to let them live, or cauſe them to ſuffer with them. But there was ſcarce a *Japan* Child, that went not willingly to encounter Death, and endur'd their Tortures with exceeding Courage.

In the City *Uſacca* two Youths, the one ten, and the other five years old, voluntarily died with their Father *Alexius Morifoibioye*; and a Siſter, being an Infant of four days old, was Decollated. On the Iſland *Necaie* a whole Noble Family were all condemn'd to the Slaughter, amongſt which, ſeveral Children.

Japanners have little knowledge of the *Chriſtian* Religion.

Theſe Examples manifeſt ſufficiently, that the *Japanners* are not only of Noble Hearts, but conſtant Reſolutions, enduring the greateſt Tortures in their Infancy with inexpreſſible Valour, for a Religion, the firſt beginning whereof they ſcarce underſtood: For beſides reading the *Pater Noſter*, *Ave Maria*, and ſome Prayers to the Saints, they have little or no knowledge of either the *Old* or *New Teſtament*: Therefore we may judge the *Japan* Martyrs to be very Zealous and Conſtant.

Far more holy were the Sufferings of theſe Infants, if they had underſtood

the

the Grounds of the *Chriſtian* Faith, than the Child which *Romanus* (being tortur'd in *Antioch* by *Aſclepiades*) call'd from amongſt the Multitude of Spectators, *Anno* 304. The Story in brief this. *Aſclepiades* told the Martyr *Romanus*, *That he believ'd in a Chriſt that was nail'd on the damn'd Croſs*: Whereupon *Romanus* anſwer'd, *That he was ready to contradict ſuch Blaſphemy, did not* Chriſt *forbid him to ſtrow Pearls before Swine.* Mean while *Aſclepiades* had a deſire to underſtand of a Child, Whether the *Heathen* Gods, begotten and born according to the courſe of Nature, famous for their Luſts, Adultery, and other Debaucheries, were to be worſhipp'd; or whether that Honor belong'd to the Savior: To which end, *Aſclepiades* commanded a Child before him from amongſt the Multitude, asking him his Opinion concerning the Gods; who gave him ſo excellent an Anſwer, by rendring an Account of the whole *Chriſtian* Faith, that he being diſpleas'd thereat, perſecuted him with all imaginable Tortures. After having moſt miſerably whipp'd the poor Child, he caus'd him to be Beheaded before his Mothers eyes, who ſung whilſt the Executioner prepar'd the Ax to perform the cruel Office, the words of the *Pſalmiſt*, *Precious in the ſight of the Lord is the Death of his Saints.*

Unuſual death of a *Chriſtian* Child. *Pſal.* 116. *v.* 15.

The *Japan* Children died with more Holineſs under the Hands of their Executioners, if they had underſtood Gods Word in the *Old* and *New Teſtament*, than the *Waldenſian* Youths, of which the *Sorbonne* Doctors at *Paris* gave Information to *Lewis* the Twelfth, King of *France*, That they had lately receiv'd no better Inſtructions concerning Religion, than they had heard from the *Waldenſian* Youths.

A ſtrange way how the *Japanners* harden their Children to be conſtant in the *Chriſtian* Belief.

Now the *Japanners* harden their Children againſt a cruel Death, not with inſtructing them in the Goſpel, but by terrifying them with unuſual Cruelties, which *Hazart* witneſſeth, relating, That *Johannes Catouneme*, a Nobleman in the Kingdom of *Deva*, had a Son aged ſeven years, whom he daily inſtructed to be conſtant. I will ſet down *Hazart's* own Words concerning it. *A little before* Catouneme *was taken Priſoner, he ſaid to his Son*, If it were ſo that you ſaw the Executioners coming, would you ſuffer your ſelf to be burnt alive, or deny your Faith? *Whereupon the Child ask'd*, Father, what would you do? *To which he reply'd*, I would ſuffer my ſelf to be burn'd: *Whereon the Youth again made anſwer*, So will I too. *Then ſaid his Father*, Come hither, I am reſolv'd to try if you will be ſo conſtant as you ſay: Take and hold this Coal in your hand, till I command you to throw it away. *The Child immediately opening his Hand, the Father laid a glowing Coal in the ſame: The Youth held it faſt, without ſhewing any concern thereat, notwithſtanding his Hand was burnt to the Bone, yet he threw it not away till his Father gave order. When they ask'd him*, If the Fire had not hurt him; *he made anſwer*, Any one that is ready to burn alive, as I am, muſt not make any ſcruple to hold a burning Coal in their Hand, for ſo ſhort a time as I have done. And who can find more of the Aged *Japanners*, in any Obſervation kept by the *Jeſuits* themſelves, that they either ſaid or did more, whilſt they were under the Executioners Hands, than to hold a Crucifix, and the Picture of the Virgin *Mary*, repeating the uſual Prayer, *Jeſus, Maria.*

Ignorance of the *Japan-Chriſtians.*

¶ But beſides their burning them by degrees, the *Japanners* us'd alſo the Waters of *Singok*, that is to ſay, *Hell.* Theſe Waters being Sulphureous and hot, flow from the Foot of an exceeding ſteep Mountain, with ſuch force and noiſe, that it ſtrikes terror and amazement to the Beholder. It ruſhes forth between the Rocks, and ſends its noyſom and choaking Vapors up to the Sky.

Horrible Tortures with the boyling Waters of *Singok.*

Hither

Hither ſeveral of the *Chriſtians* were brought from *Arima*, and their naked Bodies waſh'd over with this boyling Water; and when notwithſtanding the Torture, they refus'd to deny their own Religion, and embrace the *Japan* Idolatry, they were carried bound to the top of the Mountain, and thrown down from thence into the ſcalding Stream.

A Prieſt is a great help o the *Japan-Chriſtians* in heir Sufferings.

In *Nangeſaque* the Governor *Kauwaytſdo*, ſince his return from *Jedo*, proceeded unmercifully in his Perſecutions, eſpecially againſt the Prieſts. Amongſt others that were condemn'd to the Fire, was alſo a *Japan* Prieſt, *Thomas Soyſe*, by whom was found a Catalogue of ſome thouſands of *Chriſtians*, which liv'd very privately about *Nangeſaque*, *Ombra*, and *Arima*, who not long after fell into great Miſeries.

Kauwaytſdo himſelf ſtood amaz'd to ſee ſo great a number of tnem, as would make no end of murdering; and the Multitude which he was to condemn to death, exceeded his Commiſſion which he had from the Emperor: So that he thought on a new way,

There were already, according to the Catalogue found by *Soyſe*, a great number condemn'd; amongſt which were two ancient Perſons, which in the time of the former Emperors had been Governors of *Nangeſaque*, and in great eſteem at Court, for their Quality, Riches, aud Nobility. Theſe *Kauwaytſdo* ſent with a Train of eleven of his neareſt Relations, and Brothers-in-law, to

Cruel Perſecution of them.

the Imperial Court at *Jedo*. The remaining Numbers he drove out into the Mountains near *Nangeſaque*, and plac'd a Guard round about them, that the Baniſh'd might neither come into the City, Villages, nor any Houſes, to beg for Proviſions: Neither would he ſuffer them to build themſelves Huts, nor make any other Shelter, to keep them from the Heat of the Sun, Rain, or other Weather; ſo that at laſt moſt of them periſh'd for want.

Their Houſes are nail'd up.

In *Nangeſaque* their Windows and Doors were nail'd up; ſo that they and their whole Families were ſtarv'd to death, if not reliev'd by their Neighbors; which though it was ſtraightly forbidden, yet ſome found ways to give them

None may employ them.

Suſtenance through private Holes. None durſt imploy any Tradeſman that was of the *Chriſtian* Religion; nor carry any one to Sea, unleſs he became an Apoſtate, and believ'd in the *Japan* Doctrine. Many ſeeing themſelves in

Many Apoſtatize.

that neceſſity, forſook their new-gotten Religion, and embrac'd the old; as alſo divers of thoſe which were in the Mountains, whoſe Bodies were miſerably ſwoln by Heat, Cold, Rain, Wind, Trouble, and Hunger, and continually tormented by the Cries and Lamentations of their Wives and Children, forſook at laſt the Doctrine Preach'd to them by the *Chriſtian* Prieſts; yet ſome remain'd conſtant their very laſt.

Forty two *Japan* Nobles are baniſh'd.

Soon after *Kauwaytſdo* took five Perſons of Quality, with their Wives and Children, who (being ſtrangely preſerv'd, whilſt their Lord *Fideri* the Lawful Heir of the *Japan* Crown was burnt, as we have before declar'd) had embrac'd the *Catholique* Religion; which being known, they were Shipp'd aboard a *Portugueſe* Galley that ſail'd for *Macaw*, with a *Proviſo*, That they ſhould immediately depart for *Goa*. If the *Portugueſe* did not perform that Command, they ſhould loſe both Life and Goods, if ever after they hapned to Anchor in any *Japan* Harbor. The baniſh'd *Japanners*, with their Wives, Children, and Retinue, amounted to thirty two; of which in few Weeks none remain'd but one old Woman. It is eaſie to be judg'd, that they diſpatch'd them by Poyſon, that ſo the *Portugueſe* might rid themſelves of ſuch troubleſom Companions, and likewiſe obtain thanks from the *Japan* Governors, who were fearful to

condemn

condemn the foremention'd Perſons, either for their high Extract, or their great Relations.

¶ WHilſt the *Portugueſe* were thus buſied, *Kauwaytſdo*, according to his Cuſtom, went to *Jedo* to the Court; during whoſe abſence, thoſe that were driven into the Mountain had ſome liberty, and were permitted privately to come into *Nangeſaque*, to viſit their Friends, and lodge in their Straw Houſes. But at the return of *Kauwaytſdo* to *Nangeſaque*, the Baniſh'd, being three hundred eighty four that remain'd conſtant, were ſent to *Arima*, where they were moſt inhumanely us'd; their Bodies waſh'd with ſcalding Water, ſtigmatiz'd with red hot Irons, beaten with ſharp Canes or Reeds, at Noon-day ſet naked in the Sun, at Night in the Cold, and alſo in Tubs full of Serpents; Children deſtroy'd after a horrible manner, before the Parents Eyes: and when ſome were almoſt ready to give up the ghoſt, by reaſon of their endleſs Tortures, Phyſicians were provided to revive them again, to the end they might afreſh feel their Cruelties. Horrible Cruelties us'd againſt the *Japan-Chriſtians*.

Theſe kind of Afflictions ſome endur'd thirty, forty, nay ſixty days, before they would Apoſtatize. Amongſt all the reſt, five remain'd ſtill conſtant, whoſe Fleſh being putrifi'd and rotten, ſtunk, though living, like Carrion; and being thus miſerably tir'd out by their feſh Tortures, they at laſt fell down dead under the Executioners Hands.

¶ THe foremention'd Blood-baths had their beginning in the Emperor *Conboſama*'s Reign; after whoſe Deceaſe, *Anno* 1631. his Son *Toxogunſama* ſucceeded, not without too apparent Teſtimony of inveterate malice to the *Chriſtians*; for ſoon after he began to Perſecute them. The Emperor *Conboſama* dies.

In *Nangeſaque* he plac'd a new Governor call'd *Onemendonne*, whom the Emperor *Conboſama* had long us'd as Judge and Overſeer of the *Japan* Empire, to the end he might be very vigilant, to ſee that no Inſurrections ſhould happen any where. *Onemendonne*, being a ſtern, fierce, and cruel Man, was ſent to Govern in *Kauwaytſdo*'s Place, who notwithſtanding his inhumane Cruelties, yet ſeem'd mild, and of too good a Nature, to deſtroy all the *Chriſtians* at once; which he thought to be eaſier, becauſe *Kauwaytſdo* deliver'd him a Catalogue, in which were written not onely their Names, but alſo their Dwelling-places. *Onemendonne* Governor of *Nangeſaque* tyrannizes much.

The common report was, That *Onemondonne* came marching on with ſeven hundred *Japan* Soldiers; but it prov'd to be ſcarce four hundred, amongſt which were ſeveral Noblemen with their Attendants, which at Night lodg'd without *Nangeſaque*, and in the Day-time came and attended at Court.

Onemendonne at his coming ſet up ſeveral Poſts in the City, piling, according to the *Japan* manner, great Heaps of Wood about them. None knowing certainly for whom it was done, ſome judg'd it to be for the Governor *Moor*, *Hieronimus Maſleda*, and four *Portugueſe*, which a conſiderable time before had been Condemn'd: Others thought, that thoſe *Japanners* which had entertain'd any Prieſts, ſhould be burnt; for ſuch was their Malice, that not onely thoſe that lodg'd a Prieſt under their Roof, keeping them in private, were put to death; but alſo the two next Neighbors, notwithſtanding they were *Heathens*, aſſuredly known to be ſo, and perchance ignorant of the Entertainment. Erects Burning-poſts.

But though *Onemendonne* drove ſo many Stakes up and down in the City, yet nothing elſe follow'd, than that the thirty Noblemen, with ſome Soldiers,

Strict Watch in *Nangesaque*.

made ſtrict ſearch in all the Streets of *Nangeſaque* for the *Roman* Prieſts; which was the eaſilier perform'd, becauſe *Nangeſaque* is divided into eighty eight Streets, which in the Night are all lock'd up with Gates. Every Street having its peculiar Name, hath alſo an Overſeer, or Maſter-warden, under whom are thoſe whoſe Buſineſs it is to look and watch over five Houſes, and in the Morning to give an Account to the Maſter of that Ward, what hath paſs'd in thoſe Houſes, who afterwards returns thoſe Accounts to the Chief Overſeer of the City, who Governs all things, except the Matters which are brought before him are of ſuch grand Concern, that he dares not take them upon him; then the Prime Governor decides them. *Onemendonne* caus'd ſtrong Watches to be ſet all about the City *Nangeſaque*, both by Land and Water; the Gates of the Streets to be lock'd up early, and not open'd till day-light.

How they ſearch'd for the *Chriſtians*.

How treated.

After that, the Soldiers ran up and down from Street to Street, breaking into the Houſes wherein the *Chriſtians* (according to the Catalogue written by *Kauwaytſdo*, and deliver'd to *Onemendonne*) dwelt, asking them, *If they had not yet forſworn*: If they ſaid *Yes*, the Soldiers noted them down; if *No*, they perſwaded them to Apoſtatize; which refuſing, they were commanded to appear before the Governor, who without hearing them plead, lock'd them in a large Store-houſe built of Stone: Firſt the Maſter of the Houſe was ſecur'd, whilſt his Wife, Children, and the reſt of the Family were inſtructed; who when they would not deviate from the *Chriſtian* Religion, they were alſo ſent to Priſon, an Account being taken of all their Goods, and their Windows and Doors nail'd up, and ſeal'd.

Inhumane Tortures done with the Water of *Singok*.

Onemondonne having gotten a conſiderable number together, ſent them to the boyling Water at *Singok*. At this place ſeveral great Pieces of Timber lie at the foot of the Rock, reaching over the Water, on which ſmall Huts were built, the Floors whereof were bor'd full of holes, and the Roofs cover'd with Graſs, Turf, and other Materials. In theſe Hovels he lock'd them in the Nights: By each man was plac'd a Sentinel, whoſe Buſineſs was to take care and ſee, that if any by reaſon of the Sulphurous ſmell which aroſe from the under-running Water, ſhould fall into a ſwoon, or be in danger of ſuffocation, they ſhould be taken out of their Houſes, the reſt remaining ſtill within. In the day time the Executioners us'd ſmall Diſhes, with which taking up Water out of *Singok*, they pour'd over their naked Bodies, onely preſerving their Heads, fearing that elſe they might die ſooner than the Torturers would have them: For the Water, by reaſon of its corroding quality, eats through Skin and Fleſh, to the Bones. There are ſeveral other boyling Springs and Rivers; but none ſo venomous as this at *Singok*.

The Reaſons of the Hot Waters are ſought after.

The Learned have ſpent much Labor and Time to find out the Reaſons of theſe boyling Springs. Some are of Opinion, That a Fire under Ground heats and cauſes the Water to boyl, as if a Pot hung over a Flame: But that Opinion is not grounded on Reaſon; for it is the nature of Fire, being incloſ'd in Caves under Ground, to break forth with great rage, if it hath the leaſt vent. Here alſo it is to be obſerv'd, That the Fire dries up the Water, or the Water extinguiſhes the Fire, ſo ſoon as the one gets the Maſtery of the other: So that without contradiction, the force of the Fire muſt either dry up the flowing Waters, and conſume the Earth underneath to Aſhes; or elſe the Water, which has paſs'd through it ſo many Ages, muſt needs have quench'd the Fire. For who will believe that Water and Fire are of one force and power under Ground, and ſo agreeable in Nature, that the one ſhould not extinguiſh the other.

Moreover,

t Zwelende water van
SINGOCK
das siedende wasser zingock
The boyling water of SINGOCK

Moreover, where is there any ſcalding Waters, by burning Sulphurous places? yet if it be any where it muſt be there: The *Italians* reckon little leſs the fifty boyling Waters, but not one of them by which any fire hath been found. The Mountains *Veſuvius*, *Ætna*, *Hecla*, and others, which continually belch out hideous Smokes into the Air, and ſometimes horrible Flames, yet produce no manner of hot moyſture.

The beſt reaſon of the hotneſs of the waters.

But the wiſeſt Philoſophers judge the occaſion of the heat in Sulphurous Waters, to proceed from the ſwift motion with which it pours down from ſteep deſcents into the Creviſes of the Earth, and ſo ſtill running forwards, that it becomes hotter and hotter; for experience learns us, that a quick motion occaſions heat. This reaſon ſeems to our ſtupid judgments to be neareſt the truth, yet we muſt herein acknowledge a great ignorance, and a Bridle for our underſtanding, which ſeems to be wanting, and ſtops as amaz'd at ſuch myſteries.

Plin. lib. *Hiſt.* 5. cap. 5. Wonders of waters.

Who can diſcloſe the reaſon, why the Fountain near *Matilga*, a City of the *Garamantes*, hath from Noon to Midnight Water boyling hot, which from Midnight to Noon is as cold as Ice? as *Auguſtin*, *Iſidorus*, and *Pliny* witneſs: why the Fountain Conſecrated to *Jupiter Hammon*, as *Diodorus*, *Solinus*, *Amianus*, *Lucretius*, and *Pliny*, thus relate, changeth alſo hot and cold: of which *Ovid* ſaith,

Horn'd Hamon's *Water, in the Morning hot,*
And at the Evening, boyling like a Pot,
Yet from what reaſon, to the Learn'd unknown
Grows Chill, like Snow, and cold as Ice at Noon.

Who will dive with his judgement into the Myſteries which the Territories of *Epirus* manifeſt by a ſtrange Fountain, which not onely lights a Torch when held to it, but alſo puts out one that is lighted?

Sabbatical River.

What man will find out the reaſon, that a Lake in a *Jewiſh* Plantation (if *Iſidorus* deſerves to be credited) drys up, or rather ſtands ſtill every Sabbath day? And why the Fountain of the Hill *Anthracius*, when it overflows, ſignifies Plenty, and by its ſcarcity of Water, (as is to be ſeen by *Pliny*) foretels Famine?

Thoſe that are tortur'd with *Singoks* water Apoſtatize.

¶ But to return to thoſe miſerable Wretches at *Singok*, who when they began to pant for Breath, by reaſon of their unſufferable Pain, were deliver'd up to Chirurgeons to prolong their Lives, to enable them to more ſufferings; for ſo ſoon as they recover'd any ſtrength, they were ſure again to be brought to *Singok*: They ſpent moſt part of *Auguſt* in this cruel Perſecution, inſomuch, that all thoſe which reſolv'd to be conſtant, became Apoſtates, except one Youth, who ſcarce had attain'd the eighteenth year of his age, was the onely perſon that dy'd under the hands of the mercileſs Torturers.

Horrible cruelties inflicted on the *Japan* women.

The Women generally ſuffer'd more than the Men, for beſides dropping *Singoks* Water upon them, they drove the Maids ſtark naked along the Streets, forcing them to creep on their Hands and Feet, and cauſing them to be publickly raviſh'd: The Widows they ſtripp'd of their Clothes, provoking their Sons to commit Adultery with them; ſome Women they held faſt by their arms and legs under Stone-Horſes; ſo committing all the outrages of *Sodom*; they forc'd the Children to pour *Singoks* Water on their Parents, and the Parents on the Children ſtanding cloſe together betwixt Stakes drove round about

them; ſome of the Women ſuffer'd no leſs by ſhame, than other by torture, their Privities being ſtuft full of Flax and Hemp, with which alſo they ty'd up the young Mens Members; and the Daughters were forc'd to ſet fire of the heaps of Wood which were to conſume their Fathers.

Several hundreds went in companies, ranging up and down in the Woods, all Stigmatiz'd on their Fore-heads; every one being commanded on pain of death not to give them any ſuſtenance.

Tortures with water.

In ſeveral places near the Sea-ſide, many Incloſures were erected, in which they lock'd up whole Families, which at low Water ſate dry, but at the time of Flood, above half way in the Salt-Water; theſe having leave to eat and drink, liv'd generally twelve or thirteen days: Moreover, the Parents were hoodwink'd, whilſt their Children which were miſerably tortur'd night and day, cry'd, *Fathers and Mothers take pity of us, forſake the Chriſtian Religion, it is impoſſible to endure theſe cruel Torments*; which doleful cry took ſuch deep impreſſion into ſome of their hearts, that for meer grief they dy'd.

Of Children with their Parents.

Inhumane cruelties.

Several had their Nails par'd off, others had their Arms and Legs boar'd thorow with Drill-Irons, which occaſion'd great pain; alſo they fill'd ſome of their Bellies with Water, which they pour'd into them through a Tunnel; then being laid on their backs on the ground, the Executioners ſtamp'd upon them ſo vehemently, that they made them diſgorge the ſame through their Mouths, Noſes, and Ears.

After theſe kind of Cruelties, they us'd another more barbarous, placing the Martyrs on a Bench, bending their Arms acroſs on their breaſts; they made their bodies faſt behind to a Poſt, and then drove betwixt the Nails of their Hands and Feet ſharp Spikes; which tortures they renew'd five, ſix, or more days together: Moreover, they plac'd ſome Women in a large Coope full of Snakes and Serpents, which crept into their Privities, eating up their Bowels.

Hanging them up by the legs, an intollerable pain for the *Japanners*.

But amongſt all the tortures, the moſt cruel was hanging them by their Legs on a Gallows, with their Heads down in a Well, over which a Gibbet was plac'd, and at the end thereof, a Block was made faſt, through which a Rope was drawn, and ty'd to the Legs of the ſufferer, who being thus ty'd, was let down with his Head into the Well, ſo low, that his Feet appear'd juſt on the top thereof; In the Heads of thoſe that hung, ſeveral Wounds were cut croſs-wiſe, to the end, the bloud might by degrees drop out, and not overwhelm their hearts; ſome liv'd five, ſix, nay more days, before they gave up the Ghoſt.

Francis Caron relates, That he ſpake with thoſe that had hung three days in that horrible manner, but at laſt forſwore the *Roman* Religion, not being able to endure this pain, which exceeded Fire, and all other imaginable cruelties; their Bowels ſinking down into their Throats, ſeem'd to force all their intrails out of their Mouths, the Blood alſo dropping out at their Eyes, Mouths, Noſes and Ears.

The firſt that was kill'd after this manner.

The firſt that was thus Martyr'd, if *Hazart* deſerves to be credited, was a *Japanner*, one *Nicholas Kean Fucananga*, who dy'd in the Well, on the fourth day, being the laſt of *June*, *Anno* 1633. After that, ſeveral others were put to death in the ſame manner; as *Emmanuel Borges*, *Joſeph Reomuy*, *Ignatius Kindo*, *Antonius Giannonius*, *Joannes Kidera*, *Joannes Zama*, *Benedictus Fernandez*, *Paulus Saito*, *Joannes de Acoſta*, *Julianus Nacaura*, *Antonius de Souza*, and *Sebaſtian Viera*; of which, ſome were *Italians*, and *Portugueſe*, but moſt of them *Japanners*; of whom, ſome hung

And the next.

three,

three, others ſix, ſeven, nay, nine days before they gave up the Ghoſt: *Nacaura* being carry'd to the Well, cry'd aloud, That he had kiſs'd his Holineſs (Pope *Gregory* the thirteenth) his Feet in *Rome*, being ſent thither by the Kings of *Bungo*, *Arima*, and *Omura*, *Anno* 1582.

¶ THis Perſecution brought thoſe that remain'd conſtant to a miſerable end, and the faint-hearted to Apoſtacy; inſomuch, that in ſixteen years time, ſcarce one was to be found of four hundred thouſand. Moſt of the *Japanners* Apoſtate.

Roger Gusbrechtzoon, an eye-witneſs, relates, *That* Anno 1626. *there were in* Nangeſaque *above forty thouſand Chriſtians, of which in three years time, not one was to be ſeen, for moſt of them had ſign'd it with their own bloud, taken from their little finger, to ſhew and perform due Worſhip to their gods,* Amida *and* Xaca. How they Apoſtated

Mean while, an account was kept of all Apoſtates, and thoſe that ſav'd their lives by betraying of Chriſtians, againſt which a private plot was laid, to deſtroy them all at once, juſt like the *French* in the Iſland of *Scicily*, who when the Evening Bell rang for our Savior's Reſurrection, *Anno* 1282. were Murder'd in ſuch a rage, that the *Scicilian* Women big with Child by *French*-men, were all ſlain. The Apoſtates are in danger of their lives.

¶ *Oxogunſama* having by this time ſufficiently extinguiſh'd Chriſtianity in *Japan*, ſent a ſpecial Edict againſt the *Portugueſe* Traders in *Macaco*, in which (it being Sign'd by the *Camy*'s, which as much to ſay, as Councellors of State, *Cangano*, *Sanuquino*, *Voudino*, *Cambuno*, *Runo*, *Bungane*, and *Teuxumano*) *Anno* 1639. He forbad ſtrictly, that no Shipping ſhould come from *Macaco* to *Japan*, and if they ſhould offer againſt his Command to come thither, their Ships ſhould be broke up, and the Seamen puniſh'd with death, becauſe that the *Portugeſe* ſent privately Prieſts over thither to teach the Catholick Religion; ſo making the Subjects to riſe up againſt the Emperor, as two years before, ſeventy thouſand Chriſtians were in Arms near *Arima*, between the Hills, and in a well fortifi'd Valley; but being ſo rudely entertain'd, moſt of them dy'd by the Sword. The *Japan* Emperor baniſhes the *Portugueſe*.

¶ IN the interim, the Inhabitants of *Macaco* were much concern'd, ſeeing that profitable Trade of *Japan* was forbidden them; and therefore they thought it convenient, to ſend an Embaſſy thither, to inform the Emperor, that the *Portugueſe* never ſent any Prieſts thither, nor that they had the leaſt knowledge of the Inſurrection at *Arima*. The Ambaſſadors, *Lovis Paez Pacheco*, *Roderigo Sanches de Paredes*, *Simon Vaz de Paiva*, and *Gonſalvo Monteiro de Carvalho*, ſpent a whole years time in their Preparation. In the middle of Summer, *Anno* 1640. they ſet Sail with ſixty nine Officers, coming in the Haven they were forc'h'd in by the Governor *Babaſuro Zayemon*, their Guns immediately taken out of the Ships, and a Guard ſet to look after their Seamen. *Macaco* ſends an Embaſſy to the *Japan* Emperor.

Immediately, *Zayemon* ſent word thereof to the Emperor, who ſent two Perſons of great Quality, accompany'd with as many Executioners, as there were *Portugueſe* come from *Macaco* to *Nangeſaque*. The Princes, *Canga Chuminimbu* and *Novaga Manximbioye* ſent for the *Portugal* Ambaſſadors, asking them, *Who made them ſo bold to Land in* Japan, *contrary to the Emperors Commands?* Whereunto they anſwer'd, *That the Emperors Edict onely forbade the Trade; their Ship brought no Merchandize thither, but were onely come on an Embaſſy, to Treat with the Emperor concerning his Prohibiting of their Trade.* The two *Japan* Princes gave no reply The Emperor condemns the Ambaſſadors and their retinue to be beheaded.

ply to their anſwer, but read the Sentence which *Toxogunſama* had pronounc'd againſt the *Portugueſe*.

Contents of the Proclamation.

The Contents were, *That ſince the ſpreading of the Chriſtian Religion in* Japan, (*apparently contrary to the Emperors Edicts,*) *Wickedneſs, and Debauchery was grown to a great height in that Empire, therefore neceſsity forc'd them to execute great Puniſhments upon them, and at laſt to give a ſtop to all private Dealings with the* Portugueſe, *on Forfeiture of his Majeſties high Diſpleaſure; Thoſe, that notwithſtanding his Commands, ventur'd to come to* Japan, *where to this day, many Prieſts were privately kept, whoſe deſign was nothing elſe, but to ſtir up the People againſt their Juſt and Lawful Governors, to turn the Empire into a Blood-Bath, and bring it under the Subjection of a Foreign Tyrant: And though the* Portugal *Ambaſſadors inform'd them in Perſon, that they neither ſent, or kept any Prieſts in* Japan, *yet the* Macaco *Letters make no mention thereof, therefore what was ſaid, they diſ-own'd, and ſuſpected them not without great reaſons; and for that cauſe, the Emperor Proſecutes ſuch Malefactors that offend his Authority, Condemning them all to the Sword, except ſome of the meaneſt Seamen which were ſpared alive, to the end, they might give an account of this Adventure to the* Portugueſe *in* Macaco; *and alſo that thoſe ſhould expect the ſame that durſt hereafter adventure to Anchor in any* Japan *Haven.*

The Edict being read, and Tranſlated out of the *Japan* Tongue into *Portugueſe*, the Condemned were carry'd on a Hill near *Nangeſaque*, being in all

Sixty one beheaded at once.

ſixty one Perſons, ſome *Portugueſe, Caſtilians, Chineſes, Bengaloiſians, Cafrians, Malians,* extracted from the Iſlands *Solor* and *Simor, Malabaer, Achenen, Lanannen,* and *Macaſſacren,* which were Beheaded by ſixty one Executioners: Their Bodies were bury'd betwixt four Walls; the Crime for which they dy'd, was Engraven on the Wall; twelve were ſav'd alive, which Sail'd to *Macaco,* being commanded to carry the news thither, that if the *Spaniſh* King *Philip,* nay, the *Chriſtian God* himſelf ſhould Land in *Japan*, they ſhould bow their Necks under an Executioners Sword.

Their tormenting with Ropes, after what manner.

¶ But beſides the foremention'd inhumane Cruelties, every Perſecutor invented ſtill newer and newer ways of tortures; ſometimes making faſt four Ropes near the four corners of the Fire, tying the Chriſtians in the middle, ſo hoiſting and retching their Bodies with the Ropes, pulling them up a great height, then on a ſudden let the Cords go at once, that the Tortur'd fell with great force to the ground, which in a manner bereav'd them of Life; whereupon, the Executioners ran to them with all ſpeed, pouring Cordial Liquors into their Throats, by which means they reviv'd again; but no ſooner did theſe miſerable Wretches breath, but they were afreſh afflicted.

With Canes fill'd with ſulphur.

At other times they fill'd hollow Canes with Sulphur, and other ſtrong burning Ingredients, ſhutting their Mouths cloſe together, and putting one end of the Reed or Cane into their Noſtril, and ſet the other a fire, which made not onely the skin come off from their Faces, but ſcorch'd their Heads

With ſharp Reeds, lighted Torches, and Scourges.

inwardly: They alſo cut their fleſh with ſharp Reeds or Flags, tearing the Wound open to the Bone; then burning the body with lighted Torches, inſomuch, that the Skin ſhriveling together, hung like Lappets: Others were ſtript ſtark Naked, and ty'd by their Arms and Legs, cruelly beaten with *Japan* Canes.

Cruelties againſt the Mothers.

Mothers of young Children ſuffer'd above all others, for the Executioners with great violence ſtruck their Childrens Faces againſt theirs; and the more the Children cry'd, the more the Mothers were tortur'd: To others they ap-

ply'd

ply'd green Flags, which making very hot, they laid them on their naked Bodies, till all their Skin from Head to Foot was burn'd black; they alſo put glowing Coals into their Hands, which if they threw away, ſhould be a ſign of their denying the Chriſtian Religion, according to the Verdict given by the *Japan* Judges. The Children had their Fleſh torn from their Bones with hot Pincers, and their Ears and Noſes cut off. And Children.

In *Ximabara*, *Bungodono* kept fifty Chriſtians Priſoners, which in a diſgraceful manner, were led through the Streets of the City to a Plain near the Sea-ſide; againſt ſeven of them he was very ſevere, namely, *Thomas Chibioius*, *Paul Nagata*, *Leonardus Sacuzaiemon*, *Joannes Gonzaïemon*, *Jenixius Dines*, *Maria*, and *Clara*, *Nagata's* Wife, becauſe they had been inſtruments to the ſpreading of Chriſtianity; therefore, in the forementiond Field were digg'd ſeven Pits, three Fathom deep and ſix wide, at an equal diſtance one from the other, in each of them ſtood a thick Poſt, with a piece of Timber nail'd on the top thereof, like a Croſs: the Condemned ſate down whilſt their Arms being ſtretch'd out, were made faſt to the croſs piece, their Necks were lock'd betwixt two thick Planks made hollow in the middle, ſo that their Heads appear'd immoveable above them: *Bungodono* was one of thoſe that perform'd this Office; firſt *Sacuzaiemon's* right Arm was leiſurely Saw'd off; then they began to file the Necks of thoſe that were made faſt with ſharp tooth Canes, ſtrowing Salt into the Wounds; five days they continu'd their filing, without unbinding them, or letting them have the leaſt reſt. The Executioners releaſing one another, the Phyſicians were alſo ready, which thorow ſmall Tunnels pour'd Cordial Liquors down their Throats, to the end they might be the longer dying. A curſed way of Execution.

The remaining three and forty, ſtood the firſt and ſecond day as Spectators, but on the third and fourth, they were ty'd Hand and Feet, and plac'd on a ſharp piece of Wood, with a great Stone in their Laps, cloſe by the Martyrs. Againſt the Evening, they were carry'd through the City to their Priſon, the *Japanners* ſhouting and hallowing at them, when any chanc'd to fall from their ſharp piece of Wood. In the Jayl, their Tortures began with lighted Torches, pieces of ſharp Canes drove betwixt their Nails, Pails full of Water pour'd thorow Tunnels into their Bellies, and trampling on their Bellies to make them diſgorge it; but in a ſhort time, all the forty three became Apoſtates, except *Michael Xozaburo*, a Youth of *Conga*. The ſeven alſo which were near *Ximabara* remain'd not conſtant, for on the firſt day, five forſook their Baptiſm, and on the laſt night *Nagata* alſo deny'd the ſame; onely *Thomas Chibioius* endur'd all their Tortures full ſeven days; when on the laſt of *May*, *Anno* 1630. the Executioners being tired with their bloody work, Saw'd off his Head. The others were let looſe out of the Pits, but *Nagata*, *Sacuzaiemon* and *Gonzaiemon*, though they had renounc'd, yet by order of *Bungodono* were ſlain. *Clara* dy'd ſoon after thoſe Tortures which ſhe had endur'd, by the exceſſive pain, being ſo bereav'd of ſence, ſhe never came to her ſelf again; and *Gonzaiemon* repenting of his Apoſtacy, had his Head cut off by a Woodden Saw, and cut thorow in the middle with a Seymiter. The tortur'd Apoſtatize. Some recal the renouncing of their Religion.

NOt far from the City *Tomioca*, in the Iſland *Xiquo*, the Governor *Tobioio* had erected in a Field a large Priſon, with ſeveral Apartments for Men, Women, and Children; but ſo little, that every Priſoner was forc'd to ſit on his Knees, not being able to riſe up, nor ſtir himſelf the one way nor the other; the Walls and Roof being ſtuck full of ſharp Canes and Spikes, ſo that many Hortid Priſon in *Japan*.

many for want of ſleep and continual pain, gave up the Ghoſt in the Priſon. In *Amacuſa* they nail'd up their houſes, ſo ſtarving them to death.

Emperor *Toxogunſama* dies.

¶ ANno 1653. The Emperor *Toxogunſama* dy'd without Iſſue, ſo that *Daifu-ſama* his Family ended all in the ſecond Generation. The next to the Crown was Prince *Quane*, who was immediately after *Toxogunſama's* death ſet on the Throne, under the tuition of five Overſeers, *Congono*, *Bongono*, *Inhano*, *Oyemo*, and *Sannikino*. The Chriſtian Religion was now fully rooted up, wherefore thoſe ſtrict Edicts heretofore Iſſu'd out againſt them, began to be forgotten; it ſeem'd as if the Emperors Overſeers had a greater mind to a foreign Trade, and therefore Govern'd a quite contrary way to that of the Emperors. They firſt wink'd at thoſe Sanguinary Laws, ſo letting them decay by degrees, by which means many Traders ſuddenly came aſhore.

The Peers govern more mildly.

The *Spaniards* alſo had no ſmall hopes to regain their former Trade, and the *Japanners* themſelves had leave to Trade in other foreign Countreys, which liberty they had been debar'd of a long time.

Jeſuits intend to return to *Japan*. *Hax. Church Hiſt.* fol. 182.

But chiefly the Jeſuits took freſh courage, who immediately ſpread themſelves over the neighboring Provinces of *Japan*, as *Tunquin*, *Councina*, and other places, to the end, they might be near at hand, that as ſoon as any fit opportunity preſenred, they might Land on *Japan*, and go on afreſh with their former deſign; but it hath to this day had no ſucceſs, for the Overſeers of the Emperor *Quane* kept ſtrict Watch againſt their incroachings, though they ſeem'd not ſo eager in erecting the forementiond Blood-baths, according to thoſe ſtrict Edicts publiſh'd by *Toxogunſama*.

Toxogunſama a great *Sodomite*.

¶ IT deſerves farther our Obſervation, how *Quane* obtain'd the *Japan* Crown; *Toxogunſama* having no Iſſue, he being exceedingly inclin'd to the Sin of *Sodom*, when he had attain'd to ſome years, acknowledg'd no Succeſſor that was ſprung from his Seed; for which cauſe, not without great reaſons, Civil Wars were to be fear'd, if the Emperor ſhould die without Iſſue. The *Dairo* himſelf ſeem'd to be concern'd about this buſineſs, wherefore he chooſes two beautiful Maids nearly Ally'd to him, which he ſent to *Toxogunſama*, to the end, he might chooſe one out of the two, to honor and make her a *Miday*, which is as much to ſay, as an Empreſs. The Emperor choſe her which he judg'd for the moſt beautiful, yet he went on in his old way of *Sodomy*, which the Empreſs took privately to heart, yet bridled her ſelf with patience, that ſhe might not incur the Emperors diſpleaſure; when her diſlike of his actions ſhould be known to him. Mean while, the Empreſſes Guardian, or Foſter-Mother came to hear of it, who being held in great Reſpect for her Age, faithful Services, and Noble Extract, found her ſelf neceſſitated to watch for a good conveniency, and to ſtir up the Emperor to love his Conſort; It happen'd, that on a time ſhe found *Toxogunſama* in a fit Humor, in which ſhe thought the time was come wherein ſhe might effect her Deſign, ſaying, "How can your "Imperial Majeſty take ſuch a contrary courſe of Love? What benefit will "ſuch ſhameful Converſation with Men bring you in the end? Leave that "wicked courſe, and ſeek to get a Succeſſor, that may be ſole Governor over "*Japan*, keep the Empire in Peace, againſt all Civil Wars; it being the "occaſion of great Blood-ſhed, when every one may according to his Ambi-"tion aim to be Chief? Hath Nature alſo ever brought a more Beautiful "Creature into the World, than your Empreſs? Would not the World rejoyce

Marries.

The Empreſs Guardians diſcourſe to the Emperor.

with

" with *Toxogunſama*, if *Toxogunſama*'s Stock did not die; but that the *Japan*
" Government might remain amongſt his Iſſue many Ages.

The Emperor being incens'd with anger againſt her preſumption, was ſilent, but ſent for his chief Builders, and commanded a Palace to be erected like a Caſtle, with ſtrong Walls, deep Moats, great Gates, and many ſtately Rooms.

He locks up the Empreſs.

Not long after, this Edifice being finiſh'd, he ſent the Empreſs thither, with her Siſter, Mother, and Retinue, there to keep her from the ſight of all Men.

Marries an ordinary Mans Daughter.

And though it look'd ſo ill to the Empreſſes Foſtreſs, yet it concern'd the Emperor's Guardian to unite him in Marriage: To which end ſhe ſent into all Parts of *Japan* for the moſt beautifulleſt Women, which ſhe cunningly at ſeveral times brought before *Toxogunſama*. Amongſt many others he fix'd his Eye on an Armorer's Daughter, which ſoon after was with Child by him. Her mean Extract occaſion'd great murmuring and diſlike amongſt the Peers of the Empire, Courtiers and Ladies of Honor; therefore they privately conſpir'd to murder the Child in its Birth, that there might not one of ſo mean a Mother ever come to Reign over *Japan*. This their reſolution was at laſt effected, but kept from the knowledge of the Emperor, who elſe would have puniſh'd ſuch a Crime with the greateſt ſeverity.

The Emperors Child is Murder'd.

By this Accident *Quano* ſucceeded, he being the neareſt in Blood to *Toxogunſama*.

Thus far we have ſpoken of the Perſecutions of the *Japan* Emperors, and their Tranſactions till *Quano*'s Reign.

Friſius and *Brookhurſt* travel for *Nangeſaque*.

THe *Netherland* Ambaſſadors, *Friſius* and *Brookhurſt*, *Anno* 1650. took their leave, and travel'd for *Nangeſaque*. They came on the twenty ſeventh of *April* to *Meaco*, where they ſtay'd three days and a half; which they ſpent, upon their Hoſts Invitations, in viewing the greateſt and moſt eminent

Come to *Meaco*.

Houſes in the City, which are already deſcrib'd in their Journey to the Court: they were carry'd in Sedans amongſt great throngs of Men, Women, and Children, who out of curioſity flock'd together to ſee them.

Apparel of the *Japan* Women.

¶ THe Women, both Marry'd and Unmarry'd, go very neatly dreſs'd in their Hair, Combing it daily, and ſmoothing it with Whites of Eggs, inſomuch that it ſhines like Glaſs, and is black as Jet; behind hangs a Braid, or Tuft thereof, over their Shoulders, and one Lock on their Forehead: by the bigneſs of their Heads they are known from all other People: Both Men and Women wear long Semarrs, which reach down ſomewhat below their Knees, and are made with wide Sleeves, turn'd up very broad, fac'd with Silk or other Stuffs: about their Middle they tie a broad Girdle, curiouſly embroider'd. There is ſcarce any Woman that hath not a Fan with a long Handle when ſhe comes abroad.

Deſcription of the Temple of *Daiboth*.

¶ AMongſt other ſtately Temples which the Ambaſſadors *Friſius* and *Brookhurſt* view'd in their Journey, was the Temple dedicated to *Daiboth*, being no leſs coſtly than large and artificial: on each ſide of the Gate ſtood two great Images, repreſenting two horrible Fiends, with Stilletto's in their Hands, and Hangers by their Sides, the one looking fiercely upon the other, ſeeming juſt ready for an Encounter. Through this Paſſage they enter'd into a ſquare Court, with a Gallery round it, ſupported with Stone Columns; on the top of each Pillar hang curious Cabinets like Lanterns; before the ſecond Gate are two exceeding great Lyons hewn out of Stone, between which the Paſſage leads into the Church; wherein there appears a terrible Image, ſitting like a Taylor with his Legs acroſs under him, yet is of that heighth, that it reaches the Vaulted Roof of the Church: it is made, according to the relation of the *Japanners*, of Wood, and Plaiſter'd over with Mortar, and that cover'd with Copper, double Gilt; the Hair upon the Head ſhews black and curl'd like a *Negro's*. The bigneſs of this Idol may be judg'd by his Hands, which far exceed thoſe of an ordinary Man, yet are but ſmall in proportion to the other parts of his Body: the whole Statue repreſents a Woman ſitting in a Ring of darting Beams richly Gilded: within the Beams of this Circle are many ſmaller Images of ſeveral ſhapes and faſhions, and on both ſides ſeveral other hewn to the Life, with ſhining *Radii* about their Heads, juſt as the Saints are drawn in Print, all richly Gilt.

The Ambaſſadors *Friſius* and *Brookhurſt* were each of them carry'd in a Sedan by *Japanners* into the Temple, before, behind, and on both ſides, went a great Train, conſiſting in Servants that belong'd to the *Eaſt-India* Company, and all degrees of *Japan* Men and Women, which altogether preſs'd in to ſee them; two Trumpetters ſtay'd at the Entry, where they ſounded all the time of their tarrying there. This noiſe brought a great number of People together, whilſt *Friſius* and *Brookhurſt* view'd with admiration the wonderful great Image. The Altar on which it ſits is rais'd a little from the Ground; over which hang ſeveral burning Lamps.

Hither the *Japanners* come daily to their Devotion, ſome laying themſelves flat on the Ground, others bowing their Heads down to the Earth.

Deſcription of the *Ox-Temple*.

¶ BUt beſides *Daiboths* Temple, there is alſo to be admir'd the *Ox-Temple*: which Beaſt is made of Maſſy Gold, with a great Knob on his Back,

and

DAJBOTH

and a Golden Collar about his Neck imbóſs'd with Precious Stones, butting his Horns againſt an Egg, whereon he ſtands with his Fore-feet, his hindmoſt reſting on Stone and Earth mix'd together; under which and the Egg appears much Water, kept in a hollow Stone, which hath for its Baſis a ſquare Altar; whoſe Foot is Engraven with many *Japan* Characters.

Strange Stories and Fables do the *Bonzies* relate to the *Japaniers* concerning this Ox, namely, That the World before the Creation was inclos'd in a great Egg, the Shell of which conſiſted of Braſs: With this Egg the World drove on the Water, till at laſt the Moon by her piercing light drew up ſome of the bottom thereof, which afterwards growing together became Earth and Stone; on which the Egg lay faſt, and the Ox finding it, butted ſo vehemently againſt the Braſs Shell, that breaking it, the World came forth: But the Ox blowing very much, being heated with ſuch hard Labor, his Breath entred into a *Calabaſh*, which grew to be a Man. The *Calabaſh* the *Bonzies* call *Pou*, and the firſt Man *Pourang*, becauſe he owes his original to a *Calabaſh*. The *Bonzies* fable Relations concerning the Ox.

Gaſper Villela relates, that the Devil in his time poſſeſs'd the *Japanners*, that he was the King of Oxen, and that he would not leave off puniſhing them till they had built him a Temple, and worſhipp'd him in the ſhape of an Ox; for which reaſon in ſome of the *Japan* Kingdoms it is preſent Death to kill an Ox. The Devil King of the Oxen.

It deſerves no ſmall admiration, that the *Heathens* which chang'd the ſplendor of a never-dying God into the likeneſs of mortal Man, Birds, four-footed Beaſts, and creeping Animals, but chiefly, and moſt of all choſe the ſhape of an Ox; which made the *Indians* flock by thouſands to the mountainous Province of *Nakarecit*, belonging to the great *Magor*, to offer to the Cow *Matta*, ſtanding in a coſtly Temple, on a far more rich and coſtly Altar: The Floor and Cieling of the Temple conſiſted of Golden Plates faſtned together, the Altar Inlay'd with Pearls and Diamonds: But the Sacrifices themſelves above all *Rom.* 1. 23.

are to be admir'd at; for the *Indians* cut off their Tongues, burning it before *Matta*.

The *Romans* and *Greeks* were much concern'd in the uſe of an Ox.

On the Hill *Aventinus* in *Rome*, the Temple dedicated to *Diana* was hung full of Ox-Horns.

Thoſe that were baniſh'd from *Athens* to *Argiva*, were ſaid to keep the Ox, becauſe a great Copper Ox was erected there, and worſhipp'd.

The *Thracians* and *Egyptians* offer'd Wine out of Ox-Horns when they promis'd Marriage, or made other Obligations to one another.

The antient *Romans* had a long time no Coyn'd Silver nor Gold; but made Money of Ox-Hides. They alſo made a Law, That no Judge ſhould lay a greater Fine on any Criminal than thirty Oxen, every Ox being reckon'd at four Shillings.

And how common is it amongſt the *Latine* Writers, to aſcribe the Language of a Man to an Ox; for an Ox ſpake in *Sicily* when the *Roman* General *Marcellus* broke up the Siege before *Nola*, and routed *Hannibal* in the heighth of his Victories. *Julius Obſequens. de Prodig.*

Another Ox made a noiſe in *Privernum*, when *Hannibal* fled from *Marcellus*.

The ſame is aſcribed to this Beaſt among the *Romans*, when *Scipio* ſubdu'd the reſiſting *Spaniards*.

At *Formii* an Ox cry'd out, *O Romans, look to your ſelves*, when *Antiochus* came down with a mighty Army.

In *Campania* another Ox ſpoke whilſt the *Romans* made themſelves Maſters of *Sardinia*.

Volater. l. 25. At other times the diſtinct Language of an Ox was a bad Omen: for in *Fruſino* an Ox was heard to ſpeak when the *Roman* General *Cneius Octavius* was ſlain by the Guardian of the young King *Antiochus*: and alſo another when the *Romans* receiv'd a great Overthrow near *Numantia*: and another when the *Cimbrians* march'd with Victorious Arms to *Italy*; about which Speech a Council was call'd, that ſat under the azure Canopy of Heaven.

In *Sinueſſa* Cows brought forth Horſes, which ſignifi'd the deſtruction of *Poſthumius* in *France*.

In *Rome* an Ox ran up Stairs, and leap'd down from the higheſt Story, letting them know by that, that the *Romans* ſhould be miſerably beaten by *Hannibal* near the Lake *Thraſimenes*.

An Ox alſo in *Eſium* breath'd Fire.

Moreover, the *Roman* Prieſts offer'd a white Ox of five years old, fetch'd from the *Menanian* or *Felician* Fields, to *Jupiter*, in the middle of every Moneth; but the *Egyptians* a red Ox to *Typhon*: and *Pythagoras*, who elſe forbad the killing of Beaſts, becauſe humane Souls tranſmigrated into their Bodies, a grey Ox to the nine Muſes.

Where Oxen may not be kill'd on pain of Death. The *Greek* Law-giver *Solon* forbad very ſtrictly the killing of an Ox, either for Sacrifice or otherwiſe, according to the opinion of the antient *Greeks*, who accounted the killing of a Man to be a leſs ſin than killing of an Ox: wherefore *Prometheus* underwent great reproach, becauſe he was the firſt that cut an Oxes Throat: and *Homer* the *Greek* Poet ſays, That the Sun was exceedingly enrag'd againſt the Mariners of *Ulyſſes*, that did not ſcruple to eat Ox-Fleſh.

At *Chuſa*, an *Egyptian* City, *Venus* was formerly worſhipp'd with Ox-Horns on her Head.

Columella relates, That the antient *Latines* condemn'd him to die that had kill'd an Ox.

Oxen highly eſteem'd by the *Indians*. And what the Opinion is of the Oxen on the Coaſts of *Cormandel*, *Malabare*, *Calicut*, *Guſaratte*, and in other *Indian* Territories, *Abraham Rogerius* relates from the Mouth of the *Brachman Padmanaba*; theſe are his words: *That as amongſt all Beaſts, the Cows; amongſt all Fowls, the Bird* Garronda (*which is a red Sparrow with a white Ring about the Neck*;) *amongſt all Trees, the* Ranaſettou; *ſo amongſt all Men the Generation of* Brachmans *was moſt acceptable to God.*

Moreover, *Padmanaba* relates, That the Inhabitants of *Cormandel* are divided into four Tribes, or Families, namely the *Brachmans*, *Settrea's*, out of which the Kings are choſen, *Weinsja's*, divided in *Comytis* and *Sitti-weapari*, and laſtly the *Soudra's*. The *Settrea's* and *Soudra's* eat Fiſh and Fleſh, that of Oxen onely excepted; but the *Brachmans* and *Weinsja's* eat no Food that ever had liv'd, according to the Commandment in their *Vedam*, for ſo thoſe *Heathens* call their Law-Book.

Why thoſe Souls are the happieſt that aſſume the Bodies of Oxen. Theſe four Tribes hold the *Pythagorean* Tranſmigration, making the Soul wander into other Bodies, and eſteem that Soul the moſt happy that enters into a Cow; for which they give this Reaſon: *Eſward*, who next to *Wiſtnou* is their prime and chief Deity, hath a Conſort call'd *Parvatia*, by which he begat five Sons, *viz. Viegneſwara*, *Vierrepadra*, *Beirewa*, chief Judge over Men, who after Death changes the Wicked into evil Serpents, *Comara Swami*, and *Nandi*, which are alſo call'd *Baſwa* and *Baſanna*. *Nandi* is an Ox, and *Wahanan*, that is, *A Bearer*, whereon *Eſwara* is carry'd.

Rogerus

Rogerius witneſſeth, that he hath ſeen a dead Ox to have had a more ſtatelier Funeral than a Perſon of Quality; ſounding of Trumpets is uſual where any one dies, covering the Ox, and offering Frankincenſe before him. The interring of Oxen very ſumptuouſly performed.

In like manner the antient *Egyptians* made great Sorrow when one of theſe Creatures dy'd.

In the time of King *Ptolomy the Wiſe*, an *Egyptian* beſtow'd all his ready Money on the Funeral of a dead Ox, and borrow'd forty thouſand *Ducats* of the King to make the Funeral the more ſtately.

The Learned *Julius Scaliger* is of opinion, that the Eaſtern People have learn'd the worſhipping of Oxen from the *Egyptians*; *As formerly*, ſays he, *the Ox* Iſis *was by the* Egyptians *held for a god, ſo at this time the* Ox *call'd* Tambaran *amongſt the* Indians. *Scal. Exer.* 258. l. 1.

Julius Maternus, who liv'd in the time of the Emperor *Conſtantine* the Great, affirms, That the *Egyptian Apis* being a black Ox, with a white Head and ſhag Hair, repreſented the Patriarch *Joſeph*.

And *Ruffinus* in his Church-Hiſtory ſaith thus: *Some ſay, that the Image of* Apis *is erected to the honor of* Joſeph, *for his diſtributing the Corn, by which he aſſiſted the* Egyptians *in the time of Famine*. *Ruff.* l. 2. *Hiſt. Eccl.*

It ſeemeth that the Name *Joſeph* is changed to *Apis*, becauſe the People ſhould ſerve a more ſupreme Deity, and not worſhip a Man.

Auguſtine, or the Writer of the Wonders of Scripture, relates, That the *Egyptians* placed an Ox by *Joſeph*'s Burying-place, becauſe it is the uſefulleſt Creature in Tilling; and *Joſeph*'s explaining *Pharaoh*'s Dream, in which he ſaw ſeven fat Oxen climbing out of *Nylus*, and after that ſeven lean ones: There is a great Myſtery in it, that the Oxen ſhould juſt come out of the *Nyle*; for *Egypts* ſcarcity and plenty depends on the ſame, according as the River flows more or leſs over the Countrey.

Pliny ſaith, That *Egypt* ſuffers Famine when the *Nyle* is eighteen Foot above the Ground; nay, that they want ſtill, though it be nineteen and a half; but one and twenty brings them plenty, and four and twenty abundance. *Plin.* l. 5. c. 9.

Moreover, *Joſeph* explain'd not onely the King's Dream, but gave him exceeding good Counſel, That the fifth part of the Growth the Subjects ſhould give to the King; and Store-houſes were built for the reception thereof.

Furthermore, to repreſent the plenty and ſcarcity of *Egypt*, nothing was more convenient than fat and lean Oxen: Therefore the *Romans*, in honor to the Overſeer of their Proviſions, *Lucius Minutius*, erected a Gilded Ox without the Portcullis'd Gate, becauſe he brought down the Price of the Corn, and ſold it to the People, as *Livius* relates it. *Livius* lib. 4.

According to the fruitfulneſs of the Year, Bread is either cheap or dear. But, as the *Greek* Hiſtoriographer *Diodorus* relates, the Oxen have brought the moſt Profit to the Sowers of Corn, by helping them to till the Land, and do all other neceſſary buſineſs belonging to Husbandry; therefore the Learnedſt of the *Romans*, *Terentius Varro*, calls an Ox a Companion for Men in Husbandry, and a Servant uſeful to advantage the Growth of Corn. *Diod.* lib. 1. *Varr.* l. 2. R. H. c. 5.

The Ancients did ſo much eſteem an Ox, that they condemn'd thoſe to death that kill'd one.

Ælianus adds hereunto, That there was amongſt the *Athenians* this Law eſtabliſh'd, *An Ox which draws either Plough or Waggon you ſhall not kill, becauſe he is a Laborer and Companion in humane Society.* *Ælian.* l. 5. c. 14.

But *Pharaoh* being amaz'd at *Joſeph*'s wiſdom and underſtanding, ſhew'd him

him exceeding great honor, insomuch that he made him Vice-Roy over all *Egypt*. He also gave him a Ring, which he put on his Finger, not onely for a testimony of his honor, but also to Seal his Letters Patents; and chang'd his Name *Joseph* into *Saphenath Paneah*, which *Onkelus* saith, signifies *A Man to whom Secrets are disclos'd*; but *Hieronimus* saith, in the *Egyptian* Tongue it is *Preserver of the World*, because he deliver'd it from the threatning Famine. The King also gave him *Asnah* to Wife, she being the Daughter of *Cohen*, Governor in *On*; so that *Joseph* receiv'd all imaginable honor in his Life-time.

Hieron. Quæst. Hebraic.

It was then customary amongst the *Egyptians*, to preserve the Memory of those Princes which had done Service for the Publick, and to Posterity, by erecting their Images: But they thought there could be no better Representation to express *Joseph*'s noble and beneficial Deeds than an Ox. And without doubt this honor in the beginning was not common, for otherwise *Joseph* would not have permitted them to make an Idol of him, or suffer'd himself to be worshipp'd; which the Priests perform'd by keeping an Ox, which was shewn to the People to put them in mind of *Joseph*'s goodness in the time of the seven years Famine.

Joseph worshipp'd in the shape of an Ox.

After the expiration of of some years this private Honor became a publick Religion, for valiant Men that had perform'd noble Exploits and Atchievements in their lives, were by the *Greeks* interr'd in stately Tombs, with their Images and Characters Engraven and set on them, and a peculiar Worship appointed them. What wonder is it then if the *Egyptians*, who were wont to acknowledge their deceased Princes as gods, which in their Lives had Govern'd their Subjects with wisdom and prudence, invented a method for worshipping of *Joseph*, who when he liv'd was call'd *Saphena Paneah*, that is, *Preserver of the World*: And so great was the impression his goodness left upon that People, that after-Generations without contradiction believ'd, and have shewn more honor and reverence to *Joseph* than to any other.

Curt. lib. 8.

Quintus Curtius relates concerning the same, of *Calisthenes* contradicting the *Sicilian* Standard-bearer *Cleo*, who would have *Alexander* the Great whilst alive, to be worshipp'd as a Deity; saith he, *For to be taken for a god is very requisite: for always their Successors requite noble Hero's with such thanks: divine honor oftentimes follows a Man, but never accompanies him: The humane frailty of* Hercules *and* Bacchus *was hid from mortal Eyes, when Fame once carry'd them to Heaven.*

Hereto is added, That *Joseph* enrich'd many of the chief *Egyptian* Princes; and without doubt rais'd his Relations to the highest Dignities, and therefore was in great esteem and favor; and by that means the easier, according to the *Japan* manner, worshipp'd under the form of the Ox *Apis*, in the chief City *Memphis*, which would not be inferior to *Heliopolis*; wherein, according to *Plutarch*, the black Ox *Mnavis* was religiously ador'd.

The original of the word *Apis*.

But the original of the Name *Apis* the Learned *Gerard Vossius* looks for in the *Egyptian* word *Ap*, which is to say, *Father*, for so *Joseph* was call'd: nay, *Pharaoh* caus'd to be proclaim'd before him the Name *Abrech*, which *Rabbi Salomon Jarchi* says is *Father King*; though *Hieronimus* embraces that Opinion of *Rabbi Judah* and *Jonathan*, which explain *Abrech* to signifie a *A Tender Father*; *Tender* because of *Joseph*'s Youth, and *Father* because of his Wisdom, Prudence, and Fatherly Care he had for *Egypt* in the time of Famine.

Jun. in Deut. 33. 17.

Lastly, it is worthy our observation, that *Moses* when he blessed the twelve Tribes of *Israel*, the Progeny of the House of *Joseph*, he divided to *Ephraim* and *Manasseh*, whom he likens to a first-born Ox, according as *Franciscus Junius* saith, *Joseph* is represented in *Egypt*.

By

By all this it appears plainly, that this kind of worſhipping of Oxen had its firſt original in *Egypt*, and ſo by degrees ſpread it ſelf amongſt other *Heathens*, and at laſt reach'd the far diſtant *Japanners*; not unlike an infectious Diſeaſe, that runs from City to City, and from Countrey to Countrey, till at laſt the Contagion becomes Epidemical.

The *Japanners* Ox-Religion from whom.

¶ BUT concerning the Egg, in which, according to the *Bonzies*, the World was inclos'd, before the Ox broke the brazen Shell, the Eaſtern People have had many ſtrange Opinions before the Birth of our Saviour, ſo that the *Japanners* conceit thereof is very antient: for the famous Sorcerer *Zoroaſter*, a Scholar to *Azonaces*, taught amongſt the *Perſians* and *Medes* above two thouſand years paſt, That all things had two beginnings: the good acknowledg'd *Oromaſdes*, extracted from the purer Light, for an increaſe of the World; all bad things proceeded from *Arimanius*, and himſelf came from Darkneſs; That *Oromaſdes* made the Stars and good gods, and laid them together in an Egg; but *Arimanius* created the Devil, and broke the Egg; from whence aroſe not onely envy between *Arimanius* and *Oromaſdes*, but alſo a mixture of the good with the bad.

The *Japanners* Opinion concerning the Egg in which the World lay is very antient.

The moſt antient *Heathens*, as appears by the *Phœnician* Writer *Sanchuniathon*, repreſented the World by an Egg.

The Inhabitants of *Thebes* in *Egypt* worſhipp'd the Creator of all things, in the ſhape of a Man ſpitting forth an Egg out of his Mouth.

¶ MOreover, beſides the *Ox-Temple* in *Meaco*, there is alſo to be ſeen the ſtately Chappel dedicated to the Creator of all things; who is repreſented in a very ſtrange manner. In the middle of the Temple is a great Pot full of Water, ſurrounded with a Wall, ſeven Foot high from the Ground; in the middle of which appears an exceeding great Tortoiſe, whoſe Shell, Feet, and Head, ſtands in the Water; out of its Back riſes the Body of a great Tree, on the top of which ſits a ſtrange and horrible Image, under whom are laid twelve Cuſhions, reaching a good way over the Tree. The Statue placed after the *Japan* manner, with the Legs under the Body, hath a Golden Crown on its Head, which together with the Breaſt is as black as Jet, the Hair like that of a *Negro*, but the Crown runs up taporing, and ends with a ſharp Point turn'd, and beſet with Pearls, the whiteneſs of the Eyes ſhines exceedingly above the blackneſs of the Body, about his Neck is a double String of Pearls, and a rich and coſtly Diamond ty'd to the ſame; the Coat that covers the Body is open before, inſomuch that the Breaſt appears naked down to the Belly, which is cover'd with a Cloth ty'd cloſe with a Girdle; on its Breaſt hangs a String of Oriental Pearl, and under the left Arm a Scarf of Gold pleited; ſomewhat lower hangs another on the right Side; the Edge of the Coat is alſo beſet with Precious Stones, and hangs in a Bag over the Belly, betwixt the Knees: the Image hath four Arms; one of the left Arms he holds upright, and about its foremoſt Finger a great Golden Hoop; from the Elbow of this Arm appears a ſecond, of which the Hand is clenched together holding a Lilly; ſomewhat below the right Shoulder is another Arm, the Hand of which graſps a Cruiſe, from whence Water iſſues continually; the other right Hand holds a Scepter. The Idol is all over black, which Colour among the *Japanners* ſignifies Joy. The Tree whereon he ſits, is of Braſs; in which were inclos'd all the Materials of which (according to the *Bonzies* relation) this Idol was made; about the middle of this Tree an exceeding

A ſtrange Repreſentation of the Creator of the World in the Temple at *Meaco*.

Brazen Tree whereon the Creator ſits.

exceeding great Serpent hath wreath'd it ſelf twice, whoſe Head and Body is on the right Side held faſt by two horrible Shapes, the remaining part thereof to the Tail, two Kings, and one of the *Japan* Sages ſtretch forth.

Why the *Japanners* worſhip Snakes.

Without doubt the *Japanners* have left ſome Place for the worſhipping of Snakes in their Religion, as alſo for evil Spirits, becauſe they ſhould not prejudice them; ſo that both of them are feared, becauſe they are hurtful. And indeed *India* breeds Serpents whoſe Stings, as *Johannes Petrus Maffeus* affirms, are mortal.

Hiſt. Indic. l. 2.

Serpent *Porphirus* what kind.

The Serpent *Porphirus* hath a white Head, and Purple-colour'd Body, but no Teeth, his Breath exceeding poiſonous. Thoſe that catch him hang him up by the Tail, putting two Kettles under his Head; in the one they catch the Droppings that come from his Mouth, in the other the putrifying Matter that comes from the decaying Body: The firſt Poyſon in a moment bereaves Men of their Lives in a moſt terrible manner; for all the Limbs of the Body are miſerably tortur'd, the Eyes turn in the Head, and the Brains drop out of the Noſtrils; the ſecond operates two years after it is taken.

Moreover, ſome Serpents are ſo exceeding poiſonous, that thoſe that tread on the Ground, on which in few hours before theſe venomous Creatures have crept, will immediately fall down dead.

Serpent *Polpoch* very terrible.

The Serpent *Polpoch*, ſo call'd becauſe it makes ſuch a noiſe, bites with its Mouth, and ſtings with the Tail, climbs on Trees, hides its Tail in the Mouth, and winds it ſelf about Travellers, whoſe Fleſh thus bruiſed rots in three days; inſomuch that thoſe hurt in that manner die like a Man that is laid aſleep by drinking two much Liquor.

Strange power of ſmall Snakes, or Serpents.

There are alſo little Snakes no bigger than a Quill: theſe ſet upon Men ſleeping, and can by no means be taken off; they creep in at the Wounds, and eat ſo long till they have quite devour'd him: which without doubt is the onely reaſon that the *Japanners* have learn'd from the *Indians* to worſhip Serpents, that they might not be hurt by them.

A long time before the Birth of our Savior, the *Egyptians* adored an Adder; and the *Indians*, according to the relation of the antient Writer *Maximus Tyrius*, a Serpent.

Diſſertat. 38.

This kind of Idolatry may be ſaid to be deriv'd from *China*, the native Countrey of the antient *Japanners*; and from *Tartary*, bordering on *China*, which brought it thither; for it is known, that not onely *India*, but alſo all the North ſhew'd a great reverencee to theſe poiſonous Animals many Centuries paſt.

In Ariſt. Hiſt. Anim. l. 2.

Julius Scaliger relates, That in the Kingdom of *Calicut*, Serpents with very great Heads, not much unlike thoſe of Swine, were worſhipp'd by the Kings as gods.

In Sarmatiæ. Europæa.

Alexander Guaginus alſo relates, that the *Lyflanders* believe Adders and Serpents to be gods; for which reaſon they ſhew'd them all honor imaginable, every Maſter of a Family, noble or ignoble, keeping one in his Houſe, which they worſhipp'd and fed with Milk and Cocks-fleſh: It was held for a certain ill Omen, if any misfortune, or ill happen'd thereto, and the unfortunately wicked Offender that hurt the Vermin, was generally cut Limb from Limb.

Antiquit. Boruſſ. l. 1.

The *Pruſſians*, according to the account of *Eraſmus Stella*, liv'd ſeveral Ages, without acknowledging any Religion, till at laſt they became devoted adorers of Serpents.

The ſame ignorance is at this day a Cuſtome amongſt the *Samogithes*: if any ill

ill happen to them, they preſently judge, that it proceeds from their Houſe-Serpent, which hath not been well treated.

Sigiſmund, Baron of *Herbenſtein*, tells us, that he came from *Muſcovia* to *Troki*; where his Hoſt, in whoſe Houſe he had Lodged the Year before, told him, that at that time he had bought ſome Bee-hives of a Servant to a worſhipper of Serpents, who by many convincing arguments was become a *Chriſtian*; for which cauſe he ſlew his Serpent, which till then he had religiouſly worſhipped; but afterwards going to the Field to view his Bees, he found by their Hives a Man with his Mouth wide open to his very Ears, and of ſtrange ſhape: This deformed Creature cry'd out, *I have laid violent hands on my god, the Serpent, and am therefore thus puniſh'd, and if I do not return to my deſerted Religion, I ſhall ſuffer ten thouſand times more.* *Comment. Muſcovit.*

It appears that the *Japanners*, and alſo other antient and later People have erected the Images of Serpents in their Temples, becauſe *Eve* was deceived by a Serpent: for who will contradict, that the *Heathens* do not hide Gods Truth under their ſeeming Ignorance, and ſhew through their greateſt darkneſs a glimmering of light, although by the Devils policy, and falſneſs of Man-kind, the glory and ſplendor of the holy Bible hath been more and more darkned? which the *Greek* and *Latine* Poets have neatly adorn'd, and chiefly that which they relate of the never-ſleeping Dragon, that kept the Golden Apples in the Garden of *Heſperides*, which *Hercules* ſlew at laſt, bringing away the Golden Fruit to his Father *Euryſtheus*. Is not this a likeneſs of the Serpent in *Eden*, whoſe Head our Saviour bruis'd to pieces? and doth it not repreſent the Religion of the antient *Greeks*? According to the teſtimony of the *Greek* Writers, *Heſychius*, *Clemens*, and *Plutarch*, the *Greeks* ſay they cry aloud on their Feaſt-days, *Eva*, *Eva*, pointing together at a Serpent. And what a pudder the *Ophites*, which came forth *Anno* 132. made about a Snake, may be ſeen in the Church-Hiſtories. They Preach'd that *Chriſt* was the Serpent that deluded *Eve*, and afterwards entred into the Virgin *Mary* in the ſhape of a Snake. They kept not the Sacrament without bringing forth by Charms a Serpent out of her Hole, and ſometimes out of a Box, judging the Bread to be vile, and not holy, if the Viper had not taſted, or at leaſt touched it.

Of whom the *Japanners* have learnt to worſhip Serpents.

Clem. in Protrept. *Plut. in Alex.*

Ophites what kind of Heretics.

¶ BUt to return again to the *Japan* Serpent about the Tree, whereon the Idol of the Creation ſits: This Snake ſtretches its Head to the right ſide of the Idol, where two horrible Fiends ſtand on the edge of the Wall that incloſes the Water and Tortoiſe before mention'd.

The Serpent under the *Japan* Creator of what kind.

The foremoſt Spirit hath two hairy Feet, a long Tail, a Scarf wrapt under his Arms, which hangs on his Back; about his Neck a rich String of Pearls; with both the Hands holding the Serpent cloſe by the Head; the Ears are great like an Aſſes that ſtand upright; but Headed like a Dog with a long Snout.

Deſcription of a *Japan* Devil.

In former times *Anubis*, a famous Deity amongſt the *Egyptians*, appear'd with a Dogs Head, becauſe *Iſis* made uſe of *Anubis*, that thereby ſhe might ſeek for her loſt Husband *Oſiris* King of *Egypt*, who was murder'd by his Brother *Typhon*, and at laſt in *Syene* found him in ſeveral Pieces.

Moreover, between the Image with the Dogs Head and the chief Idol, ſtands a ſecond Shape, likewiſe laying hold on the Serpent, Clothed in a Coat, curſloapingly above the Knees, a Scarf about his Neck, made faſt on his Breaſt, the longeſt end thereof hanging over his right Arm: His Head is moſt

Another very terrible.

like unto that of a Roe-buck, holding its Mouth wide open, with large Ears, and a pair of Harts-horns.

Why the *Japanners* offer them Sacrifice.

Theſe two Monſters, as they ſay, us'd all their Force and endeavor to hinder the Creation of the World. The *Japanners* offer Sacrifice to them when Herbs and Plants are in their firſt Growth, to the end they ſhould not hurt the tender Plants.

The worſhipping of the Devil brought from *China* to *Japan*. *Maff. Hiſtor. Indic.* l. 6.

¶ IT ſeemeth that this worſhipping of evil Spirits was brought from *China* to *Japan*; for the *Chineſes* worſhip the Devil, not for any good they deſire of him, but becauſe he ſhould not hurt them.

The Images of theſe Devils reſt on horrible Dragons; that ſpit forth Fire from their gaping Mouths, and are made after a terrible manner. Of them they deſire to know the event of ſuch things as they take in hand; which they do thus: They have two Woodden Buttons as big as Acorns, which are ſplit in the middle, and ſtrung on a piece of Thred, which they throw down at the Feet of one of theſe evil Spirits: if they both fall with the flat ſides downwards, or one on the flat, and the other on the round ſide, that they look upon as a bad Omen: for which cauſe they rail exceedingly againſt their Deity; but immediately after, as if they repented, they again flatter him, and ſue for pardon, by offering Sacrifice: and whenever their lot falls out unluckily, they fall from Words to Blows, throwing the Image into the Water, or burn ſome part off from his Body: then they fall again to Praying. This kind of ſcolding and worſhipping continues ſo long, till both the Buttons fall flat on the Ground; whereupon they all rejoyce, thanking the evil Spirit, preſenting him with all manner of Dainties curiouſly dreſt, as Ducks, Geeſe, Rice, and Swines Heads, accounted one of their beſt Diſhes, and a Can of Wine: When they have laid a little ſcrap of the forementioned Diſhes on the Altar before the Image, as the Tip of the Hogs Ear, the Claws of the forementioned Fowls, and ſome drops of Wine, they fall upon the reſt themſelves, and eat it up with a great deal of mirth and good appetite.

Strange dealings with evil Shapes.

There are alſo Prieſts amongſt the *Chineſes*, eſtabliſh'd by *Lanzis*, whoſe Mother went big with him eighty years. Theſe draw on yellow Paper horrible Shapes of evil Spirits, which they ſtick on the Walls of the Houſes; then they run all over the Houſe, making a noiſe, as if they were Devils themſelves; and by this means they pretend to baniſh the Devil.

The worſhipping of evil Spirits ſpread far and near, *Verſoman.* l. 5. *Navigat.*

¶ BUt this worſhipping of evil Spirits is not onely uſual in *Japan* and *China*, but alſo in the *Eaſt* and *Weſt-Indies*.

The *Calicuters* believe, That *Tamarini*, Creator of the World, hath reſign'd the Government thereof, that he might live the better at eaſe; but that he hath given the Command thereof to the Devil *Deumam*, whoſe Image being made very horrible, is religiouſly worſhipp'd by the *Brachmans*, that he ſhould not prejudice them.

Practis'd in the time of *Moſes*.

This adoring of diabolical Fiends hath not onely ſpread it ſelf over a great part of the World, but alſo is very antient: for in *Moſes* his time this wickedneſs had gotten great footing; he ſpeaks of it in *Levit.* 17. 7. *And they ſhall no more offer their Offerings unto Devils, after whom they have gone a whoring.* And again in *Deut.* 32. 17. *They offer'd unto Devils, not to God.*

Furthermore, many *Heathens* ſo reſpected this diabolical Worſhip before the Birth of our Saviour, that they took Infants out of their Mothers Wombs,

Wombs, burning them to the Honor of the Devil; of which *Lucan* ſaith thus. *Luc. Pharſal. lib. 6.*

The unripe Fruit, ripp'd from the tender Womb,
'Gainſt Natures Laws, finds a too cruel Tomb,
On Wooden Altars, cover'd with their Gore,
To ſhew how highly Devils they adore.

But on the left hand of the *Japanners* Creator, two Kings and an ancient Philoſopher hold the remaining part of the forementiond Serpent to the Tail. The neareſt King towards the Image wears a Crown with three Points, and turns up behind, under which hangs a Golden Scarf; about his Neck is a double String of Pearls; on his Breaſt, a coſtly Diamond, tied with a Silk Ribbon; his Coat is open below the Belly; his Face repreſents that of a young Man, and looks upon the two Evil Spirits, that ſtand on the right ſide of the Image. This King reſided ſome time near the Sea, and joyn'd with the Devils, to hinder the Creation of Heaven and Earth.

The firſt King that holds the *Japan*-Serpent.

The ſame Intentions that King had which ſtands next: He likewiſe graſps the Serpent with both his Hands; a ſingle String of Pearls hangs on his Breaſt; his Coat covers above half his Legs; a Scarf hangs over his Right Shoulder; he hath four Heads, each with a picked Beard, and all cover'd with one Golden Crown, like a Bonnet, on which are ſeveral Tops, ſome ſmaller than others, all running with a Point upwards. Theſe four Heads ſignifie four thouſand Years, which this King liv'd.

The ſecond King hath four Heads.

The old Philoſopher with his right Hand holds the Body of the Serpent, with his left graſping the Tail: His Coat juſt covers his Knees; his Beard long, and parted in the middle; his Face repreſents that of an Old Man; behind on his Head appears the Image of a Dragon, looking towards the right ſide, and towards the left his contorted Tail; on his Forehead he hath a golden Circle.

An ancient *Japan* Philoſopher.

Gods with many Heads in *Japan.*

But as to what concerns the Four-headed Idol, the *Japanners* have divers Gods with ſeveral Heads; for they oftentimes make *Xaca* with three, which they cover all with one Cap: Sometimes they repreſent *Canon* the Son of *Amida* with ſeven Heads on his Breaſt. Father *Gruber* relates, *That he found ſeveral Temples in* Necbal, *a Province in* Tartary, *in which were Idols with divers Heads; and in ſome Places, ſix Heads without Bodies were ſet on a Table, with three Aſcents, on the lowermoſt of which three of them were plac'd in a row; on the middlemoſt, two; and on the top, one; each ſtanding betwixt the Vacancy above the other. On both ſides ſtood Veſſels, all of Oval faſhion, for the burning Incenſe; and flat Diſhes, with Offerings to the Heads.*

But to come to our Deſcription: Between the foremention'd Ancient Philoſopher, and Four-headed King, an Image appears repreſenting the Sun, riſing out of the Water, cloth'd in a Veſt, part of it ſeeming under the Water; over his left Arm a Scarf, and in the ſame hand many ſharp Spikes; his Beard long, and on his Head a Crown of golden Rays; his right Hand arm'd with a Steeletto, or ſharp Iron Bodkin, with which it ſeems to prick and puſh the Tortoiſe, on which the Brazen Tree, and the Creator (as they call him) reſt, to cauſe it to turn; which moves ſo ſlowly, that they ſay it comes but once about in a thouſand Years.

Nothing is leſs to be admir'd, than that the *Japanners* worſhip the Sun alſo in their Temples; for no Idolatry whatſoever can boaſt to be ſo old, in which they did not worſhip the Sun; whoſe Adoration was more Venerable, and ſpread it ſelf further than any Idol whatſoever; concerning whoſe Antiquity, *Job* ſpeaks thus; *If I beheld the Sun when it ſhined, or the Moon walking in brightneſs: And my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand.* Here this Adoration of the Celeſtial Bodies, after the manner of the *Heathens*, is apparent, according to which, the firſt Worſhippers of the Sun kiſs'd their Hands, in token of Honor; though afterwards, according to *Apuleius*, they bent only their foremoſt right Finger towards the Thumb, whilſt they turn'd themſelves round, and pray'd to the Riſing Sun. *Moſes* alſo ſaith; *And leſt thou lift up thine eyes unto Heaven, and when thou ſeeſt the Sun, and the Moon, and the Stars, even all the Hoſt of Heaven, ſhouldeſt be driven to worſhip them, and ſerve them.* But notwithſtanding Gods Commands, the *Iſraelites* have chiefly learn'd the Sun-worſhip from the *Syrians*, which call'd the Sun *Bahal*, that is to ſay, *Lord*; the *Phenicians*, *Beel-Samen* (according to *Philo*, from the Ancient Writer *Sanchoriathon*) which is, *Lord of the Heavens*: The Inhabitants of the *Phenician* City *Accaron*, gave the Sun the Name of *Baal-zebaim*, ſignifying, *The Lord of Offerings*; but afterwards that Name was chang'd to *Baal-zebub*, that is, *The God of Flies*, to whom in bad Times, as droughty Seaſons, when thoſe Inſects, uſhering great Sickneſſes, rage, they offer'd their Children. The *Ammonites* underſtood the Sun likewiſe by their *Moloch* or *Milcom*, to whoſe Honor the Parents carried their Sons and Daughters betwixt two Fires, or cauſed them to be led by Prieſts to be cleanſed; and at other times they were burnt in that Image of *Moloch*, which was divided into ſeven Copper Caverns, which when they are made red hot with the Image, the Officer, according to *Rabbi Simeon*, throws into the firſt Diviſion fine Flower; in the ſecond, a Turtle-dove; in the third, a Sheep; in the fourth, a Ram; in the fifth, a Calf; in the ſixth, an Ox; and in the ſeventh, a Child. Theſe ſeven Chambers repreſent the ſeven Planets, *Saturn*, *Jupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, and *Luna*: Therefore the Sun of old receiv'd the chiefeſt Offering, being held for the moſt eminent God.

Job 31. 26. 27.

App. Met. lib. 4.

Deut. 4. 19.

De Abſtinent. Animal. lib. 2.

The

The *Emiſſenians* in *Syria Apomena* built for the Sun, by them call'd *Heliogabalus*, that is, *God of the Mountain*, an exceeding great Temple. *Macrobius* relates, "That the *Aſſyrians* aſcrib'd to the Sun, call'd *Adad*, the chief Command over "all, and made the Goddeſs *Adargatis* his Vice-Roy. *Adad's* Image ſhot its "Beams downwards, and *Adargatis* upwards: By the firſt they gave to under-"ſtand, That the Power of Heaven conſiſted in thoſe Sun-beams that reflected "on the Earth; and by the ſecond, That all things were drawn up from the Earth. The *Arabians* offer'd to the Sun daily, on Altars made on the Roofs of their Houſes, Frankincenſe and Myrrh. The ſame and no other was the Idol *Chamis*, and *Baal-Peor* of the *Moabites* and *Midianites*. *Hieronymus* ſaith, "That in the City *Nabo* was the Conſecrated Idol *Chemoſh*, which was alſo "call'd by a ſecond denomination *Baal-Peor*.

Saturn. l. c. 23.

In *Eſai.* 15. 2.

The City *Baiſampſa*, near the *Red-Sea*, was exceeding famous amongſt the *Arabians*, it being conſecrated to the Sun; *Sampſa* in the *Arabian* Tongue, as *Stephanus* witneſſes, ſignifies *The Sun*: So that *Baiſampſa* is as much as to ſay, *The Houſe of the Sun*. The *Perſians* held the Sun for their Chief and Supreme Deity, to whoſe Honor they kept three Feaſts yearly, becauſe they obſerv'd in him Prudence, Benignity, and Omnipotence; and alſo to expreſs the three Operations of the Sun, by Heat, Splendor, and diſtinguiſhing of the Times; or laſtly, for its altering the Days, as in Harveſt and Summer long, and ſhort in Winter. The *Armenians*, *Maſſagetes*, and *Perſians* offer'd to the Sun a White Horſe.

Why three peculiar Feaſts to the Sun.

To *Mithra*, for ſo the *Perſians* call the Sun, that precious Gem call'd *Mithridax* is conſecrated, becauſe according to *Pliny* and *Iſidore*, the Sun-beams ſhining upon it, give it various and ſtill changeable Colours. The *Egyptians* worſhipp'd the Sun under the Name of *Oſiris*: *Heliopolis*, or *The City of the Sun*, was moſt famous amongſt them, wherein the Ox *Mnevis* was dedicated to that Deity. But this Statue of the Sun was in the time of the *Egyptian* King *Senemuris* carried from thence to *Aſſyria*; *Apias*, an Agent to the *Aſſyrian* Standard-bearer *Delebores*, brought it thither, which *Macrobius* deſcribes thus: "It is "(ſays he) of maſſy Gold, without a Beard; in the right Hand it holds a "Whip, after the manner of a Ruſtick; the left Hand holds a Sickle, and an Ear of Corn.

Ovid. l. 1. *Faſt.*

Saturn. l. 1. c. 21.

The *Moors* alſo took the Sun for the chiefeſt God, calling him *Aſſabin*, and offer'd him Sacrifice in the following manner. Their Prieſts onely had the Liberty to gather Cinnamon, with a Proviſo, That they ſhould firſt kill to the Honor of *Aſſabin* forty four Oxen, and as many Goats and Rams; neither ſhould they ſeek to gather the Cinnamon, but either before or after Sun-ſet. The Cinnamon-ſticks, brought together, were divided by the Prieſts in Holy Ground. That part which remain'd for the Merchants, was by them carried away as ſoon as paid for: Then the Prieſts took every one their part; but if any was imbezilled in the ſharing, it was inſtantly known; for if juſtly divided, the Sun-beams fir'd the Fragments and broken Pieces that were neglected and left ſcatter'd behind, otherwiſe not; as *Theophraſtus*, *Pliny*, and *Solinus* aver.

Strange Sacrifice to the Sun.

Theophr Hiſt. Ph. l. 9. c. 5. *Plin.* l. 12 c. 19. *Solin.* c. 31.

The ancient *Greek* Writer *Proclus* deſcribes a Solemn Feaſt amongſt them, in honor of the Sun, which thus they perform: They hang upon a great Pole ſtore of Laurel, and all manner of Flowers, in the firſt Quarter of the Moon; then they plac'd on the top of the Staff a great Copper Ball, from which hung many leſſer; the middle of the Pole adorn'd with three hundred ſixty five

The Suns Feaſt.

five Garlands; the bottom cover'd with a Womans Veſtment died yellow. The uppermoſt Ball ſignified the Sun; the leſſer, the Stars; and the number of Garlands, the Days of the Year.

There are ſcarce any People that have not been guilty, or at leaſt made themſelves ſo, of that Idolatry of Worſhipping the Sun: For the far-diſtant *Maſſagetes* worſhipp'd the Sun, as *Herodotus* relates. The *Germans* alſo were raviſh'd with the Worſhip of this Celeſtial Luminary, before they embrac'd the *Chriſtian* Religion. Moreover *Olaus Magnus* relates, That the People in the moſt Northern Parts of the World pray'd to the Sun, when after a ſix Months Night it appears above their Horizon, and brings Light and Comfort: And what is more common among the *Weſtern Indians*, than the Worſhip of the Sun? For which cauſe they mock'd at the *Spaniards*, when they told them of a Savior; telling them, *That they had a better God, which appear'd every Morning in Glory.*

Herod. lib. 1.

Goethic. Rer. lib. 3. cap. 2.

Joſephus Acoſta relates peculiarly concerning the *Peruvians*, "That they men- "tion'd *Viracocha* for their Prime Deity; and next him, the Sun; and for the "third, *Ictillapa*, ſignifying *Thunder*, a Man arm'd with Stones and a Sling. All "three of them are worſhipp'd after one manner, *viz.* with Hands lifted aloft, "making a noiſe like the Smacks of Ruſticks, and then praying for what ever "they want. In *Luſco* they offer'd living Children to the Sun.

Hiſt. Mor. Var. Jud.

Eaſtern-Indians have a long time us'd to worſhip the Sun.

Amongſt the *Eaſt-Indians* the Sun was Religiouſly worſhipp'd long before the Birth of our Savior. *Cteſias* relates of them, "That they travel yearly "fifteen days to an appointed Place, to keep a Feaſt in honor of the Sun, "praying, That it would pleaſe him to grant them thirty five days cool Wea- "ther, that they may not be ſcorch'd, whilſt they are coming, worſhipping, "and returning home. *Benjamin Tudelenſis* the *Jew* relates alſo of the Inhabitants of *Haaulam* (if the Learn'd *Voſſius* takes not *Haaulam* to be *Zeilan*, or rather *Sumatra*) "After ſeven days Travel I came to *Haaulam*, which is the be- "ginning of the Kingdom where they worſhip the Sun in ſtead of God: A "People deriv'd from the Aſtronomer *Chus*. The Sun is worſhipp'd by them "on ſeveral great Altars, built in all Places about two Miles diſtant from the "City. They commonly run to meet the Sun early in the Morning, to which "ſtand dedicated ſeveral Images on all their Altars, ſeeming by Necromantick "Art to dart Beams, which when the Sun riſes, ſeem to crackle; at which "time both Men and Women offer their Sacrifices.

Furthermore, it is requiſite for us to know how the *Japanners*, and beſides them, many other ancient and late *Heathens*, amongſt their other Deities, worſhip the Sun. The general Opinion of all Men, as *Ariſtotle*, *Simplicius*, *Themiſtius*, and others witneſs, is to place the Omnipotent Godhead in the uppermoſt Region that ſurrounds the Earth; for which cauſe, thoſe that pray lift up their Hands to Heaven: And ſince the Heavens repreſent nothing more glorious than the Sun, that is held for the onely and chief Deity, whether it be for its Beauty and Splendor, or its Bigneſs, being one hundred and ſixty times greater than the Terreſtrial Orb; or its quick and ſudden Motion, by which it runs ten hundred thouſand Miles in an Hour, as they held, the Earth being the Center; or its fecundating Power, whoſe Warmth preſerves all Plants, and is the Breeder and Foſterer of all Living Creatures; or its neceſſary Light, beneficial for all Humane Affairs; or meaſuring of the Days by a Motion from the Eaſt to the Weſt; or the Seaſons of the Year, by a Courſe from the South to the North, or from the North to the South; for whether it

Ariſt. de Cœlo. lib. 1. cap. 3.

Why the *Japanners* worſhip the Sun.

it be, that one Sun performs ſo many excellent Effects: All theſe taken together, amaze the *Heathens*, who with great admiration wonder at the Myſtery thereof, and ſo honor one of the Celeſtial Luminaries, in ſtead of him that Created it. *Thomas Aquinas* compares theſe Idolaters to Countrey People, that entring a Princes Palace, take the firſt gay Courtier they ſee, for the King, to whom they make Legs, and ſhew Reverence, as if he were the ſame, being deceiv'd by his outward Apparel. *In Symb. Apoſt.*

But the *Japanners* differ from the Ancients in their repreſentation of the Sun, which they drew reſembling a Beardleſs young Man, in his prime and vigor, becauſe the Sun neither grows old by Time or Labor: For which reaſon the Youth at *Athens*, *Rome*, and *Italy* offer'd to the Sun their Hair, when they were firſt ſhaven. The *Japanners* would perhaps ſignifie the Suns Age by its Beard. Furthermore, the Tortoiſe which the Sun pricks to turn round, was Religiouſly worſhipp'd long before the *Japanners* came from *China*; for *Pliny* relates, "That the *Troglodites* have horn'd Tortoiſes, which guide themſelves "in the Water with their Horns; and where-ever they happen to come "aſhore, they are ador'd as Holy. *Plin.* lib. 9. cap. 11.

¶ But to return again to the Ambaſſadors *Friſius* and *Brookhurſt*; They departed from *Meaco*, *Anno* 1650. the thirtieth of *April*: But before they left the City, they view'd the great Temple conſecrated to *Dayboth*, and the Cloyſters inhabited by the *Bonzi*, as well without as within the City. A *Japan* King, about nine hundred years ſince, built on the Mountain *Fronojama* three thouſand eight hundred Colledges, of which *Nobunanga* laid a great part in Aſhes: But the Mountain which lies oppoſite to *Meaco* had formerly ſeven thouſand ſuch Buildings, in every one of which liv'd ten, fifteen, twenty, or more Prieſts. One of theſe Cloyſters exceeds in Riches and Beauty all the reſt. The Kings, when they prepare for War, promiſe great Sums of Money to them, for their Enlargement and Maintenance; which they punctually pay, after they have gotten the Victory. *Netherland* Ambaſſadors leave *Meaco*. Incredible number of Cloyſters belonging to the *Bonzi*.

To this place poor People, driven by extreme Neceſſity, take their flight. Every Cloyſter hath an Overſeer, whom they call *Ninxir*, that is to ſay, *The Heart of Truth*.

The Office of the *Bonzies* bred up there, is to Bury and perform the Obſequies of the Dead, eſpecially of the Rich; reading and praying before the Statues of their Gods every fifteenth Day, or once in three Months, preaching in publick, and unfolding the Myſteries of their Divine Worſhip. Theſe are the Seminaries in which they are bred; and here the Maſters, according to their manner, give them their Leſſons to perfect, and Themes to inlarge upon; the whole Argument conſiſting in the ſeveral Articles of their Faith, and alſo what they ſhall ſay in their Spirit at the laſt gaſp, and how to anſwer Death and the Devil, when they appear to them moſt terrible: So ſetting them their ſeveral Tasks, commanding them to perform their Exerciſe well, and puniſhing thoſe that are negligent and dull in their Duty. The *Bonzies* Employments. How they teach their Youth.

They keep up their Doctrine to ſuch a height, that they ſuffer not Kings, nor the Emperor himſelf, to decide any Controverſie, or intermeddle with any Matter concerning Religion. Will not refer their Doctrine to any Princes.

Father *Turſellinus*, writing the Life of *Xaverius*, tells us, "That *Xaverius* had "a Hearing granted him before the King of *Bungo*, to declare at large what "he could ſay concerning the *Chriſtian* Religion, and to diſpute the Articles of

"their

" their Faith with any of the *Japan* Doctors; to which the King liſtning, and " ſeeming to be taken with ſeveral Reaſons unfolding divers Myſteries, a *Bon-* " *zi* call'd *Faciandono* (ſtanding by, and perceiving the King to be pleas'd too " well, highly offended, broke out in a great rage, ſaying, *That in Matters of Re-* " *ligion Kings were not competent Judges, being altogether unexperienc'd in the Divinity* " *thereof; and if he pleas'd, he would by the Defence that he ſhould make, utterly con-* " *vince him in all his Arguments, that had ſo lately tickled his Ear.* So the King being " ſilent, hearkned to, and gave them leave to ſpeak. Whereupon *Faciandono* be- " gan, after having ſtudied a conſiderable time, to diſcourſe upon the Grounds " of their Faith, and the ſeveral Tenents and Myſteries of Religion; to prove " the Truth of which, there needed no more than the exemplary Lives of the " *Bonzi*, whoſe Zeal, Piety, and ſtrictneſs of Holy-living, muſt be above all " others acceptable to the Gods; firſt, for their Chaſtity, and their abſtaining " from Freſh-fiſh; their pains and diligence in the Schools, in inſtructing " of Youth in their Divine Knowledge and Philoſophical Learning; for gi- " ving to thoſe that pleas'd to receive, after their Deaths, beſides Eternal " Bliſs, ten times as much as they lay down in this World, of which none " doubts, or is ſo impious to queſtion, but at ſight to have preſent payment; " for riſing at all Hours in the Night, their Watching, and Nocturnal Prayers " to their Gods, for the Health, Safety, and Preſervation of the People: But " that which advanc'd them to the height of Religious Dignity, was their " uſual Converſation, when rapt up into the Heavens, with the Sun and Moon, " and all the Celeſtial Luminaries. Then he turn'd his ranting Diſcourſe, " and fell upon the King; which he not taking well, but much diſpleas'd at " his endleſs Railing, wanting not much of diſtraction, the King command- " ed Silence, telling him, *That he well remembred one of the* Bonzi, *a ſpecial Pat-* " *tern of Piety and Sober Life; but he was fitter in his judgment to ſerve the Devil, and* " *the Fiends of Hell, than be any ways inſtrumental in the Worſhip of the Ever-juſt Gods,* " *Eternal haters of all Debauchery.* But *Faciandono* no ways daunted with this " ſmart Expreſſion of the Kings, but rather more diſcompos'd, in a rage re- " ply'd thus; *Well Sir, the time will come, when ſuch will be my Power and Authority* " *over Mortals, in the other World, that I ſhall diſpoſe of them at my Leaſure, and how* " *I pleaſe:* *And you King of* Bungo, *though you look ſo big in all your Greatneſs now,* " *then ſhall addreſs your ſelf to me, ſcarce regarding ſuch a Trifle as a King, or any Prince* " *whatſoever.* This arrogant return of his was very ill reſented; yet *Facian-* " *dono* raiſing his Voice, ranted higher, ſaying, *May Fire from Heaven conſume* " *thee, thou King of* Bungo, *that dareſt offer, or once open that thy Mouth, to Blaſpheme* " *the holy Prieſt of the juſt and ever-living Gods.*

¶ THe *Bonzies* are divided into twelve Sects, though ſome leſſen the number. Amongſt all of them, thoſe are leaſt eſteem'd, that ac-
What the *Bonzies* of *Combadaxis* Sect are. knowledge *Combadaxis* for the Learnedſt Man. The *Combadaxis-Bonzi* have ſe-veral Cloyſters in the famous Territory of *Coja*: They lock up themſelves in their Habitations, and ſhave off the Hair of their Heads, as a ſign that they for-ſake the World, and take a Holy Life upon them; under which pretence, they act all manner of Debaucheries. Beſides a great number of Servants, there dwell in thoſe Parts above ſix thouſand *Bonzies*. If any Woman dares approach that place, ſhe is immediately puniſh'd with death. *Combadaxis* himſelf liv'd
Combadaxis a great deluder. about eight hundred years ago, who though a very Villain, yet by his diſſimu-lation and eloquent Language, obtain'd the Name of a Saint. He is held to

be

be the Inventor of thoſe Characters which the meaner ſort of the *Japanners* uſe.

When *Combadaxis* attain'd to a great age, he buried himſelf in a deep ſquare Pit, commanding ſtrictly, That none ſhould open the ſame; telling them, That he died not; but being wearied and tir'd with the Troubles of this Life on Earth, he went to take reſt for a hundred thouſand years under Ground; after the expiration of which time, there would a moſt exceeding Learned Man, call'd *Mirozu*, appear in *Japan*; and with that *Mirozu* he would alſo return. Round about his Grave burnt an innumerable company of Lamps, ſent thither from all the *Japan*-Territories; for every one that is of *Combadaxis* Sect, imagines and believes, That by the giving of thoſe Lamps they ſhall obtain Earthly Riches; and after death, find *Combadaxis* to intercede for them in the other World.

¶ YEt above all others, the *Bonzi-Neugori*, that have promoted the Deluder *Cacubau* to the Dignity of a *Numen*, are the moſt hated; their chiefeſt Reſidence, *Fatonochaiti*, being a meer Den of Murderers: For they live without a Superior, and determine on nothing but with a general Vote; ſo that oftentimes differing in their Conſultations, they fall at variance, and go together by the Ears, inſomuch that they kill one another. *Bonzi-Neugori* much hated.

Theſe *Neugori* bring up a conſiderable number of Youths to Thieving and Defrauding of the People: Such as exceed the reſt in Wit and Cunning, are chiefly inſtructed about the Deſcents and Exploits of the *Japan* Kings, and State-Affairs; being alſo exercis'd in Martial Diſcipline, and taught the Art of Rhetorical Speaking. And thus inſtructed, they travel to the remoteſt Kingdoms, where they give themſelves out to be the Sons of *Japan* Kings or Prince, living in another part of the Empire; being the rather credited, becauſe they appear in Kingly Apparel, and carry themſelves exceeding Stately: And when they have brought their Game to the height, then they ask for Money, as wanting Bills of Exchange to furniſh them for their preſent Occaſions. It is very ſeldom but they find one or other that will diſburſe Money for them, upon giving them a Note, not without promiſe of great Intereſt. So ſoon as they have thus fill'd their Purſes, they return with the Booty back to their Cloyſters: For which cauſe, if the *Neugori* from *Fatonochaiti* are known any where, they are without mercy Ston'd to death. Notwithſtanding this hatred which the *Japanners* bear againſt them, yet they are afraid of them, becauſe they are very expert in Arms. Their Tranſe Converſation. Are every where kill'd, if known.

Their Order is divided into three Sects; ſome obſerving their Religion; others make and deliver daily five Arrows a Man; the third ſort exerciſe themſelves continually in War, not unlike the Knights of *Malta*; ſo that they often raiſe Rebellion againſt their Princes. *Anno* 1561. they brought thirty thouſand Men into the Field; and Encamping themſelves between *Meaco* and *Saccai*, fought a great Battel againſt the *Cubus*, and getting victoriouſly into *Meaco*, ſet the City on Fire. Yet not long after, Succeſs making them negligent and careleſs, they were ſurpriz'd, and expell'd with no ſmall Loſs: Yet were they not ſo routed, but that they ſince encounter'd with the Powerful King *Nobunanga*; but with ſuch ill Fortune, that moſt of them were ſlain on the Spot. Maintain War.

¶ ALl the other *Bonzies* are held in high eſteem; and chiefly the twelfth Sect, call'd *Ikkois*. Their Governor is carried in a Sedan, Kingly Honor ſhewn him, and worſhipp'd by his Followers. The *Bonzi-Ikkois* are highly eſteem'd.

Theſe *Bonzies* have great Priviledge beyond the other; for they have leave to be merry, and eat all manner of Food that the Sea and Earth affords. Some of their Temples receive a yearly Revenue out of the Emperors Treaſury, or elſe from the Cuſtoms and Tolls growing due in that Countrey where they are founded: Others are maintain'd by the ordinary People. Every one contributes to the Maintenance of his Chappel and Prieſt to which he belongs; for every Sect of the *Bonzi* have their Congregation. They never trouble each other about Differences of Religion; nay, the Citizens never diſpute about their Opinions in matter of Faith, though their ſeveral Sects differ much one from another.

The Recreation of the *Bonzi*.

Moſt of their Temples are Houſes of Good-fellowſhip; for which reaſon, many of them are built in the moſt delightful Places; where they come oftentimes together, no otherwiſe than to a Drinking-Club, in the preſence of all their Gods. Common Strumpets are brought thither: Conceal'd Adultery the *Bonzies* wink at. Yet other *Bonzies* live more retir'd, coming ſometimes at Midnight, on certain Hours, together, to ſay their Prayers; and in order, taking it by turns, perform their Offices, which they read out of the laſt Book of *Xaca*, call'd *Foquequium*, before their Altars. In the Evening every one hath his Task ſet him, to get by Heart againſt Morning, and to declare it to the Head *Bonzies*.

Strange Puniſhment inflicted on ſome Criminal *Bonzies*.

¶ BUt the *Bonzies* of the eleventh Sect exceed the reſt in a ſtrict and retir'd Life; for they abſtain from Women, and all manner of Food that ever lived; and if it be known to the Magiſtrates, that any of them hath tranſgreſs'd, or broken his Vows, the Criminal is put into a Hole, and cover'd half way with Earth, being made faſt in the ſame; and every one that paſſes by, though it be a Nobleman, muſt give a cut with a Wooden Saw on the Neck of the half-buried Prieſt: So that generally it is the fourth day before he comes to his End.

Why the *Bonzies* are highly eſteem'd.

¶ A Retir'd and Abſtinent Life brings the *Bonzies* into great eſteem; and therefore ſeveral of their Sects live onely on Pot-herbs, Water, and Rice. Beſides, many *Bonzies* are of Noble and Princely Extract; for when the Fathers are over-charg'd with Children, fearing to leave them but ſmall Shares, they put ſome of them into Cloyſters, to the end their Goods at the time of their Death may go the farther, and that ſo they may keep up their Family.

The *Bonzies* Sermons.

¶ THe Doctrines which the *Bonzi* teach, are commonly Reprehenſions againſt Worldly Care, by which the ordinary Man is ſo taken up, that he minds nothing of the Laws tending to Salvation; for which the *Bonzi* proffer their Service, to take upon them their Offences, and ſue for their Pardon from the Gods; ſo that none ſhall be damn'd, how great ſoever their Sins are; for the Gods will deliver them from the Flames of Hell-fire: Yet with this *Proviſo*, If they ſet a high eſteem on, and are bountifully liberal to the *Bonzi* that intercede for them.

Women and poor People can ſcarce be ſav'd.

This Promiſe of Salvation is only to Rich and Eminent People; but for the Poor People, there is no Redemption from Hell. The Womens Condition is alſo very bad, notwithſtanding they give great Preſents to the *Bonzi*, becauſe by their natural Purgations they are ſtain'd with many filthy and grievous Sins; ſo that it is very hard for them to attain to Salvation.

The

The *Bonzi* alſo, in their Publick Preachings, declare, "That thoſe that give "them any Money, ſhall receive the ſame again, with ten times the Intereſt, "in the Life to come. And ſince few there are that miſdoubt ſo great a gain, the *Bonzies* have labor enough to make them Bills of Exchange for their Money, which they preſerve very carefully; and chiefly, all dying Perſons give ſtrict charge, that they bury the forementioned Bills with them, that ſo they may receive both Principal and Intereſt in the other World; and alſo becauſe the Devil flies from all ſuch Papers.

Bonzi give Bills of Exchange.

The *Bonzies* make their Sermons in a handſom manner; for he that Preaches, ſtands on a high Pulpit, hung round about with a rich *Japan* Cloth: The Aſcent thereof is made on the right ſide, not without curious Rails and Steps: On the left ſide ſits an Idol, with his Legs under him, after the *Japan* manner, on a high Altar, either of *Amida*, *Xaca*, *Canon*, or any other, according to the Sect of which the *Bonzies* are. Next to the Idol, are thoſe that bring Offerings, being all manner of Dainties; which after performance of Service, they and the *Bonzies* together devour. Both the Idol and Offerers ſit on a high Seat, rail'd about. Over the Pulpit is a ſquare Covering, which reſts forward on two thick Pillars, made faſt behind in the Walls. On the top alſo hang on both ſides of the Preacher two burning Lamps, each hanging by four Strings, and with as many Lights. Before the Pulpit ſtands a ſquare Scaffold, rail'd in on three ſides, and three Foot in heighth; in the middle of which ſtands the Pulpit: On this Scaffold ſit or ſtand the Readers or Servants to the *Bonzies*: In the Pulpit lies the Holy Book of *Foquequium*; and near it, a Shell. The Prieſt getting into the Pulpit, looks a conſiderable time about him: In his right Hand he holds a broad golden Fan; his Head is cover'd with an *Umbrello* of Silk, not much unlike a Straw Hat. Before he ſpeaks aloud, he makes a great ſhew in ſilence of his intended Deſign. Laſtly, he rings the Bell, as a Sign commanding Silence; after which, none makes the leaſt noiſe. Then the Prieſt begins to read ſome Rules out of their Law-Book *Foquequium*, on which he makes a long Sermon.

Deſcription of the *Bonzies* Preaching.

Gaſper Villela, well-experienc'd in the *Japan* Tongue, relates, "That he hath "oftentimes admir'd the excellent Language of the *Bonzi*, which are no ways "inferior to any *Greek* or *Latin* Preachers, either in their compleat Behavior "and elegant Style, or for their curious Words, and moving Arguments to "their purpoſe. The Nobleneſs of their Diſcourſe borrows alſo a little from "the Luſtre of their Apparel; for the Miniſter ſtanding on a rich Stool, is "cloth'd in Silk from Head to Foot; about his Middle is ty'd a broad Girdle. The Applications to their Sermons are commonly theſe, or the like: "*It is requiſite to beſtow good and plentiful Gifts on the Cloyſters, becauſe Prieſts reſide "in them, that intercede for Men to the Gods; by their Prayers and Pious Works; ſo that "in this Life they receive Worldly Bleſſings by their means, and in the Life to come, ten "times more than they beſtow on the* Bonzi.

Bonzi ſpeak well in their Sermons.

After what manner they end their Sermons.

The Auditors flock in great numbers to their Churches, which are generally cramm'd full to the very Doors. At the ſound of a Bell they all fall on their Knees, and pour forth a Prayer with great Zeal; this continues a whole Hour. Their Hands and Beads they lift up towards Heaven, (for they are us'd by them, crying often very loud, *Namu Amida ambut*, that is, *Amida give Salvation*; which Prayer is onely us'd by that Sect which acknowledge *Amida* for their God and Preſerver. Others call upon *Xaca*, *Canon*, or any other Idols; yet the greateſt number believe in *Amida*: Wherefore the Poor, when

Deſcription of the Auditors in the *Japan* Temples.

they ask for Alms, cry, *Ichinem Amida but Sucumet Muriro zai*; that is, *Whoever calls upon the Holy Name of* Amida *with an upright Heart, ſhall be ſav'd.*

During the time that one of the *Bonzi* preaches, the reſt ſit one by another on the Steps of the Altar, with their Hands wrapp'd in their Coats, and their Eyes caſt downwards. All the twelve Sects affirm, "That none can "be ſav'd without the Holy Book *Foquequium*; but as for other things, they differ in their Opinions.

Thoſe that ſhew Reverence to the Idol *Canon*, *Amida*'s Son, would be taken for the moſt Pious and Religiouſeſt Perſons, going with their Beads in their Hands, and praying in all places without ceaſing.

The *Bonzies* Sects differ amongſt themſelves.

Moreover, the *Bonzi*, according to their ſeveral Sects, wear different Apparel; ſome going in Black, others in Gray; between which two, great Conteſts and Quarrels oftentimes ariſe. And as there are a vaſt number of theſe *Bonzies* in *Japan*, ſo there are alſo an incredible company of the Clerks belonging to them: For every one hath free liberty to be of either of the twelve Sects, when he betakes himſelf to the voluntary Retirements of a Cloyſter.

And alſo the *Japanners*.

In like manner, all the *Japanners* embrace and hold with that Sect which they fancy beſt; ſo that oftentimes in one Family, the Father is of one Sect, the Children of another, and the Mother differs from both. Some hold, That there are three hundred and fifty Commandments; yet all agree, That there are five Principal ones, which obſerv'd, make Men capable of Salvation; namely, *Not to murder*, *Not to ſteal*, *Not to commit adultery*, *Not to lie*, and, *To abſtain from Wine.* All of them believe and affirm, "That their Gods ſuf- In what they all agree. "fer'd willingly long and painful Tortures, that they might free every one "that really believes in thoſe Sufferings, and worſhips them with Zeal, and "an upright Heart. In their Devotions they uſe (as *Xaverius* relates) long Strings, with round Knobs or Beads; and at the end of every Prayer, they turn over or let fall one of them.

¶ Furthermore,

¶ FUrthermore, the *Japan* Idolatry is mixt with many pleaſant, or rather ridiculous Fantaſies; as amongſt others things they affirm, That *Xaca* was Born eight thouſand times; which Opinion ſeems ſomewhat to agree with the Doctrine of the *Bramines*, whoſe Supreme Deity *Wiſtnow* took upon him to have been born eight times, and that firſt he appear'd in the ſhape of a Fiſh call'd *Matsja*, to purſue a *Raetsjaaja*, who was fled into the Sea with four parts of the Heathens Law-Book, but he was overtaken and kill'd by *Wiſtnow*. The ſecond time he took upon him the ſhape of a Tortoiſe, becauſe the Mountain *Merouwa* was thrown into the Ocean, that *Amortan*, that is, Diſpeller of the Poyſon *Callecote Wisjam* might be found; but the Mountain weigh'd ſo exceeding heavy, that it began to ſink, which forc'd *Wiſtnow* to transform himſelf into a Tortoiſe, that he might bear up the World on his back; but though the Tortoiſe carrys the World on its back, yet he is carry'd by the Hog call'd *Sersja*, and *Leesja* is bore up by the Sea: The third time, *Wiſtnow* appear'd like a Hog, wherefore a Hog growing out of the Earth, in the famous Temple *Adi Warraha* in the City *Trinottam*, was religiouſly Worſhipp'd. The fourth time he appear'd like half a Man, and half a Lion: The fifth time, by the name *Wainana*, on purpoſe to ſubdue the Devil *Belli*, and ſoon after he became *Paresje Rama*, *Dajerratha Rama*, *Criſtna*, *Bouddha*, and the Horſe *Celki*: His chiefeſt appearance was when he became *Criſtna*; for as the *Bramine Padmanaba* related to *Abraham Rogerius*, That *Wiſtnow* appear'd in all his other ſhapes but with part of his Godly Glory, as a ſpark of Fire which flies from a great Coal; but that in *Criſtnaes* ſhape he appear'd in full Splendor, with all the Hoſt of Heaven attending him; inſomuch, that the Heavens were empty and without a God.

Xaca, how often born.

Wiſtnow born ten times.

The Gate to Paganiſm, 2 *k.* 3.

¶ THe *Japanners* have beſides their chief, alſo leſſer Deities, which they call *Fotoques* and *Camos*; the firſt were Prieſts, which many Ages before taught their Doctrine: The ſecond valiant *Hero's*, who by their Noble Atchievements, or new Inventions, made their Names famous. The *Fotoquis* procur'd ſuch things as were neceſſary to Salvation, and the *Camo's* Temporal Bleſſings. Their gods *Nequiron*, and *Denichi Mariſtines*, preſide matters of War: but *Daibut*, *Tamondea*, *Beſamondes*, *Hemocondis*, and *Zajolis*, buſie themſelves in ordering the Courſe of the Heavens.

Little *Japan* gods.

Difference of their gods.

¶ THe Sects into which the *Bonzi* divide themſelves, *Xaverius* reckons nine: But *Caron* in his Deſcription of *Japan*, ſets down twelve: The *Xingovini Bonzi*, honor the Idol *Dinichi*; the *Jenxuani*, ſerve *Fobem*; the *Foquexani*, their *Mion*; the *Jondaxuenſes*, *Amida*; the *Xintani*, *Quoquium*; the *Baracacque* ſpend their time in Study; the *Icoxuani* teach, That there is nothing more requiſite to Salvation, than the Merits of *Amida*; ſo that nothing can be more to his prejudice, than for any one to depend on their own good Works, for ſo much as a man aſcribes to himſelf of Salvation; ſo much he bereaves of the honor of *Amida*, who alone merited Salvation.

The Sects of the *Bonzies* are twelve.

Over the *Icoxuani*, or *Icoxi*, a prime *Bonzi*, hath the Command, who commonly, though addicted to all manner of Vices, yet is highly eſteem'd by the People; inſomuch, that they often fall down, crying before him, entreating him to Intercede for them, and ſue for a Pardon and Forgiveneſs of their Offences. The *Neugori* place *Cacubau* for their Chief and Supreme Deity, and are

Icoxi Bonzi.

are divided into Praying, Arrow-making and Fighting-Perſons. The *Legi-Oxi* judge the *Hamacuten* Clerks to be of the ſame Order. The *Jamambuxi*, who after ſixty days ſuffering all Inconveniences, are Inſtall'd by the Devil himſelf, who appears to them in a horrible manner, on the top of the Mountain *Fuſimo-jamma*; their Prayers the common People buy for great ſums of Money: But the twelfth Sect of the *Bonzies* are the *Ikkois*, whoſe Reſpect and Power exceeds all the other: Then *Gengues*, *Harboribonzij*, and *Jammoboos*, are alſo *Japan* Prieſts, extracted out of *Aſia*, and experienc'd in Necromantick Arts; but becauſe of their poor and mean condition, and their ſolitary life, they are not accounted amongſt the *Bonzies*.

Ikkoi's Bonzi.

The Feaſt *Gibbon*, how kept.

¶ THe Deceits and Fictions of the *Bonzies* may be plainly diſcern'd by the Feaſt-days which they chiefly obſerve.

In *Auguſt*, the *Japanners* have a Holiday which they call *Gibbon*, (which word ſignifies *A Man*) and is Conſecrated to Men. This day is kept in the following manner. They erect Scaffolds in every corner of the City, according to the number of Handicrafts-men; when the day is come, the multitudes flock together, no otherwiſe than to a great Feaſt, fifteen, or ſometimes twenty Waggons cover'd with rich Silk Clothes lead the way, every one of which is drawn by forty Men. In every Waggon ſits a great number of Youths, ſinging and playing on Drums or Pipes; the Men and Women of every ſeveral Trade or Company, buy their own Waggon: Soon after, more Waggons follow, with Arm'd Men, in like manner cover'd with Silk Clothes, on which are Painted the Valiant Exploits and Noble Atchievements of antient *Japan Hero's*. This Train paſſes along ſlowly by their Temple: Againſt the Evening, two Sedans are brought out of the Temple, in one of them ſits the Idol whom they Worſhip, and in the other his Conſort: The bearers of the firſt Sedan ſeem'd to ſwoon under it, being ſo exceedingly oppreſs'd by the preſence of the God-head; but ſoon after appears the Sedan in which the Idols Goddeſs ſits, ſhe being adviſed by Meſſengers, that her Husband comes to meet her with his Concubine, the bearers of the Sedan run to and again like Diſtracted Perſons, by which they expreſs the great ſorrow which the Goddeſs receives by her juſt anger for the Idol her Husbands Adultery; and whilſt the bearers of the Sedan run thus madly up and down, the People cry aloud after them, pittying the condition of the Goddeſs, comforting and Praying to her on their bended Knees: At laſt, the three Sedans are brought together, and are ſet down in their Temple, which done, *Gibbon's* Feaſt ends.

The bloody feaſt of *Mariſtenes*.

¶ FOr their God of War, *Mariſtenes*, they keep a bloody day in *Lent*; after Noon, they all flock together, every one having the Picture of his Image Painted on his ſhoulder; upon a ſudden, they divide themſelves in two Parties, the Boys beginning firſt to throw Stones, which done, the graver and older Perſons of both ſides go forth between the Youths, their firſt buſineſs then is to exchange a Bullet or two, then drawing nearer to one another, they pull out their *Japan* Scymiters, and fight ſo long, till one or other of them leaving the Field, betakes themſelves to flight.

Amida's feaſt, how kept by the *Icoxi Bonzi*.

¶ THe *Icoxi Bonzi* keep yearly a Feaſt to the honor of *Amida*, to which flock ſuch multitudes, that many times ſeveral are crouded to death in the Cloyſter-door, nay, ſome fall down wilfully to be trampled to death thinking, that

that by that means they ſhall go to *Amida*: At night, a *Bonzi* makes a Funeral Sermon over the departed, extolling, and highly applauding his gallant Reſolution, whilſt the multitude make a doleful Lamentation over the Corps.

Deſcription of the *Japan* Wreſtlers.

¶ But beſides theſe ſtrange Cuſtoms belonging to their Religion, the *Japanners* have alſo ſeveral bodily Exerciſes, amongſt which, Wreſtling is none of the meaneſt: The place wherein they Wraſtle is ſurrounded with a ſquare Rail, about which the Spectators ſtand, and look over it, reaching up to their middle; on a Hillock, under a ſquare Roof, ſupported by four Pillars, the Judge of the Field hath his Seat: The Wreſtlers put their Hair under a Net, made in the faſhion of a Cap, which they draw cloſe, and make faſt on the Crown of their Heads, from whence hangs a ſmall String over their Backs; their Bodies from the middle upward are quite Naked, onely about their ſides and Backs they wear a Copper Plate, with the Emperors Arms Ingraven thereon, open on their Breaſts, and made faſt about their Middle with two Cords; the like kind of Plates they tie alſo on their Skins; their Breeches are ty'd up betwixt their Legs with two Strings made faſt to the Plates. Thus Accouter'd, they fall very eagerly one upon another, he that Throws his Antagoniſt, goes to the Hill on which the Judge ſtands, and receives Silver or Golden Plates, ſometimes mark'd with the Emperors Arms, and ſometimes not.

It may not be contradicted, but that the *Japanners* have the ſame intention in theſe Exerciſes, as formerly the *Greeks* and *Romans* had, which was to make them expert in War, and accuſtom their bodies to labor; for *Hieronimus Mercurialis* cites out of *Hypocrates*, That Wraſtling warms and ſtrengtheneth the Fleſh, Sinews, and Nerves. *Theodorus Priſcianus* judges this Exerciſe alſo to be good againſt a bad and cold Stomach: and *Oribaſius* reckons it a notable remedy againſt the Dropſie. Other Phyſitians (on the contrary) are as much againſt it, eſpecially, if done with eagerneſs; but the Wiſdom and Cuſtom of Antiquity may well over-poiſe their ſingle and more novel Opinions.

Art. Gymnaſt. l. 5. c. 5.

And

De Legib. And to prove, that Wreſtling is very antient, *Theſeus* King of *Athens*, Train'd up all his young Soldiers to the War, firſt with that Exerciſe. *Plato* ſets down *Antheus* and *Circion*, for Inventers of that Art, in which, thoſe employ'd themſelves, which afterwards gave proofs of their Experience in Races. Beſides the *Heathens*, the antiquity of this Recreation appears by *Moſes*, who relates, That the Patriarch *Jacob* Wreſtled with God, and became Lame thereby: *Therefore the Children of Iſrael eat not of the Sinew which ſhrank, which is upon the hollow of the Thigh, unto this day: becauſe he touched the hollow of* Jacob's *Thigh, in the Sinew that ſhrank.*

Who were the firſt Wreſtlers.

Gen. 32. v. 32.

Stately bridge in *Meaco.* ¶ THe Ambaſſadors, *Friſius* and *Brookhurſt*, Riding on the thirtieth of *April*, *Anno* 1650. from *Meaco*, were amaz'd at the coſtly Bridge over which they paſs'd out of the City. This Bridge, being two hundred and thirty Paces long, leads over the River which cuts *Meaco* in the middle, and reſts on large Columns, hewn out of a Rock; the top being very ſtrait, is Wall'd on both ſides with Stone, Adorn'd and Beautifi'd with great Brazen Balls. The Ambaſſadors Din'd that day in the delightful Village *Fiſſima*, where they hired four Barks to Sail down the River to *Oſacca*, paſſing by the City *Jonda*, defended with a ſtrong Caſtle, continually ſupply'd with freſh Water by two Mills. Over the River lie two Artificial Bridges, not unlike that of *Meaco*.

Caſtle of *Jonda.*

It appears, that the Antient and Modern World hath ſpent much time with no leſs Art than Charges, to make the Waters flow faſter than their ordinary Courſe. Famous is that Bridge, which the Emperor *Trajan* laid over the *Danou*, the greateſt River in *Europe*. *Paulus Jovius* relates, That in his time there were yet remaining of it thirty ſix Arches, hewn out of ſquare Stone, every one a hundred and fifty Foot high, ſixty broad, and a hundred and ſeventy Foot diſtance one from another.

Bridge of *Trajanus.*

Slaughter-Bridg of *Caligula.* And who hath not read in the Latin Writers, of the *Slaughter-Bridge*, made by *Caligula*? This cruel Tyrant caus'd the In-let between *Baja* and *Puteoli*, being three thouſand and ſix Paces long, to be laid over with Veſſels, two and two ty'd together, and made faſt with Anchors, which Ships he cover'd with Planks, and the Planks with Earth: Over this new Way he Rode to and fro, the firſt day on a ſtately Horſe, on his Head a Garland Pleited of Oak, his Body cover'd with a Cloke of Gold, in his Hand he carry'd an Ax: The ſecond day he ſat in a Chariot, *Darius* the King of *Parthia*'s Son walking before, and the *Roman* Nobility following him: On the third day, a conſiderable number of Spectators came flocking thither, which were all thrown into the Sea.

Wonderful Bridge at *Peru.* The Art of the *Americans* of *Peru*, deſerves alſo our Obſervation; for between *Chicuito* and *Callao* in *Peru*, is a Lake no leſs broad than deep, over which leads a Bridge of Ruſhes, Pleited together in ſuch a manner, and made ſo faſt on both ſides, that great Loads may paſs over the ſame without any danger.

From whom the *Japanners* learn'd to make Bridges. ¶ BUt it appears, that the *Japanners* brought the Art of making Bridges from their Native Countrey *China*; for there is ſcarce any place in the World that hath gain'd ſo much Reputation in that particular as the *Chineſes*, either for their Curioſity, or great number; inſomuch, that ſome eminent Cities, as *Nanquin*, *Hancheu*, and others, reckon every one above ten thouſand Bridges, in all which there is a Vie of Art, and curious Workmanſhip.

In

In the Territory of *Xenſi*, between the Cities *Hanchen* and *Siganfu*, lies that marvellous Bridge *Cientao*: to the building of which *Changleang*, General to the Emperor *Lieupang*, employ'd ſeveral hundred thouſand Men, beſides his whole Army, ſome cutting a Way through the Mountains, ſome ſecuring and making even the Valleys, other carrying Timber croſs the River, and ramming in Pillars of exceeding bigneſs, and ſupporting them by leſſer Arms on both ſides. The Bridge *Cientao*.

The Bridge that leads betwixt two high Mountains over the River *Fi*, near *Chogan*, merits admiration, conſiſting of one Arch, four hundred Yards broad and fifty Rods high, the Sides ſtrengthned with Stone Curtains. *Chogan*'s Bridge.

In the Countrey *Junnan*, the Emperor *Mingus* rais'd a Bridge about ſixteen hundred years ſince, of twenty great Iron Chains, made faſt betwixt two Rock sover a mighty Water-fall; which Chains he cover'd with huge Timber, and large Planks, which (when any great weight paſſeth over it) moves to the amazement and terror of the Traveller. Bridge on Chains.

The Bridge in the Town *Gangin* is alſo very famous for its Foundreſs, who after the Deceaſe of her Husband, Parents, and neareſt Relations, ſpent all her Treaſure that ſhe had on the building of it; and the Work being finiſh'd, ſhe leap'd into the River and drown'd her ſelf. *Gangin*-Bridge.

But the Bridge *Loyang* in *Civenchau*, the ſecond Metropolis in the Territory of *Fokien*, exceeds all the former, being three hundred and ſixty Rods long, and one and a half broad, coſt the Governor *Cayang* fourteen hundred thouſand *Ducats*, and would have coſt twenty times more, if the *Chineſe* Laborers were not forc'd to work on all Structures for the publick good for nothing, onely the needieſt have ſome ſmall matter for their daily Labor. All the Bridge conſiſts of black ſhining Stones; and is not ſupported by Arches, but reſts on three hundred great Pediſtalls, made like a Ship, ſharp before, purpoſely to break the ſteep of the Water: on whoſe uppermoſt part lie from Pillar to Pillar five large Stones of an equal bigneſs, every one eighteen Paces long, two broad, and of like thickneſs, and make up the number of fourteen hundred. The Defences on both ſides are adorn'd, beſides other curioſities, with Lyons hewn out of Stone, ſtanding upon high Pediſtalls: This is the form of the Bridge from the City to the Caſtle; but on the other ſide of the Caſtle the remaining part is ſomewhat ſmaller. *Loyang*-Bridge, above all wonderful.

The Bridge *Tienſen*, near the City *Liping*, made over the River *Tanki*, conſiſts of one Stone. Bridge *Tienſen*.

Of this kind of wonderful Stone *China* it ſelf is able to produce more than all the reſt of *Aſia*, *Europe*, *Africa*, and *America*; therefore we may eaſily gueſs from whence the *Japanners* learn'd the building of artificial Bridges.

¶ THe *Netherland* Ambaſſadors leaving the City *Jonda*, got about the Evening beyond the handſom Village *Firaskatta*, and about two a Clock in the Morning to *Oſacca*.

Along the Way which they came, reſided many wild *Bonzies*, which generally go two and two together, wearing tatter'd and torn Apparel, through which in many places their naked Bodies appear. They never Shave their Beards, nor Cut the Hair of their Heads, ſo that they appear like wild and ſalvage Men. But though they Cut not their Hair, yet they Pare their Nails, becauſe they may not be ſo much like the *Dairo*, who neither Cuts his Hair nor his Nails. On their Heads they wear ſix-corner'd Caps, wrought like a Deſcription of the wild *Japan*-Bonzi.

Net, two Points ſticking upright, two before, and as many behind. They are always provided with Table-Books to Write in, a Cloth, a *Calabaſh*, and a Chain of ſmall Horns, by which they tell over their Prayers. Their Temples ſtand on the very top of the Mountains, to which commonly a craggy broken Aſcent leads.

Theſe wild Saints are in great eſteem with the *Japanners*, generally ſpending their time amongſt ſick and dead Perſons, with whom they ſit whole Nights muttering in their holy Language (which differs quite from the common *Japan* Tongue,) without ceaſing their Prayers to reconcile the Sick and Dead with their gods *Amida*, *Xaca*, *Canon*, or any other Idol, which in their life and proſperity they ſerved.

A large Deſcription of the ſtrong Caſtle in *Oſacca*.

¶ THe Ambaſſadors *Friſius* and *Brookhurſt* being got to *Oſacca*, went and addreſſed themſelves on the third of *May* to the Governor and Commander of the Caſtle, to preſent them (according to the Cuſtom) with ſeveral Preſents. By which means they had an opportunity to view the Fortreſs, being three Leagues in the outermoſt Circumference; it ſtands about two Mile to the Southward of *Oſacca*, on a Hill belonging to the City, ſo that it looks down on all the other Buildings, and is the glory of the Province of *Oſacca*; for here the richeſt Merchants reſide, the meaneſt of which commonly poſſeſs thirty thouſand Crowns. The Caſtle is built of blew Stone rarely poliſh'd, and each a Fathom long; the Walls are rais'd to an equal heighth.

Depth and breadth of the Moats.

The Retinue of the *Netherland* Ambaſſadors relate, That ſtanding on the Edges of the Walls, and looking down on the Moat, their Eyes dazled, that being alſo exceeding deep: The Ground of the outmoſt Trench being cover'd with three and thirty Foot Water, is three hundred and ninety broad. The ſame depth hath the inner Moat, but wants a hundred and forty in breadth.

Who made the Caſtle *Oſacca* ſo big, and why.

None hath beſtowed more Coſt and Charges towards the building of this Caſtle, making it the eighth wonder of the World, than the Emperor *Taicoſama*, who

who falling ſick in *Fiſſima*, troubled himſelf exceedingly for his young Son *Fideri*, his ſole deſign being to ſettle him in the Throne, and make him Monarch of the *Japan* Empire.

Amongſt many other cunning and ſubtile Inventions to bring the forementioned Deſign to paſs, he caus'd the Caſtle of *Oſacca* to be made much larger, and more invincible; whilſt his Sickneſs grew daily to a greater heighth, he ſet thouſands at work to finiſh this new Structure. Within the Walls ſtood above ſeventeen thouſand Houſes, which in three days time were all pull'd down: the Rubbiſh every one was commanded, on forfeiture of their Goods, to carry away in four and twenty hours: Thoſe whoſe Houſes were pull'd down, had Ground provided in a ſpacious Field to build on, according to the Marks made by Surveyors in a direct Line. The new City went on with no leſs ſpeed than the enlarged Caſtle, about which *Taicoſama* was exceedingly concern'd, ſending Meſſenger after Meſſenger to forward the Work.

He had by this time choſen five Councellors of State, who with *Ongoſchio* ſhould be Guardians of *Fideri*, binding them all by Oath, That when *Fideri* came to be fifteen years old, they ſhould Crown him Emperor; but becauſe his Deceaſe might occaſion ſome Inſurrection, the *Japan* Kings being ambitious of higher Authority, he thought it convenient to get them out of their own Provinces, and by ſecuring ſo diſenable them; to which purpoſe the Caſtle in *Oſacca* was the moſt convenient Place, whether they were commanded to remove their Courts from *Fiſſima*. The Charges of ſo great a removal were born by *Taicoſama*.

Civil War in *Japan*.

But though *Taicoſama* had order'd all things with ſo much prudence before his Death, yet notwithſtanding ſoon after all *Japan* was turmoil'd in a Civil War. The Councellors of State took up Arms againſt *Ongoſchio*, who being Conqueror in a Field-Battel, march'd with his victorious Army to *Oſacca*, where the Caſtle, that (being nobly ſtor'd with all manner of Ammunition and Neceſſaries) might have endur'd the greateſt Siege imaginable, was by the cowardly Commander thereof, *Morindono*, treacherouſly deliver'd up, that otherwiſe would have proved an invincible Fort.

Deſcription of the mighty Out-works of the Caſtle *Oſacca*.

After which time *Fideri* kept a moſt magnificent Court there; but was at laſt ſet upon by his Father-in-law *Daifuſama*, and burnt with the innermoſt Caſtle; which Loſs at laſt was renew'd and made good, for the Edifice was re-built much coſtlier than before, according to the ſplendor in which at preſent to admiration it may be ſeen: The Out-work is rais'd from the bottom of the Moat with gray Stone a Foot above the Ground, and built with Inlets according to the Bulwarks. Near the three Gates they appear higher and higher: and the Stone-Walls about the Moat riſe above the Water a hundred and eighty three Foot; on whoſe top ſtand Breaſt-works of Clay, Plaiſter'd on both ſides with Mortar.

The chiefeſt Fortifications have on their Out-points large Towers three Stories high made of Stone; two of the Stories have peculiar Roofs, that jet over the Walls; but the uppermoſt is ſmaller: yet the Chambers are very pleaſant and convenient to diſcover any Enemy at great diſtance.

In theſe Towers, being ſixteen in number, lies an incredible ſtore of all manner of Ammunition, as Darts, Armor, Helmets, Shields, Javelins, Battel-Axes, Swords, Pikes, Daggers, large Knives, Skeans, Match, Bandileers, Bowes, Mortar-Pieces, Bullets, Muſquets, Fire-hooks, and other *Japan* Arms.

The Way towards the Gate of the Caſtle after what manner.

To the chiefeſt Gate leads a Cawſie, made over the Moat, on both ſides fortifi'd with a Stone-Defence, joyn'd to the Out-works, and reaches to the top of the Wall, being even with the Gate; whoſe Square is cover'd with a Roof that runs taporing behind and before: Paſſing through this Porch you enter into a Quadrangular Court, on all ſides Fenced with a high Wall; on the left-ſide ſtands a great Tower, and within on the right-ſide of the Entry through the Gate a fair Watch-houſe; from hence a Way leads under the Tower through an Entry into a ſpacious Court: on the left-ſide thereof is a long ſquare Inlet, whoſe Entrance inwardly faces the interior Caſtle.

An Inlet in the Caſtle full of Palaces.

Here are divers Palaces, which *Taicoſama* caus'd to be built, forcing the *Japan* Princes to remove thither. They are very large, within full of ſpacious Rooms, and without ſhewing ſeveral Courts, being no leſs convenient than coſtly: But on the right-hand of the firſt Plain lies a third, two of whoſe Walls are thoſe that belong to the Caſtle: The third Wall parts this ſquare Inlet from another long one: The fourth ſtands near the ſpacious Palace; and here the Gate appears which leads to the Plain, where ſeveral ſumptuous Edifices are erected.

A long Inlet with double Walls.

Next you come to a long Inlet with double Walls, the outermoſt riſing from the Moat, hath many handſom Palaces, whoſe Roofs appear above *Oſacca*: they being built on the upper Ground of the Works, the inner Wall runs half way between the outermoſt, and another which ſurrounds the firſt Moat of the inner Caſtle.

Adjoyning to this appears another Inlet, not ſo long as the firſt, yet adorn'd with ſeveral large Fabricks, though inferior to the other in beauty.

Above this leſſer Court the out-Wall hath two Indentings; in the laſt ſtands a ſquare Platform, with a very ſtrong and neat Watch-houſe; from the Platform a Wall runs direct againſt the Breaſt-work, which goes through the Moat,

The ſecond Front-Gate.

riſing in heighth from the Out-works to the ſecond Gate; which is not much unlike the firſt, and looks inwardly on a ſquare Plain, inclos'd within a Wall, having on the left-ſide a *Corps de Guarde* cloſe by the Wall, and on the right a a high Turret on the Breaſt-work.

Somewhat farther appears a long Plain, encompaſſed with Buildings, but of an ordinary ſort. This Plain is within fortifi'd with a double Bulwark, and without with one of the ſixteen Towers.

Ware-houſes.

Over the Bridge next the Wall, ſtand two Store-houſes, the one bigger than the other: on the ſides of which a Wall runs croſs, beginning at the outward Fortification, and ends againſt the incloſure of the inner Moat.

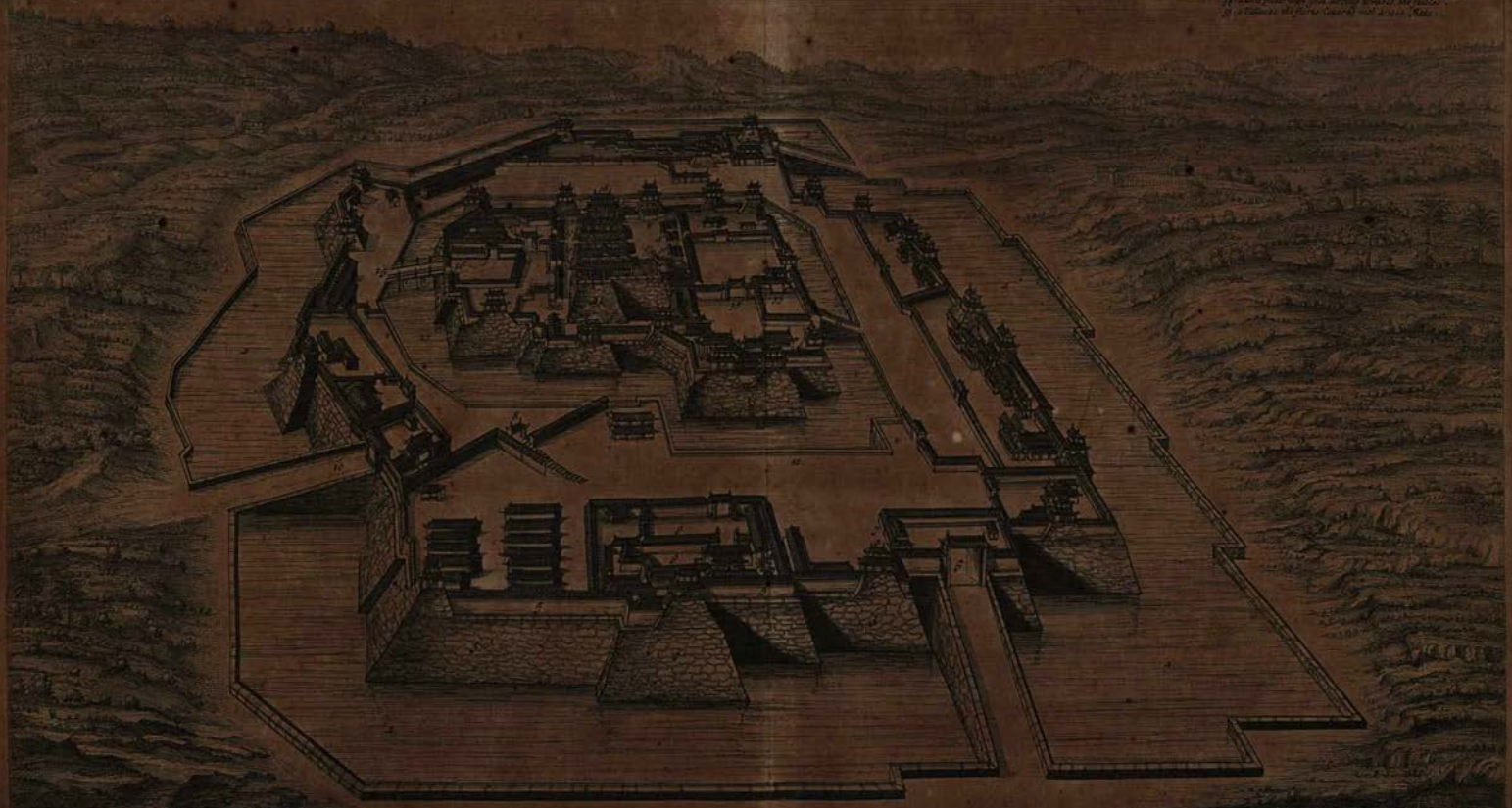
Not far from the Front of the little Store-houſe are two oppoſite Gates, to which you go betwixt two Stone-Walls, one rais'd againſt the inner Trench, the other parts three by-Ways from the common Road between the two Gates. The firſt of theſe Streets is the largeſt, and adorn'd with ſeveral fair Edifices; from which you go into another alſo full of curious Buildings; the Way that goes out of it brings you into the forementiond Road between the two Gates; the third lies before the third Gate likewiſe ſquare, and hath a great Bank, or Cawſie, over which they paſs to the outward Gate.

This Plain, or Court boaſts on the right-ſide of its Entrance on the inner Wall, a ſtately Hall, under which you go to the incloſed Street; whoſe right-ſide Wall reaches a conſiderable way farther than the left, and ends near a Gate not far from the Bridge of the inner Caſtle. This Gate being exceeding high, they go down a floaping Bridge to that ſpacious Plain, where, as we ſaid before, moſt of the Palaces are ſeen in a Wall'd Street. On each

ſide

Afbeeldinge vant Maghtich Keyserlyck Casteel Osacca *gheleghen int groot Ryck*
Jappan *beseyden de Stadt* Osacca *inde provinsie* Qioo.

The Castle of
OSACCA.



ſide of the Bridge ſtand Ware-houſes of Stone, built for ſafeguard againſt Fire; whereof two are built againſt the inner Moat, ſeven againſt the outer Wall, and behind five more, which all ſerve to keep the Emperor's Treaſure from any Caſualties of Fire. Store-houſes againſt Fire.

The inner Caſtle, ſurrounded by a Moat of two hundred and fifty Foot broad, and thirty three Foot deep, with great Banks on each ſide ſtrengthned with Breaſt-works, that riſe higher and higher towards the Gate, which being Plated over with Copper, gives Entrance to a broad Street, ending near a ſquare Market-Place. But the ſecond Gate lies on the other ſide of the Fortifications, where the Trench is not fill'd up, but an exceeding coſtly Bridge lies over it, the Rails being Plated over with Gold, and the Gate alſo, inſomuch that they are valu'd at ſeveral Tuns of Gold. Deſcription of the inner Caſtle. A Gate Plated over with Gold.

Within this Gate appears a ſpacious Court-inclos'd with Stone-Walls; on the right-ſide thereof ſtands a ſmall Gate, through which they paſs to a large Wall'd Street, and at the end of that to another more ſtately, Fronting a long Plain, wherein ſtand three great Store-houſes againſt Fire, in which the chiefeſt Treaſure of the Emperor is kept.

The Riches ſtor'd up here can ſcarce be numbred; for if the *Japan* Emperor, according to *Caron*'s account, ſpends Annually on his Lords in his Courts and Life-guards above two thouſand four hundred Tuns of Gold, and yet hoards up continually, we may eaſily conjecture, that the Treaſures hid in this Place are unvaluable. Treaſure of the *Japan* Emperor.

The Wall of this inner Caſtle appears above the Water one hundred ſixty three Foot, being raiſed of gray Stone, and ſtrengthned with twelve Forts, in each of which a ſtrong Tower. Here lies ſtor'd up all manner of Ammunition, either for Horſe or Foot, either to lay a Siege, or endure one. The Wall of the inner Caſtle.

Near the Center of the Burrough appears a third Fort; which is ſeen above all other Buildings, the Foundation being raiſed on a blue Stone-Wall, built ſquare after the manner of a Caſtle, ſurrounded with Bulwarks: the Stones being very large are neatly joyn'd together, riſing from the upper Ground of the Caſtle, little leſs than two hundred Foot. Third Fort.

In this Place ſtands alſo the Emperors Banquetting-houſe: the lower Story conſiſts in ſpacious Arched Galleries, built; the firſt Roof jetting over the Windows and Entrances; over the firſt Story are five more, each one as you go higher growing leſs than the other, ſo that on the ſecond Story are ſeven great Halls; as alſo on the third, but much leſſer: the fourth numbers ſix; the fifth, five; and the ſixth, four. The firſt and ſecond Roofs are cover'd with Stone, the third and fourth with Lead, the fifth with Copper, and the uppermoſt with Tyles of Maſſie Gold. The Emperors Banquetting-houſe.

After the ſame manner is the Roof adorn'd of another open Place, wherein the Emperor recreates himſelf, which ſtanding on one ſide of the Tower joyns on the top to a ſtately *Seraglio*, full of the Emperors Concubines. An open Place of Recreation.

But on the other ſide of the Tower appear two Royal Buildings more, erected againſt the blue Wall: the Floors in each of them are cover'd with a thouſand Mats, every one ſix Foot and a half long, and four and a half broad; before the Palaces is a ſquare Court Wall'd in, where upon one ſide appears a Gate beautifi'd with two Golden Balls, which leads to the Stables, all cover'd with Golden Plates. Two Palaces. Stables.

Not far from thence ſtands another Gate, through which they muſt paſs before they can come into the inner Caſtle.

There

Gardens.

There are alſo ſeveral pleaſant Gardens, with delightful Banquetting-houſes near the two forementiòn'd Palaces; in which the Emperor walks oftentimes when he keeps his Court in the Caſtle of *Oſacca*.

A pleaſant Mount.

Hard by the Gardens is an artificial Mount, with a curious Houſe on the top; in the Front whereof are ſix Store-houſes againſt Fire: in three of which the Emperor keeps his Silver, and in the other his Gold.

Theſe kind of ſtately Buildings are another teſtimony of the *Japanners* Extract from *China*; for indeed no Place in the Univerſe boaſts ſo many marvellous Structures as that mighty Empire of *China*.

A ſtrange Mountain of thoſe that make the Devil their Father-Confeſſor.

¶ NOt far from this famous Caſtle is that high Mountain, on which the *Jamabuſci* climb yearly, to perform the following Service to their black god *Goquis*, that is, the Devil, appearing to them in humane ſhape. They walk one by one towards *Goquis*, and repeat their ſins in ſuch a mournful note, that they are heard by the whole Company; and whilſt they thus ſpend their time, a Sword hangs pendant in the Air; according to *Peter Davity*'s Deſcription of *Aſia*.

This kind of preſentation occaſions a ſtrange alteration amongſt the Spectators, ſome Laughing, and others Crying: thoſe that have confeſs'd right return with the multitude; but thoſe that conceal their ſins, are by *Goquis* thrown down the Hill, ſo breaking their Necks.

The *Netherland* Ambaſſadors departure from *Oſacca*.

¶ THe Ambaſſadors *Friſius* and *Brookhurſt* having diſpatch'd their Affairs in *Oſacca*, took Shipping the ſixth of *May* about the Evening, but the Wind being Weſterly, they made little Way; yet at laſt getting out of the River, they entred the Sea, and left *Sacai* on their Larboard, and near it the great Temple, built by the *Dairo*, and in the City the Temples built by the *Saccaians* to the honor of *Daimaogini*.

A ſtrange Feaſt of the Idol *Daimaogini*.

This *Daimaogini* is held for a Saint, having been a Companion of an ancient *Japan* Emperor. His Feaſt they keep holy in a deteſtable manner in *July*; the method this: Firſt they block up the greateſt Streets of the City with Timber and Planks, onely leaving one place open about two hundred Paces, into which the ordinary People may not ſo much as look. In the afternoon the Idol *Daimaogini* is brought forth amongſt a vaſt number of Men. The Idol Riding in the Front on Horſeback, with a naked Scymiter in his Hand, betwixt two Youths, the one carrying *Daimaogina*'s Bowe and Arrows, the other his Hawk; after theſe comes a handſom Cavalcade in ſeveral Diviſions, with peculiar Marks; then a Company of Foot, who by Promiſe are oblig'd to tend upon their Idol on that Day: theſe Dance and Sing after the former, often crying aloud, *Xenzaira-quu*, *Manzaira-quu*, that is, *A thouſand years of joy, ten thouſand times ten thouſand joys*: next theſe come the *Bonzies*, Singing Eulogies in praiſe of their Idol; then all the Nobility of *Saccai*, well Mounted in good Order; in the laſt Rank ſix Witches Clothed in Linnen, and accompany'd with a great number of Women, which continually mutter Charms and Incantations amongſt themſelves; then the whole Proceſſion ends with a conſiderable number of Armed Men. So at laſt the whole Train marches to the Street that is inclos'd with Planks, from whence they fetch *Daimaogina*'s Settle-bed; which being Gilded all over is brought forth on the Shoulders of twenty ſtout Men, with continual Singing variety of Sonnets, the chief being the beforementi-on'd *Xenzaira-quu*, *Menzaira-quu*; ſo ſoon as the Settle-bed is ſeen, they throw

Money

Gotzenhus ausserhalb Sackai
TEMPEL buyten
Saccay.
TEMPLE without
Saccay

Money amongſt the common People to ſcramble for, and religiouſly worſhip the Bed.

¶ THe Temple near *Saccai*, built by the preſent *Dairo*'s Father ſome years ſince, is a moſt excellent Piece of Architecture, Art, and Coſt, ſeeming to have made a vye which ſhould out-do the other in fitting it. The Situation boaſts a moſt delightful Plain, one ſide bordering fertile Valleys, the other ſhaded by a pleaſant Grove of lofty Cedars, both large and delightful: at ſome diſtance appear the tops of thoſe Mountains, at whoſe Foot the City *Saccai* is Founded: betwixt the Cedar-Grove and the Temple flows a pleaſant Stream, that runs through a great part of the Temple: then you diſcover a large Porch, whoſe Doors Varniſh'd with Wax after the *Indian* manner, lead the Way to the Brook; at the entrance on the right-ſide ſtands a ſpacious Gallery on five Columns; betwixt each Pillar appears a large Window; looking through that neareſt the Gate you ſee a ſecond *Portico*, through which goes the Way to the Temple; under the Windows a thick Wall, Rail'd on both ſides, affords a ſtately Walk, each ſide verg'd with pleaſant Trees, that yield a moſt delightful Proſpect: the Roof of the Gallery cover'd with Copper Tyles, are kept ſo bright and clear, that they give a dazling luſtre when the Sun ſhines bright; on the left-hand of the Water-gate ſtands a ſtately Hall, built on three Ranks of great Pediſtalls five Foot from the Ground, the out-parts having each a thick Ledge on which the Walls are rais'd; which being adorn'd with Flower-work and three-corner'd Windows, makes a lovely ſight to the Eye.

Deſcription of the great Temple near *Saccai*.

On one ſide of this Hall is a Garden full of all manner of Plants, Flowers, and Herbs, kept in order by the skill of choice Gardners, wherein are two Walks between Copper Rails curiouſly Painted, that reach from the fore-mention'd Hall to the Brook, along which a crooked Wall, ſloaping on the top with ſeveral Windows, reaches to the end: between this Wall and the Copper-Rails, a Way leads towards the Treaſuries and Habitations of the Prieſts: Of which Buildings three ſtand in a Row, each Front facing towards the Cedar-Grove, the Roofs jetting a great way over the ſide-Walls, are ſupported by ſix Pillars; under which are five Walks like *Piazza's*; behind theſe three appear ſeveral other Houſes of the ſame faſhion, but much bigger, wherein reſide *Japan* Prieſts to perform their Service in the Temple. Over theſe Houſes may be ſeen the top of the firſt Gate, being exceeding large, and artificially cover'd with thick Copper Plates.

Houſes and Gardens belonging to the Temple.

Cloſe by ſtands a ſtately Turret, almoſt three hundred Foot high, being eight Stories one over another, with eight Angles; every Story boaſts many ſpacious Rooms and other Apartments, from whoſe Windows is a moſt delightful Proſpect of ſeveral Villages, Mountains, Woods, Champain-grounds, and the City *Saccai*: between the Turret and the Gallery along, the Rivulet, ſtands the ſtately Temple, within curiouſly adorn'd with Imagery; on whoſe top appears a ſquare and very large Chamber, the Floor being on the Roof of the Temple Pav'd with Free-Stone, on each ſide thereof four Pillars, and between each Pillar three Windows: the octangular Roof riſing to a Point in the middle is all cover'd with Maſſie Gold.

A ſtately Turret.

The *Dairo*, at whoſe Charges this Edifice was erected, ſettled a Revenue of two hundred thouſand Tail of Silver on the ſame Annually, every *Japan* Tail valu'd at five Shillings *Sterling*.

The Riches of the Temple near *Saccai*.

¶ The

¶ THe *Dayro*, according to the *Japan* Chronicles, hath always bore the chief Commands in that Empire : But ſince *Anno* 1550. his Throne being ſhaken by Civil Wars, which were occaſion'd by the *Dayro*'s youngeſt Son, brought it at laſt to that effect, that the *Dayro* had nothing left him, but only the Name of Chief Commander in Eccleſiaſtical Affairs, the Emperors keeping all the other Power, without any Limitation, in their own Hands : Only they go once in five or ſix years to *Meaco*, where, as a token of their Obedience, they preſent the *Dayro* with many rich Gifts, and drinking out of a Silver Cup, then breaking it in pieces, preſerve them in their Pockets ; which Cuſtom amongſt the *Japanners* is a token of great humility : Wherefore not onely the *Dayro*, but nine of his neareſt Relations, eſteem themſelves above the Emperor.

Apparel of the *Dayro*. The *Dayro* goeth clad in a black Coat, with a red Cape or Coller, over which hangs a Cloke full of great Pleits : On his Head a Bonnet, about which hang divers Taſſels. In his Palace are three hundred ſixty five Idols, of which one is ſet every Night before his Bed, to take care of his Welfare.

Scourging of Idols, why. If notwithſtanding the Idol, any diſaſter befal him, then the Idol that watch'd that Night is ſoundly beaten with Sticks : which Puniſhment ſufficeth not ; for beſides, he baniſhes him a hundred days from his Palace ; after the expiration of which time, the Idol returns, and takes poſſeſſion again of his old Station.

Chief-Prieſt *Ninxit*, The ſame Cuſtom the Chief-Prieſt *Ninxit*, otherwiſe call'd *Jaco*, or *Xaca*, maintains : He being choſen amongſt the *Bonzi*, keeps Houſe in *Meaco*, and hath alſo three hundred ſixty five Images, like the *Dayro* ; and the Power to make and elect *Tondes*, that is, *Biſhops*.

Dayro's Seat. The *Dayro* in the day time ſits with his Legs under him, on a pretty high Seat, having a Hanger on one ſide, and on the other his Bow and Arrows ; in each Hand a Silk Towel or Handkerchief ; his Forehead painted black and white ; ſometimes wearing a black Shirt, over which one of Purple, and upon

How he may be depos'd. that a Silk Coat. The *Dayro*'s Honor and Dignity may be taken from him (but none dare bereave him of Life) if he touches the Earth, pares his Hair or Nails, or kills any one. His Councellors are generally call'd *Bungies*, with whom he orders all Matters concerning Religion, and giving Titles of Honor, of which the *Japanners* are very covetous, buying their Nobility with great

His Riches, from whence he hath them. Sums of Money ; from whence it proceeds, that the *Dayro*, though he poſſeſſes neither Lands nor Cuſtoms, yet is accounted amongſt the richeſt in *Japan* ; for the Chiefeſt Princes continually have their Envoys at his Court, and in Perſon come yearly to viſit him with great Preſents, that thereby they may obtain newer and greater Titles of Honor, which make them in higher reſpect and eſteem amongſt their Subjects.

His Women, and delightful Recreation. The *Dayro* alſo hath twelve Wives, beſides a great number of Concubines : Each Wife hath a coſtly Palace, which ſtanding ſix in a row, face each other. Againſt the Evening, the Meat is prepar'd in thoſe twelve Palaces, in new Earthen Pots ; and both Vocal and Inſtrumental Muſick, delighting the Ears of thoſe preſent : But to that Palace where the *Dayro* is carried, thither they bring all the prepar'd Diſhes, and eleven of his Wives walk thither, amongſt the Muſicians and Ladies of Honor, to wiſh Joy to her with whom the *Dayro* doth intend to ſleep that Night ; and all things which delight the Eye, Ear, and Palate, are there prepar'd for his Entertainment.

When

When the *Dayro* hath a Son by one of the twelve Women, he immediately chooſes eight Young and Beautiful Women out of the Nobleſt Families, who being accounted worthy to be Nurſes and Foſter-Mothers to ſo great a Lord as the *Dayro's* Son, receive with great Ceremony Titles of Honor and Dignity, which the forementionʼd twelve Women, and nine prime Lords give them. This done, a ſumptuous and coſtly Banquet is prepar'd; on the next day, they chooſe forty out of the eighty, to which they ſhew more Honor than before, and yet greater Favor is ſhown to ten which are taken out of the forty; the which ten they reduce to three, and ſhew them far more Reſpect than either of the former: But on the third day, they elect one out of the three, which they ſette with ſuch State and Ceremony in her place, that it is ſcarce to be expreſs'd, all the *Dayro's* Court, being as it were in an uprore: their Feaſt and other various Paſtimes being over, the new Nurſe receives greater Titles than any of the eighty before had done. And thus being thought worthy to Suckle the young *Dairo*, Milk is ſqueez'd out of her Breaſt into the Infants Mouth, which Ceremony being ended, the Child is put into her Arms.

Bringing up of the young *Dayro*.

Strange election of a Nurſe.

¶ But the *Netherland* Ambaſſadors, *Friſius* and *Brookhurſt*, left *Saccai* and the *Dairo's* Temples, and Sail'd towards the South-Sea along the Coaſt, by *Ammandſacoi*, and the Village *Fiungo*, formerly a ſtately City, where the Emperors ſometimes kept their Court, but ſince, exceedingly ruin'd by Fire. Then leaving *Swria* on their Star-board, they Sail'd along the Shore, and paſs'd by *Takeſima*, *Akas*, *Firmenſi*, and *Muro*, where they Landed in their Journey, and after having been nobly Treated in the Town, they refreſh'd themſelves by going to a Bath, much eſteem'd and us'd by the *Japanners*, as formerly by the *Jews*, *Greeks*, *Perſians*, *Romans*, and ſeveral other Nations; and chiefly the *Romans*, who ſet a great eſteem upon their Baths, in *Rome* being an incredible number of them; ſo that there were not onely publick Baths, but ſcarce any one Perſon of Quality but had one for his own Conveniency; and if the Baths any where decay'd, or grew foul, Officers were appointed for their cleanſing.

Farther relation of *Friſius* his going by water.

Japan Baths.

And alſo the *Romans*.

Afterwards, the Emperors ſpent great Sums of Money on their Baths, and the more, becauſe the *Romans* had great need of them, they having little Linnen to ſhift themſelves withal; ſo that they had them not onely for Pleaſure, but alſo for Neceſſity, to waſh off their Sweat, and other gather'd Dirt; the bottoms and Walls of thoſe Baths were generally anointed with Perfumes, the Water coming into ſome of them through Silver and Golden Pipes.

Marcus Agrippa built an hundred and ſeventy Baths, all which were free for any one to Bathe in, but not in the night. The Emperor *Adrianus* commanded that none ſhould Bathe before eight in the Morniug, except in time of ſickneſs: *Alexander Severus* took off that *Roman* Law of not Bathing in the Night, and not onely permitted it, but provided Oil for the Lamps in the Baths. *Antonius* the Philoſopher parted theſe places, that the Men and Women ſhould not come together: In like manner, amongſt the *Carthaginians* the common People were lock'd out of the Noble-mens Baths. But this diſtinction was not obſerv'd by the *Romans*, who one among another flock'd thither, inſomuch, that the Emperor himſelf often Bath'd amongſt the Vulgar Rout, as *Titus Veſpaſianus* relates. The concourſe of the ordinary Baths was ſometimes ſo great, that the Attenders of them being quite tyr'd out, took the Seed of wild *Lupines* (which occaſions the Head-ach) throwing it in the Fire, ſo to drive the multitude from thence, with the ſtink thereof.

¶ THe *Netherland* Ambaſſadors leaving the foremention'd Places on their Starboard, ſteer'd between the Iſlands *Jeſſima* and *Wota*, and ſail'd cloſe by the City *Ouſſimato*. And here we cannot paſs by, without a particular Obſervation of what is often ſeen in this Voyage, *viz.* a Fight betwixt the Scorpion and Piſmires, of both which Vermine the *Japan* Barques are generally very full: Nay, the Scorpions in ſome Countreys increaſe ſo exceedingly, that the People are neceſſitated to quit their Habitations. *Pliny* relates, *That a great Province of the* Moors, Cinamolgi, *lies waſte by reaſon of the abundance of Scorpions.* *Nicander* reckons, *That there are eight ſorts of theſe Animals, all which have a Sting ſticking out of their Tails, wherewith they offend others, and defend themſelves.* If, according to the *Arabians*, they wound the upper part of the Body, a Swelling appears, and a continual riſing of the Stomach; but if they ſting the lower part of the Body, the Belly ſwells immediately with Wind. If it be a Man that is hurt, he is troubl'd with a continual *Priapiſmus*, and the Poyſon congeals in his Groins. *Gallen* tells us, *That a Perſon ſtung by a Scorpion met him accidentally, whoſe whole Body was as cold as Ice, and yet ſeem'd to drop with Sweat.* This Animal preys on Flies, and ſucks up the fatteſt Moiſture of the Earth: And, according to *Ariſtotle*, is accuſtom'd to kill their Dams, ſo ſoon as they are able to ſhift for themſelves: Yet they are not miſchievous and hurtful in all places; for there are ſome in *Italy* and *Egypt* which afford good Food. The ſting of a poyſonous Serpent is cur'd by a Houſe-Mouſe, cut open in the middle, and laid upon the Wound; and alſo a roaſted Locuſt, drunk up in Wine; likewiſe a Barb, and a Crey-fiſh. Moreover, it is a teſtimony of Divine Goodneſs, that a Scorpion, and moſt of all other Poyſonous Creatures, being kill'd, and their Fleſh laid raw on the Wound which they made, cures it in a ſhort time: Faſting-ſpittle hath alſo a great Operation to diſpel this Poyſon. The ancient Father *St. Ambroſe* relates concerning this Creature, *That he kills a Lion, and is himſelf deſtroy'd by Piſmires.* But to return to our Story.

Plin. lib. 8. cap. 30.

In Theriacis.

De Loci Affect. lib. 3. cn. 6.

Hexaem. lib. 6. cap. 6.

Strange Battel between the Piſmires and Scorpions in the Voyage to *Nangeſaque*.

¶ IN the Voyage between *Oſacca* and *Nangeſaque*, it is often ſeen with great admiration, that a Scorpion being ſurrounded with an innumerable Army of Piſmires, who ſtorm him on all ſides, biting his Feet ſo extremely, that not being able to bear it, nor ſeeing any way to eſcape, at laſt kills himſelf with his own Sting, running the ſame into his Head, of which he immediately dies; whereupon they joyn all their Forces to carry him away: In which Work, it is pleaſant to behold how they help one another; ſome ſhoving the Prey forward with their Feet, while others haul it along with their Mouths, and the remaining part creep under, to bear it on their Backs; always having freſh Supplies, to releaſe thoſe that grow weary.

God repreſents in this ſmall Animal the exact Image of Vertue; wherefore the Holy Scripture admoniſhes the Slothful to take Example by them. And indeed their Care is exceeding great; for they make their Neſt with ſo many crooked Entrances, that it is ſecure from all hurtful Creatures: The Earth which they ſcrape out, they ſtop before their Holes, to keep out Rain: Theſe Holes are divided into three Partitions; in one the Males and Females live together; in another the Females breed up their Young; and the third ſerves them for their Storehouſe, wherein they lay their Proviſion.

Majolus relates, "That near *Barleta*, a City in *Terra di Barria*, he found a "ſtrange Neſt of Piſmires, under a great piece of Timber, which being eaſily "taken

taken away, there appear'd a City, with four Corners, almoſt four Foot long, and one and a half broad, lying ſo direct, as if it had been made ſtraight with a Line; a Street going through the ſame long-ways, was a Finger broad, and one deep, made in a Clayie Ground; three leſſer Streets alſo, which came into the foremention'd middle-way, of the ſame bredth and depth; at one end thereof a Market-place, and at the other end a Stile made of Egg-ſhells. On the other ſide of this Piſmires City appear'd ſeveral deep Pits, ſo full of Corn, that it lay ſcatter'd on the Ground about them. Along the Ways the Piſmires paſs'd to and fro, like the Inhabitants of a Populous Town. Towards the South-Weſt, exactly in the middle of the longeſt Wall, was the Gate, through which ſome came in loaded with Corn, others went out empty to fetch their Burdens, the eldeſt of them creeping before, who alſo climb the Blades, biting off the Corn, whilſt the young ones ſtand below, and pick every Grain out of the Ear; that which is too heavy for them to carry, they ſhove before them; thoſe that are empty, make way for thoſe that are loaden; and that the Corn ſhould not ſprout, they bite that end that uſes to ſhoot; and if accidentally it happens to be wet, they bring it forth, laying it to dry in the Sun, which is a certain ſign of Fair weather. Moreover, they labor continually, reſting neither Night nor Day. City of Piſmires.

Elian relates, That *Cleanthes* once obſerv'd ſome Piſmires which carried away a dead one to the Hole, from whence it was us'd to come forth when living; and coming before it, ſtood all ſtill, they belonging to another Hole; upon which, ſome Piſmires that were in the ſame, came immediately to the Strangers, and went ſeveral times in and out, as about Buſineſs of great concern; at laſt bringing out a rotten Pear, as a Ranſom for the dead Priſoner, and a Reward for their Labor, they took the Deceas'd with them, to bury him, as it is very common amongſt them. By this Spectacle *Cleanthes* concluded, That Beaſts could ſpeak, and eſpecially the Piſmires: about which Opinion, *Pythagoras*, *Cicero*, *Celſus*, and other Learned *Heathens*, have often held great Diſputations. *Hiſt. Anim.* lib. 6. ca. 50. A conceited Paſſage of the Piſmires.

¶ But to return again to our Ambaſſadors *Friſius* and *Brookhurſt*, who proceeding forward in their Journey, and Sailing by the Iſlands *Fibi*, *Simeia*, *Samnik*, *Syrais*, *Caroto*, *Szuwa*, *Jowe*, *Camro*, *Mianoſimi*, *Moeko*, and *Mettagamma*; left on their Starboard, upon the main Coaſt of *Japan*, *Binga*, *Bignatum*, *Mewarri*, *Tantonomi*, *Jocoſimi*, *Caminagari*, *Cammenoſacci*, *Simoniſicci*, and *Ximontchequi*. In this Voyage they met in ſeveral Places, and chiefly about the Iſlands, divers *Japan* Fiſher-men, who have generally their Wives with them: The Men commonly have the Crown of their Heads ſhaven, onely a Ring of Hair juſt about their Heads, not unlike the *Roman* Prieſts. Their Coats they fold over their Breaſts, being girt with a broad Girdle, in which they ſtick a great Cutting-knife. On their Shoulders they carry a Yoke, at which hangs on each ſide a long and ſquare Veſſel, wherein they carry their Water, and alſo keep their Fiſh alive when they bring it to ſell. The Women wear a Scarf wound about their Heads, with a Tuft hanging down on their Foreheads; their Breaſts cover'd with a ſquare Cloth, interwoven with ſeveral Flowers of Silk; about their Necks a long Cotton Cloth, that hangs down their Backs; their Coats both full and long, hanging down to their Ankles; their Shoes, or rather Soles onely, are made faſt behind with a kind of Strap, and betwixt the two great Toes with a Knob. Farther Voyage of the Ambaſſadors. *Japan* Fiſher-men how cloth'd.

Friſius and *Brookhurſt* arrive at *Nangeſaque*.

¶ THeir Excellencies *Friſius* and *Brookhurſt* at laſt Sail'd through the *Straights*, where on the one ſide, upon the main Coaſt of *Japan*, lies the City *Simoniſicci*, and on the oppoſite Shore, the great Iſland *Bungo*: So Weathering the Point, they got into the Bay *Kokero*; thence getting into the *Corean* Sea, they run between the Iſland *Simiſſima*, and the *Bongian* Village *Aſſia*, by *Jobeco*, *Auroo*, *Firando*, *Nanatzjamma*, *Zetta*, and *Foucunda*, into the Haven of *Nangeſaque*, on the twenty ſecond of *May*, *Anno* 1650. where they found their Countrey-men all in good health, and were inform'd of the ſtrict Cuſtoms and Laws of the *Japanners*, about the *Netherland* Ships; who when they come between the *Prieſt-Mountain*, and the low Cliffs call'd the *Hen and Chickens*, paſſing by the Emperor's three great Block-houſes, muſt diſcharge their Guns three times, at which the *Japan* Barques, full of Soldiers, come aboard, taking an account of the Ships Crew, ſetting them down by their Names, and alſo their Age and Conditions, which they are again demanded at their going away: therefore every one muſt well obſerve how he hath deſcrib'd himſelf; for being found in a Lie, is as much as their Lives are worth.

After what manner the *Netherland* Ships ſail to *Nangeſaque*.

How the *Japanners* deal with them.

So ſoon as they have dropp'd Anchor before *Nangeſaque*, they muſt again diſcharge their Guns, ſtrike their Flags, and untie their Boats, which driving away, the Fiſhermen lighting upon them, make uſe thereof till ſuch time as the Ships are again ready to ſet Sail. Moreover, two *Japan* Skiffs, with two Soldiers in each of them, are order'd to lie one at the Stern and the other at the Head of the Ship, who keep Watch there day and night, never ſo much as entring into the Veſſel, except in ſtormy Weather.

The next day after the Veſſel comes into the Haven of *Nangeſaque*, the *Bonjoiſen* goes aboard, who ſits down on a rich Carpet, brought over for that purpoſe from *Batavia*; then enquiring after the whole *Cargo*, they rip open Packs, Bags, and Cheſts at their pleaſure; for the performing of which Offices, they uſe Servants, call'd *The Companies Porters*, not one *Netherlander* daring

any

any ways offer to touch the Goods, nor bear the leaſt Command in the Ship; the Captain and Merchant of the Veſſel being forc'd to ſtand and look on all things with patience, a *Japan* Seaman bearing the chief Command: The foremention'd Porters receive for their daily Labor ten *Styvers*, for which they work from Sun-riſing, till it ſets again behind the Hills of *Nangeſaque*. Theſe People carry a little Board on their Sides, with the *Eaſt-India* Companies Arms carv'd thereon: Every one of them receives a Ticket from the *Bonjois*, ſign'd with *Japan* Characters, which they ſhew to the Watch at the Gate through which they go to the *Netherlanders* Store-houſe: The foremention'd Ticket ſerves them alſo as a Priviledge to unlade the *Dutch* Merchandize, and other Materials; yet a *Netherland* Commander hath the Liberty from the *Bonjois* to chuſe one, whom he will have to work on ſuch a day.

They chiefly obſerve when they are unlading a Veſſel, if they can find any Croſſes, or other Church-Ornaments us'd by the *Catholicks*; for if they find the leaſt of them, the *Dutch* not onely loſe their Ship and Goods, but their Lives alſo. They likewiſe make ſtrict Search for *Dutch* Money and Books; therefore when they draw near *Japan*, every one puts up his Money and Books, and marking and ſealing it with their own Names, deliver it up to the Captain, who putting it all together into a Barrel, ſeals it up. When they have unladen the Ship of all the Merchandize, then the *Japanners* ſearch their Guns, to ſee if they be not charg'd, and weigh the Anchors, that nothing of any Privacy be ty'd to them, and carry all their Match, Powder, Muskets, Piſtols, Pikes, Hangers, and all other Ammunition aſhore, with the Barrel of Money and Books; the *Hollanders* not once daring to ask whither it goes.

Unſupportable Pride of the *Japanners*.

The Hatches are alſo ſeal'd with the Emperors Arms on a Paper, made faſt upon a Straw Knot, in ſuch a nature, that no *Netherlander* is able to untie it: Over the Seal they nail a ſquare Cover, made of Boards, that none may accidentally tread on the Emperors Seal. When the Ship is ready to depart, the Seals which are on every Hatch are taken off, and the Straw Button ſhewn to a *Bonjois*, to ſee if the Seal be not broke. If the Steward of the Ship hath occaſion for Water, Wood, or any other Neceſſaries, he makes a ſign; whereupon an Interpreter, who hath twelve *Guilders* a Month and his Diet allow'd him, in the *Netherlanders* Store-houſe, on the Iſle *Diſma*, before *Nangeſaque*, comes aboard, asking what they want; and receiving anſwer, he goes to one of the Ports in the Stern of the Ship, and lying on his Knees with his Head againſt the Boat, without ſeeing thoſe that are in it, he deſires that which the Ships Crue want; and having deliver'd his Meſſage, the two Watchmen ſend the Interpreter to the Governor of *Nangeſaque*, who immediately gives order for a Boat to bring them Water and other Neceſſaries. Formerly the *Japanners* us'd to take off the Rudder from the Ship; but of late they have left that Cuſtom. When the *Netherlanders* Goods are brought into the Store-houſe, they are receiv'd by a *Bonjois*, with the foremention'd Tickets.

Seal up the Hatches.

In *October* are their Days of Sale; when a Catalogue of the Goods that are brought over, is ſet up in all places of *Nangeſaque*: Theſe Market-days they proclaim by going up and down, and beating on Kettles and Baſons; at which noiſe, great numbers come flocking together.

The manner of Traile betwixt the *Netherlanders* and *Japanners*.

THe Inhabitants of *Nangeſaque*, and thoſe of the Iſland *Bongo*, differ not only in their Speech, but alſo in their Apparel, from the other *Japanners*. The *Bongian* Men cover their Heads with a looſe Cotton Cap; their Coats

Apparel of the Inhabitants on the Iſland *Bungo*.

Coats not ſo long as thoſe in *Japan*, theirs being like the *Polanders*: The Lappets of theſe Coats they fold one over another on their Breaſts; about their Middle a broad Saſh, of which one end hangs down to their Knees. The Women go in their Hair braided, one Lock thereof hanging over their Shoulders; their Coats of Flower'd Cotton, ty'd above the Hips with a broad Girdle, reaching down half way of their Legs, and being open before like a Gown, under which another Coat appears, curiouſly Embroider'd.

¶ But to return: On the Day of Sale the Packs are cut open; on the *Monday* all the Goods may be ſeen, the Store-houſe of the *Eaſt-India* Company being then open'd; and in Silver Veſſels are plac'd Deer-skins and Buff-skins, all manner of Cotton Cloth, the finer the better, Quickſilver, Scarlet Cloth, Speckled-wood, all manner of Drugs, Brimſtone, Ambergreece, Musk, *Toquin-pelings*, and divers other Merchandizes. The foremention'd Diſhes are plac'd on a Counter, ſtanding in the Gallery which goes quite through the *Netherland* Store-houſe on the Iſland *Diſma*. This Ware-houſe hath three hundred convenient Rooms, to hold Goods, ſtanding all next the Ground, which are ſeal'd up every Night with the Emperors Arms, in the preſence of a *Japan* Burgomaſter, who, during the time of Trade, diets with the Agent for the *Netherland Eaſt-India* Company, and is ſerv'd with Silver Veſſels, by *Japanners*. The *Japanners* who are imploy'd in this Buſineſs being three hundred, are paid by the *Netherlanders*.

What Merchandize they barter.

Where and how ſhewn.

The foremention'd Gallery being ſquare, is twelve Foot high, reſting on turn'd Pillars of Speckled-wood, a pair of broad Stairs leading up to it, and at the end thereof a Hatch; the Floor of the Gallery cover'd with Tapeſtry. Round about the Table on which the Goods are to be ſeen, ſtand Stools of Speckled-wood, with Cuſhions of Silk, on which the *Eaſt-India* Companies Arms are Embroyder'd: Before the *Japan*-Merchants go to ſit down by this Table,

Deſcription of the Gallery before *Nangeſaque*.

Table, they pull off their Shoes, that they may not ſoil the Tapeſtry with Dirt. This Table ſtands in the middle of the Gallery.

When the ſeveral Merchandizes have been view'd on the *Monday*, they Contract for them the next day; on the *Wedneſday* the Goods are deliver'd, and weigh'd in the Emperors Scale; on *Thurſday* the Water-gate of the *Netherlanders* Store-houſe is open'd, before which above a hundred Barques lye daily to lade and unlade; on the *Sunday* the *Japanners* reſt, as well as the *Chriſtians*.

This Trade laſts a whole Month, during which time, it is juſt like a Fair on the Iſland *Diſma*; the *Japanners* making Booths of Sail-Cloths, wherein they ſell Camphire and Camphire-wood, *Japan*-Cabinets and Coats, *China*-Roots, Porcelane, and all manner of rough and wrought Silver. What the *Japanners* bring to ſell.

When the appointed time of Trade is expir'd, the Ships muſt immediately ſtand off to Sea, notwithſtanding great part of their Goods lye on the Decks unſtow'd: Nay, if there blow a contrary Wind, and a Storm, yet they muſt away, ſo ſoon as their Ammunition is brought aboard again. If the Seamen are not quick in weighing their Anchors, immediately a hundred Soldiers are ſent to every Ship, to cut their Cables, and carry them out beyond the *Prieſt-Mountain*, whether it be Night or Day, making no diſtinction. In the like hurry the Ambaſſadors *Friſius* and *Brookhurſt* came from *Japan*, and at laſt arriv'd ſafe in *Holland*.

A Second

A Second and Later

DISCOURSE

Concerning the

EMPIRE

OF

JAPAN.

JAPAN divided into five Provinces, *viz. Jamayſtero, Jetſengo, Jetſeſen, Quanti*, and *Ochio*, beſides *Saykok* and *Chiekok*, therein reckons theſe ſeveral Kingdoms, according to *Peter Davity*; that is, *Nangato, Inami, Suno, Iſxumi* or *Juxumi, Aqui, Foqui, Inaba, Bichu, Mimazaca, Fatima, Tanqueina; Tamba, Tango, Baroſa, Xamixiro, Xamato, Inzumo, Quiy, Jechigen, Bonni, Inga, Xma, Ixe, Mino, Cangan, Noto, Jetchu, Fitaqui, Ximano, Boari, Micava, Cay, Jenchingo, Deva, Chaneuque, Tuttomu, Furanga, Izu, Mucazi, Ximonojuque, Sangamie, Xila, Bungo, Figen, Arima, Omura, Saxuma* or *Sucuma, Fingo, Chicugen, Chicungo, Buigen, Toſa* or *Tonſa, Quiloo, Aba* or *Ava, Sanoqui* or *Samuqui, Ho* or *Hyo*; beſides the Iſlands *Sado, Voqui, Ceuxima, Iquà, Abagi*, and *Iniunoxima*, each of which makes alſo a Kingdom, Japan Kingdoms.

Nangato hath for its Metropolis the City *Amanguei* bordering the Sea, and reckons ten thouſand Houſes. The chief City of *Mino* is *Guefu*; and alſo *Funamaca*, of the Kingdom *Boari*. The Kingdoms that lye Northerly, belonging to *Saykok*, are *Buge, Figen*, and *Chichugen*; the Southern, *Fiunga* or *Finga, Bonzumi* or *Ozumi, Saxuma, Bungo*, and *Chungo*. *Finga* is divided betwixt two Lords; the firſt Governs over *Emacuſa*, and the other over *Xiqui*. But as the Dominion of *Nangato* is oftentimes call'd by the Name of its Metropolis *Amanguei*; ſo alſo, for the ſame Reaſons, the Kingdom *Bonni* is call'd *Concor*, in which is very famous the ſtrong Caſtle *Saojama*. Moreover the Iſlands *Firando* and *Goto* belong to *Saykok*. The Kingdom of *Bungo* boaſts (beſides other eminent Places) the Towns *Vozuqui* or *Uzuqui, Funay*, and the Fort *Ximabara*. Next to *Bungo*, joyns the Territory *Figen*, famous for its Metropolis *Rioſoge*. The Dominion *Arima* borrows its denomination from the chief City; beſides which, are alſo the Towns *Arye, Ximaga, Canzula, Chingia, Saigo*, and *Facirao*. This Realm Chief Cities in *Japan*.

Arima is by an In-let of the Sea, commonly call'd *The Bay of Arima*, divided from *Fingo*, whoſe moſt eminent Cities are *Uto*, *Cateuxiro*, *Nonzuy*, *Conſura*, *Tondo*, *Xiqui*, *Catatinova*, *Fondi*, and *Amacuſa*. The Metropolis of *Omura* is alſo call'd by the ſame Name as the whole Realm; beſides which, there are the Towns *Coru* and *Sonuguy*. *Saxuma* is famous for the City *Cangoxima*, *Mye*, and the Invincible Caſtle *Cogiro*. *Chicugen* contains the eminent City *Facata*, inhabited by many rich Merchants; and alſo the Towns *Chinſuchi*, and *Xataqua*. In *Chicungo* ſtands the great City *Corumi*, fortified with a ſtrong Caſtle: In *Quiloo*, *Oſacca*: In *Quanto*, the Imperial Reſidence *Jedo*: In *Caquinay*, that famous City *Meaco*.

Unlimited Power of the *Japan* Kings.

¶ EVery King hath an unlimited Power within his own Territories; only ſuch as are too much oppreſs'd, may appeal to the Emperor for Juſtice: Nay, every Maſter hath the ſame Authority over his Servants, and every Father over his Children; and yet all Perſons, even the Kings themſelves, are in ſuch ſubjection under the Emperor, that he doth with them what he pleaſes: So that the Subjects muſt do what their Governors are deſirous to have them, and expect to be put to death when they think fit.

Pride of the *Japan* Nobles.

¶ NO Perſons whatſoever are ſo ambitious of Honor, ſo high-minded and proud, as the *Japanners*; for not only their Kings, but *Cunixes*, that is, Dukes; and *Tones*, which are like our *European* Barons; nay, ordinary Noblemen, account themſelves too good to anſwer any one with Words, ſcorning almoſt to give the leaſt Signal by Beck or Nod, for what they would have to be done, but ſometimes write it down in Paper; not valuing in the leaſt to be belov'd, nor fearing to be hated by their Subjects.

When any Perſon is remov'd by the Emperor from one Command to another, his Subjects are always remov'd with him.

It ſeldom happens that the Crown remains long in one Family, becauſe for ſmall occaſions, according to the Emperors pleaſure, they are deliver'd to others. It ſeems ſtrange which *Juſtus Lipſius* relates of the *Japan* Emperors, that at their Coronation they promiſe by Oath, *To provide Neceſſary Rains and Sunſhine, and alſo to prevent Storms and Floods, hurtful to the Plants.*

Lips. Pol.

Strange Oath of the *Japan* Emperors.

¶ IN the more barren parts of *Japan*, the Inhabitants are valianter than elſewhere. *Firando* and *Goto* produce much Salt, which they barter for Rice.

The Breeding of their Children in *Japan*.

The *Japanners* breed up their Children not only mildly, but very prudently; for if they ſhould cry whole Nights, they endeavor to ſilence them by fair means, without the leaſt ſnapping, or uſing hard Language to them. Before their Youths come to be ſeven years old, they put them out to School, where being tutor'd by the *Bonzi*, they learn to Write and read till they are fourteen; of which their Writing is the moſt troubleſom, having four ſeveral ſorts of Characters, which differ not onely in ſhape, but ſignification; ſome Letters and Words being us'd in Writing to Noble-men, others to the Common-people; one Form of Speech in their Verſes, and a far differing Dialect in Proſe.

Strange manner of Writing.

The Teaching of Youth, after what manner.

Their Teaching is perform'd without raſhneſs; for there is no *Japanner* that will do any thing by foul means: But they provoke the Children with Honor to ſtrive one againſt another; which ſeeming to be born in them, they ſeek with their utmoſt Endeavors to exceed one another in Learning. In their twelfth

twelfth year they begin to wear Swords. The Hair of their Foreheads the Children pull out with a pair of Pinchers; the Burgeſſes half their Hair; the Noblemen ſhave their Heads quite bare, leaving a Tuft behind, as a ſign of his Nobility; if they differ about Buying or Selling Commodities, their Children decide the difference. How they wear their Hair.

¶ ABove all things it is much to be admir'd, to ſee the Noble and Ignoble, Citizens and Ruſticks, Youth and Age, ſo mannerly and of a civil Deportment and Carriage, as if they had been bred in an Emperors Court. They abſtain from Beef and Mutton, as the *Europeans* do from Horſe-fleſh, feeding moſt on Rice, Fiſh, and Veniſon, and are very Moderate in all things to prolong their Lives, and indeed they attain to a great and healthful Age. Women with Child deſtroy their Fruit, when they have not wherewithal to bring up their Children; the *Bonzies* not accounting ſuch Murder for Sin. They have not the leaſt Pity or Compaſſion on Strangers: They wonder at thoſe *Chriſtians*, that preſerve any from Periſhing in Want: They never diſcloſe their Troubles: They break not eaſily out in a Rage, but being once anger'd, will never be reconciled: None can juſtly accuſe them for Deceit, for if any one chanceth to give more than is their due to have, they will reſtore it again to the Donor: Their excellent Arts may appear by their Coats, Wax'd-Cheſts, and Cabbinets. *Japanners* are very mannerly. Live long. Child-bearing women deſtroy their fruit. Are unmerciful.

¶ THe Marry'd-Men have much more liberty than the Women; for a Man may without the leaſt Regret be common with a Whore, and can ſend his Wife upon any Offence home to her Friends: But this kind of Divorcing their Wives, is onely cuſtomary amongſt the Common-People, for when a Noble-man begins to have an Antipathy againſt his Wife, he puts her not away, becauſe of her Quality, but provides her in his Houſe with all Neceſſaries, and delights himſelf with thoſe which he fancies beſt: But the Women being thus kept in awe, do all things poſſible to pleaſe them, and the rather, becauſe that for a ſmall Offence, and meer Trifle, *viz.* but ſpeaking with any other Man in private, they are by their Law to ſuffer Death; from whence it proceeds, that Marry'd Women here are generally very Honeſt and Chaſte. Marry'd men much more priviledge than the women.

¶ A Paſſage which happen'd in *Firando*, *Anno* 1646. on *Auguſt* 15. may witneſs the ſame. *Jacatai*, a Perſon of Quality, having Contracted Marriage with a young Lady; and ſoon after the Wedding, having ſome occaſions, went to *Meaco*; a Noble-man having formerly been deny'd in his Courtſhip to the young Marry'd Woman, (under a Pretence, that he would never Marry) obſerving this opportunity, came with a conſiderable Train of Servants to his late Miſtreſs, and forc'd her to ſatisfie his Luſt: She thus Injured, reſolv'd on Revenge, deſiring him to ſtay with her, giving him alſo hopes of more ſuch Enjoyments as he had lately had: In the Interim, *Jacatai* return'd home, for whoſe Welcome they prepared a noble Feaſt on the top of the Houſe; ſhe had alſo order'd, that her Gallants, Friends, and he ſhould be invited thither: Where, whilſt they were in the midſt of their Mirth, *Jacatai's* Wife ſtanding up, related, that there was a Woman in *Saccai* that had been lately Raviſh'd; asking, what Puniſhment ſhe deſerv'd? whereupon, all thoſe there preſent judg'd the Villain that had committed the Fact to ſuffer death, and not ſhe that A ſtrange paſſage that happen'd in *Firando* about a chaſte Woman.

was Raviſh'd? Which ſaid, ſhe cry'd aloud, *I am ſhe, and there ſits he that did it, I pray, take my Life, that the ſhame of ſuffering ſuch a Deed, may not ſtain other honeſt Women, nor one ſo baſe as I be found amongſt Men.* Every one ſtartled thereat, and chiefly her Husband, who proffering his Love to her, promiſing alſo from that time forward, never to remember the Fact, ſhe having been forc'd to it againſt her power. Theſe kind ſpeeches ſatisfi'd her not, but ſhe ſaid, *Will you, becauſe of my Diſhonor take no Revenge on me? then I will take it my ſelf*; which ſhe had no ſooner ſaid, but leaping from the top of the Houſe, broke her Neck. The Raviſher amongſt the Croud of his Friends, got down Stairs into the Street, where ripping up his Belly, fell down on the dying Woman, ſo to accompany her in death, whom he lov'd ſo exceedingly in his life time.

No leſs ſtrange paſſage happen'd in the Realm of *Fingo*.

¶ ABout the ſame time, almoſt the like Paſſage happen'd in *Fingo*: A Noble-Man reſiding there, was Marry'd to a Lady ſo exceeding Beautiful, that the King of *Fingo* being Enamor'd of her, could not reſt before he had ſatisfi'd his deſires by enjoying her. But becauſe her Husband ſtood in his way, he reſolv'd to diſpatch him; which Murder put in Execution, the Widow was preſented to the King, ſhe having information, that her Husband was kill'd by the King's order, told him, *O King, I account my ſelf happy, that I have this Body to ſerve you, if your Love to me be real, pray let me have one proof thereof, which will be by granting me two Requeſts; Firſt, That you will pleaſe to grant me thirty days to bemoan my Murder'd Husband; and afterwards, that you will prepare a Feaſt at your Houſe, that there I may take my leave of the Deceaſed's Friends*: All which the King granting, provided a noble Dinner in one of his Royal Banqueting-Houſes, where when they were all in the height of their Mirth, the Widow roſe from the Table, and ſtepping towards a Belcony, ſaid, *I will not ſatisfie his Luſt that Murder'd my Husband*; the words being ſcarce utter'd, but ſhe leap'd down, and ſo bruis'd her ſelf, that ſhe dy'd on the ſpot whereon ſhe fell.

Japanners are very wicked.

¶ THe Chaſtity of the *Japan* Women is as much to be prais'd as the Mens Vices, who openly perpetrate all manner of Villany, to be abhor'd; for they ſtick not to hold the Sin of *Sodomy* a Vertue: In the mean while, puniſhing Whoredom both in Marry'd and Unmarry'd Women, after a cruel manner: The Lord of *Firando* caus'd *Anno* 1636. three Maids of Honor to be taken from his Female Retinue, and put in a Cheſt alive, which was drove full of Iron Spikes; becauſe the one had committed Adultery with a Noble-man, and the other two knowing of it, kept it private and would not diſcloſe it.

Puniſh whoredom in women after a cruel manner.

Another, not much unlike the foremention'd Paſſage happen'd about the ſame time: A Man coming home out of the Countrey, found another Man with his Wife, whom according to the *Japan* Cuſtom, he immediately ran thorow; which done, he ty'd the Woman to a Ladder, and on the next day, invited all her Friends, who coming, ſat down whilſt he unty'd the Woman, putting on her a Death-Garment, and a Box in her hand, commanding her to bring the inclos'd Dainty to his Gueſts, and there to open it, which ſhe perform'd, and opening it, found the Members of the Murder'd man curiouſly deck'd with Flowers; upon the ſight of which, falling into a Trance, the enraged Husband immediately cut off her Head.

Women of quality are in great eſteem.

Women of Quality are highly eſteem'd amongſt them, and eſpecially thoſe that are ſent by the Emperor to be Wives to ſome of his Princes; for it belongs ſolely to his Majeſty to make Matches betwixt great Perſons. When the Emperor

peror gives a Noble Lady in Marriage, the Bridegroom makes daily great Feasts, causing a Palace to be built for the Bride, wherein she may keep her Court, being provided with a great Train of Ladies and Maids of Honor, the number of which amounts to fifty, a hundred, or two hundred, as the Bridegroom is more or less able. These Womens Lodgings are curiously Varnish'd with Wax, Gilt, and adorn'd with Imagery.

Stately progress of the Women.

Once a year, the foremention'd Woman visits her Friends in great State; her Ladies and Waiting-Maids following her in above forty or fifty Sedans: Which being curiously Varnish'd, and In-laid with Gold, are carry'd in good order, two Fathom from one another; both sides thereof attended by Footmen and Pages in handsome Liveries. The Sons which she bears, succeed their Father in his Dominion, but if she die without Male issue, it generally falls to another Family, on whom the Emperor pleaseth to bestow it, for no base Son, begotten on a Concubine, can Inherit.

Delightful places in Womens Palaces.

In the Womens Palaces, nothing is wanting that Art or Cost can procure for their Delights, there being pleasant Ponds well stor'd with Fish, fine Decoys for Wild Fowl, Gardens full of Trees, and all manner of Plants and fragrant Flowers, wherewith the Beds and Walks are made exceeding Delightful to behold. There are also daily Comedies Presented, and both Vocal, and Instrumental Musick heard from Morning to Night, so seeming to be in an Earthly Paradise, to which no man can have access, but onely her neareſt Relations, and that but very seldom.

Degrees of Ladies and Maids of Honor.

Upon the least Misbehavior or Offence, their Waiting-Maids and Servants are in danger of their Lives, so that they must be very Circumspect in all things, and chiefly the Women to be in no company with Men: These Women serve their Lady and Prince with the greatest Humility and Submission that can possibly be expreſt; every one of them know their Office, according to which they are Cloth'd; so that some wear Red Clothes, with green Girdles, and Head-Attire; others Yellow Apparel, and about their Middle a Violet Girdle, and Ribbons for their Head; others again wear White Coats, and Red Girdles, yet all agree, in being richly Embroyder'd with Gold; every Order or Degree commonly consist in sixteen Maids of Honor, over which is the Mother of the Maids, who keeps them all in good Decorum: None of all these but is of a Noble Extract, and exceeding well brought up. Every one of them receiv'd into Service before their fifteenth Year; when they attain to eight and twenty, or thirty, then their Prince bestows them in Marriage, to one or other of his Courtiers; and those that stay above, they are generally made Overseers of the rest.

Japan Nobles spend great sums of money.

¶ But their Country Governors, notwithstanding they have great Revenues, have also extraordinary ways for Expence; for besides the Charges of the Women, they must defray others far greater, *viz.* the Emperor maintains a strange Custom amongst his Peers, by which his Pomp increases, and fear of their Insurrection vanishes, which proves very fatal to the Princes. The business thus:

Keep their Courts half the year in *Jedo*.

The Emperor keeping his Court in *Jedo*, all the Kings and Princes residing to the North, and East from *Jedo*, must exactly on the set-time, take up their Habitations in the Emperors sight for six whole Moneths, so to add a Lustre to his Imperial Greatness, and are also at his pleasure, either to loose or keep their Dominions: At their coming and going, they give great Presents to the Emperor;

Emperor; When the half-year is expir'd, then thoſe Princes from the Weſt and South part of *Japan* repair thither alſo, ſo that half of the chief Nobility in *Japan* are continually at the Emperors Court. Thoſe their Charges are Augmented the more, becauſe every King, Prince, Duke, or Baron will ſtrive to exceed one another in State, during their Reſidence there; So that they generally come with as great a Retinue of Guards, Servants, Souldiers, Horſes, Gentlemen, and others, as poſſibly their conditions can bear; the meaneſt Lord keeping a thouſand Servants in his Palace at *Jedo*. They alſo ſpend much Money on their Buildings, in Repairs or Inlarging them. The Liveries which they give to their Pages and Footmen, and the ſumptuous Banquets with which they Treat one another, coſt them alſo very dear.

How the Emperor oppreſſes his Subjects, that they cannot rebel againſt him.

¶ AND though moſt of them ſpend all their Revenues, yet the Emperor ſtill oppreſſes them by freſh Taxes, that being poor, they cannot be able to reſiſt him; Commanding them to build here new Caſtles, there inlarge a Fort, yonder a ſtrong Hold, all at their own Coſt and Charge, whereby every one knows partly what it will amount to. It is to be admir'd, if thus Commanded, how each will ſtrive to out-do the other, in Building larger, coſtlier, and with more ſpeed, not ſparing any Charges towards the promoting of the Work.

Revenue of the Princes.

By this means and ſeveral other, the Revenues of the Nobility are commonly waſted, which conſiſt not in Cuſtom or other Impoſition, but in the Ground-Rent of the Houſes, which they yearly raiſe, either more or leſs, according to the bigneſs of the Building: Each Houſe muſt at a ſet time provide a man to ſerve their Lord. Moreover, becauſe *Japan* produces Copper in one place, Gold, Silver, Iron, Tin, Lead, Rich-Wood, Purcelaine, Hemp, Cotton, Silk, Camphire, Rice, and other Commodities in another: Every Lord hath out of the ſeveral Products particular Revenues, which the Emperor knows to a Peny; for he keeps a truſty Steward of his own in every Lords Houſe, without whoſe knowledge none of theſe Lords can act any thing.

Are known to the Emperor.

The King keeps wiſe men to adviſe him.

It deſerves no ſmall wonder, that the Nobleſt Princes amongſt others of their Retinue, keep ſome particular Perſons of an exceeding quick apprehenſion, and brave underſtanding, who are daily to obſerve, and freely to diſcloſe all Errors committed by their Prince, with whom they are continually, and chiefly at Feaſts and other Merry-meetings, noting down all, what is worthy of Praiſe in his Lord, or deſerves Laughter.

Their names.

The Princes, whoſe Juriſdictions ſpread themſelves far and near, call their Lands by the name of their Reſidence. They all have three Names; for in their Infancy they have a Child's Name; in their Manly years another; and when grown, they aſſume a third: Their Sur-name they put before the other, becauſe they preſerve and detain that from their Predeceſſors.

Strange cuſtom of the *Japoners*, who murder themſelves at the death of their Lord.

¶ WHen a Lord dies, generally ten, twenty, nay, thirty rip up their own Bellies to die with him: The number of theſe Self-Murderers is either more or leſs, according to the Ability of the Perſon. Many of them oblige themſelves to it in their life-time, for when they have receiv'd any Favors from them, after an humble return of Thanks, they ſay, *Moſt Noble Lord, the number of your Faithful Subjects is great, How have I deſerv'd to receive ſuch Honor? From whence doth this Requital proceed? This Body which already is yours, I give you, and promiſe to die by a violent Death, ſo ſoon as you give up the Ghoſt.* To the

Confirmation

Confirmation of which, the Lord drinks to his Servant in a Bowl of Wine; after which, the Servant at the Death of his Maſter, cannot recall his Promiſe, for all Obligations Seal'd with a Cup of Wine, may not be broke. The cutting of their Bellies is perform'd in the following manner: He that is to perform the Office, invites his neareſt Relations into a Temple, the middle thereof cover'd with Mats, where they have a Noble Treat, at which are ſome of the prime *Bonzies*; after having Eat and Drunk their fill, he cuts his Belly athwart, ſo that his Bowels and all his Entrails come guſhing out upon the Floor: Some that are a little wiſer, beſides ripping open their Bowels, cut their own Throats, and the more they Maſſacre themſelves, the greater Honor they gain.

This kind of Dying with their Lords is very ancient, for it was a Cuſtom in *Gallia*, before the Birth of our Savior: *Julius Cæſar* relates, That the *Soldurii* bound themſelves to their Lords, in like manner as the *Japanners*.

Japan ſervants ſuffer themſelves to be bury'd alive under a Wall.

Moreover, they maintain a ſecond Cuſtom of Self-Murder: When a Prince, by the Emperors Command, or for his own ſafety, is to build a Caſtle or ſtrong Wall; his Servants intreat him to let them have the honor to lie under the Foundation, imagining, that ſuch Walls built on living Men are invincible; ſo that there is ſcarce any great Building to be found, but the Foundation thereof is laid upon one Man or more.

And why.

Strange manner of execution in *Japan*.

Each Lord is Judge over his own Servants; there is ſcarce any Crime, but they ſuffer death for it; as for Stealing the value of a Farthing, or Playing for Money, for which Offences, he onely that hath committed them dies, otherwiſe, for greater Faults, his neareſt Relations alſo die with him: Thoſe Crimes which they account great, are to break the Emperors Command, *viz.* unjuſt Dealings of Judges plac'd by the Emperor, falſifying his Coyn, ſetting Houſes a Fire, running away with Marry'd Women; for all which Offences, a whole Family is deſtroy'd; yet the Women making their innocency known, often eſcape with Life. The Goods of the Condemn'd are deliver'd to Officers which preſerve the ſame, to repair Temples, Bridges, and mend the Highways: Their Puniſhments are ſeveral, according to the greatneſs of the Crime, ripping open their Bowels being onely granted to Perſons of Quality, and for ſmall Offences; for at other times, they Burn them, Roaſt them alive, Boil them in Oil or Water, or elſe pull them aſunder by four Bulls, with their Heads hanging down: But when the Emperor dies, all Criminals are ſet at liberty through all *Japan*, in one day and hour; and the Poor and Needy receive Money, that they may take ſomething in hand whereby to live.

Very remarkable Voyage of *Henry Schaep*.

¶ THe *Japanners* are very Falſe and Treacherous, which their Qualities may partly appear by what happen'd to *Henry Cornelizoon Schaep* a Merchant, and a Factor *William Bylevelt*, ſent in the *Breskes's* Ketch, with the Fly-Boat *Caſtrecom*, by the *Eaſt-India* Council at *Batavia*, to diſcover by the Eaſt of *Japan*, the Northern Coaſts of *Tartary*. The River *Poliſange*, the Weſt-moſt part of *America*, and the rich Gold and Silver Iſlands. On the third of *February*, *Anno* 1643. the two Veſſels ſet Sail. The Ketch *Breskens*, happen'd about the latter end of *July* to get into an Inlet on the Eaſt Coaſt of *Japan*, lying in forty Degrees North Latitude before a Village inhabited by Fiſhers. The Sea-men obtain'd liberty to Barter ſome *Netherland* Commodities for Rice and other Proviſions.

Falls on *Japan*.

Are kindly entertain'd there.

A *Japan* Noble, happening to come Aboard, invited the Captain and other Officers to his Houſe to a Dinner, where according to promiſe, he kindly entertain'd them, furniſhing them with all manner of Herbs and other Proviſions, and free liberty to come aſhore, and go when they plea'd. Againſt the Evening, the Noble-man return'd again Aboard, with the Governor of the Village, bringing a Bale of *Japan* Rice with him; for which, receiving thanks, was entertain'd by the Captain in his Cabinet, with *Arak*, *Spaniſh* Wines, and Tent; and as a return for his Rice, gave him a pair of new Shooes, and Silk Stockins, with which he ſeem'd to be highly ſatisfi'd: After having eat and drank ſufficiently, the Captain *Henry Cornelizoon Schaep*, *William Bylevelt*, *Sieward Johnſon* the Purſer, *Peter Gerritſzoon* the Cooper, *Henry Elsfoort* Gunner, *Jurian Sholton*, *Abraham Spelt*, *Hans Slee*, and two Youths, *Jacob de Paw*, and *Aert Baſtiaenſzoon*, accompany'd with the *Japan* Gentlemen, went aſhore: The Captain taking with him ſome Linnen, and a few ordinary Clothes, to Barter for Proviſions for the ſick Sea-men. The Noble-man carry'd them all again to his Houſe, which ſtood cloſe by the Shore, entertaining them with *Japan* Wine; after which refreſhment, *Schaep* deſir'd to ſee the Village, and to buy ſome neceſſaries, which the Noble-man not onely granted, but went himſelf with them in Perſon, bringing the *Netherlanders* to the Governor of the Town, who likewiſe drank to each of them three Cups of *Japan* Wine.

A *Japan* Nobleman betrays the *Netherlanders*.

From thence he carry'd them by a way, on one ſide waſh'd with the Sea, and on the other ſide border'd with Fields full of little Cucumers and Radiſhes; and having walk'd half an hour, they came near a Hill, from whence they had a moſt delightful Proſpect of Vallies, Rice Fields, and Paſture-Ground, in which, ſome Cows and Oxen were Grazing; about a ſtones caſt from them was a Ruſticks Houſe, towards which they walk'd altogether, and went in to reſt and ſhelter themſelves from the Sun; where ſitting down, they deſir'd ſomething to drink; on which, the Noble-man made ſigns to them that he had given order for it already, and that it would immediately be brought them; but ſtaying an hour and nothing coming, the *Netherlanders* would have taken their leaves, and been gone aboard.

A cunning Plot of his.

Whereupon, he again ſignifi'd to them to ſtay a little longer, for he ſaw ſome Horſes coming thither, on which they might ride back to the Village, which the Sea-men refuſed, ſaying, *Their Legs were able to carry them.* But he continu'd earneſt in his Requeſt, whilſt the Horſes approach'd the Houſes, ſo that he forc'd them to get upon them; every one being Mounted, were on each ſide held by three *Japanners*, under a pretence of Civility, to hold them faſt on their Horſes: In this manner they rode down the Hill, through the Vallies into the Countrey, by which they ſuſpected not without great reaſons, that it was ſome treacherous deſign; which fear was augmented, becauſe one of the *Japanners* deſirous to ſee Captain *Schaep's* Hanger, which he giving him, would not return it, but kept it under a pretence to wear it for his ſake.

The *Netherlanders* are ſurpriſed, and all taken Priſoners.

The *Netherlanders* drew nearer and nearer to a River, where on the oppoſite ſide, abundance of People were riding on Horſes, whither they were led, which ſight ſo amaz'd the *Netherlanders*, that they fell from their Horſes, and would have return'd the way which they came, but looking about, ſaw themſelves beſet by a great number of *Japanners*, ſome thought to eſcape towards the Sea with ſome *Japan* Boats that lay in the River: But none of them could poſſible get away, for twelve *Japanners* with drawn Scymiters fell on every *Hollander*, throwing them on their Bellies to the ground, tying their hands behind them,

them, and putting a Rope about their Necks; thus miſuſed, the *Japanners* ask'd, *If Captain* Schaep *and his Company would appear before their Emperor, and Worſhip him?* which they willingly accepted, ſignifying to them, that the *Hollanders* were at peace with the Emperor, and carry'd him yearly great Preſents in *Jedo*; and that their Governor liv'd at *Nangeſaque*, who drove a great Trade there.

Japanners uſe the Priſoners after a ſtrange manner.

The *Japanners* underſtanding theſe their ſigns, carry'd them to a Brook, where they waſh'd off the Dirt from their Faces; which no ſooner done, but they ſaw the Governor of the Town, whom they had Treated aboard, coming toward them with a great Train of Servants, Colours, and Pikes; three ſtately Sumptre-Horſes, being led before. This Company the Sea-men thought were come to Execute them, ſo that they expected nothing but death; but when drawing near, the chief of the *Netherlanders* were ſet on Horſes, and the reſt on Stiers, (which the *Japanners* uſe very much in ſtead of Horſes) and carry'd up into the Countrey.

Travel to *Jedo*.

They had ridden full two Leagues, when they entreated the *Japan* Governor to permit them to write a Letter to the Sea-men, that they might ſtay at Anchor, and wait for their return from *Jedo*; the Governor making no reply to them, commanded their hands to be unty'd, and onely Pinion their Arms together, and leave the Rope about their Necks.

Are meanly treated.

About Sun-ſet, having rid five Leagues through bad way, they came into a Village: The Captain, Merchant, and Boys Lodg'd in a Ruſticks Houſe, the reſt were kept three and three together in other places, and meanly treated. Here they obſerv'd the Noble-man and the Governor to give order, That they ſhould give the Priſoners a little Rice, Salt-Fiſh, and *Japan* Wine: No delight could they take in this Diet, yet were forc'd to ſhew no Melancholy, that it might not in the leaſt appear by their Looks to be troubled at their going before the Emperor. In the Interim, they found an opportunity to ſignifie to the Noble-man that they were *Hollanders*, being in a League of Amity with the *Japan* Emperor, and that yearly eight Ships came Loaden with rich Mer-

chandize to *Nangeſaque*: But all theſe Sayings could not procure them the leaſt Liberty, for though the old Cords were taken from them, yet new ones were put on; And the Gentleman going away, ſet a ſtrict Watch about the Houſe, ſo that they expected nothing but Death the next Morning.

Receive Orders to Write to their Ships.

On which, an hour after the Sun was riſen, the foremention'd Gentleman came to them prepar'd for a further Journey, bringing along with him an Ink-horn, and a little piece of Paper, commanding them to write to their Veſſels, and order them not to ſtir from thence, but remain there till their return, which would not be till thirty days; whereupon the Letter was ſent containing to this effect:

"We were yeſterday treacherouſly betray'd, and already carry'd five "Leagues up in the Countrey to make our appearance before the Emperor in "*Jedo*; which Journey requires a Moneths time, mean while entertain the "*Japanners* with all Civility; take great care of the Ship and Goods, and alſo "ſend us ſome Clothes for fear we ſhould want.

The Letter finiſh'd and deliver'd, they went on in their Journey, the Commanders, as before, Riding on Horſes, the reſt on Oxen: The Captain and the Merchant asking their Companions how they had been entertain'd? reply'd, But meanly, and that they had their old Ropes alſo exchang'd for new.

Japanners make Woodden Croſſes.

Moreover, the *Japanners* had Woodden Croſſes, which they ſhew'd to the *Hollanders*, ſo to find out if they were *Papiſts*, but obſerving them not minded, they threw them away. The remaining part of the Way was very narrow and troubleſom: about Noon they drew near a Ruſticks Hut, where they Lighted and refreſh'd themſelves.

A *Japan* Village full of Boards, with Characters Engraven thereon.

Towards the Evening, having paſs'd eight Leagues, they came into a great Village, where at each Corner of the Streets ſeveral Boords were nail'd up full of *Japan* Characters, with thirty Golden Knobs round them. The Troopers, Soldiers, and Servants, told the *Hollanders*, That every one of them ſhould have Gold from the Emperor for every *Chriſtian* they brought him, according to the Contents written on theſe Boords.

Are viſited by ſeveral *Japanners*.

In the middle of this Town the *Hollanders* were Lodged. The Noblemen before mention'd came to comfort the Priſoners, commanding their Landlord to provide ſtore of Meat for them, which accordingly was performed. But when the Priſoners, after having refreſh'd themſelves, thought to take ſome reſt, a great number of *Japanners*, each wearing two Swords, came thronging into their Inn: amongſt the Men alſo came ſtore of Women, which did not a little amaze them, expecting every Minute in that barbarous Countrey to be ſlain; but indeed was to no other end than out of curioſity to view the *Hollanders*: and chiefly the Women took great delight in ſeeing the Youth *Jacob de Paw*; whom they made to ſhew his naked Boſom: They came in great numbers till midnight, asking ſeveral times if they were *Papiſts*? making Croſſes with their Fingers, pointing towards them that they ſhould kiſs and worſhip them: But the Priſoners ſlighting ſeem'd to abhor them: at which the *Japanners* taking great delight, cry'd *Hollande*, *Hollande*.

They deſire their Names for a Remembrance.

Next Morning came many more to view the *Hollanders*, troubling them very much, by making them write their Names, which they would keep in remembrance of them.

Amongſt the Spectators were ſome, who by their fierce angry Looks, and ſtrange Geſtures, ſeem'd to threaten death to the *Hollanders*, turning up the Whites of their Eyes, and making a horrible noiſe; whilſt they thought that

the

the bloody Council was gather'd to give their Sentence, which they expected every Minute, eſpecially becauſe it was almoſt Noon, and they heard not the leaſt talk of going farther.

Whilſt they were in this fear, the Noble-man came in, and bid them be of good cheer, and not trouble themſelves about any thing, but prepare for their Journey; and after Dinner Mounting, they went for the moſt part Weſterly through pleaſant Valleys, by murmuring Streams, Rice-fields, and ſeveral Hamlets, from whence came great numbers that follow'd to ſee them.

Ruſticks come to ſee the *Hollanders*.

An hour and a half before Night they entred a ſmall Village, having travell'd ſix Leagues, where the Captain, Merchant, and two Boys, were Lodg'd in one Houſe together; the reſt were quarter'd in other Places; where the Noble-man and Governor of the Village before which their Ship lay, came to Viſit them, commanding them to be unty'd, and the Ropes to be taken from them, being now aſſur'd that they were *Hollanders*: whereupon they bowed their Heads down to the Ground, thanking them for ſo great a Civility. The Governor alſo ſhew'd them a Letter yet Seal'd, which they ſuppos'd to come from their Ketch *Breskins*, and gave them alſo a Cup of *Japan* Wine. Here the Noble-man alſo told them his Name, which till then he had kept private, being call'd *Ontido Conſaimondonne*; upon whoſe departure and the Governors, they order'd their Servants to untie all the reſt of them.

Lodge in a ſmall Village.

Are unty'd.

The Priſoners thus deliver'd of ſo great a Burthen, began to take courage, and hope for a good Event, and alſo to take their Reſt in quiet, whilſt great Companies of Spectators came thronging in and out to ſee them. But about Midnight, the People going home to their ſeveral Habitations, they juſt laid themſelves to ſleep, when ſome of the *Japanners* came in Arm'd with two Scymiters and a Quarter-ſtaff, which ſtartled both the Captain and the Merchant out of their Sleep; but being inform'd that they were ſome of the Watch, they reſted all the remaining part of the Night without any diſturbance.

On the firſt of *Auguſt*, *Conſaimondonne* deliver'd to Captain *Schaep* two ſmall Packs, made up in Mats, with a Letter from his Ship, which adviſ'd him, that they had receiv'd information by his Letter concerning their carrying away, and the whole Circumſtance thereof; on which they thought it convenient to Ride a little farther from the Shore. Obſerving a ſudden change amongſt the Townſmen, which come daily Aboard of them; and withall, that they would ſtay as long as poſſible they had whereupon to live.

A Letter from their Ship

Conſaimondonne order'd the Captain to anſwer their Letter, and withall adviſe them, that *Conſaimondonne* had given order to the Villages to furniſh them with Rice, freſh Waters, Fiſh, Wood, and other Neceſſaries; therefore they might ſtay without repining at it.

Soon after the Captain Writ again a ſecond time what *Conſaimondonne* commanded him; and withall added thereto, That they ſhould remain where they were, though he ſtay'd away four Moneths, that he might not be taken in an Untruth by thoſe Princes before whom he was to go, but that their Ketch was *Dutch* built, and belong'd to the *Hollanders*; or elſe the *East-India* Trade, and his Life, beſides all thoſe that were with him, would be in great danger.

Captain *Schaep*'s Letter to the Ketch *Breskins*.

The Letter being Seal'd and deliver'd to a Prieſt, the Captain and Merchant Mounted on two ſtately Steeds, the Saddles curiouſly Varniſh'd. Every one held now the Reyns of the Bridle in their own Hands, and were attended with two Servants, which made them to admire their Civility.

The *Hollanders* proceed in their Voyage.

After they had travell'd ſix Leagues they came to a great Wall'd City,

The fair City *Firchi*.

ſtanding in a moſt pleaſant and delightful Soyl. They could no ways underſtand the Name of it; but thought it muſt upon neceſſity have been *Fitachi*, known to be ſeated in that Tract of Land. The ſpacious Streets preſented ſtately Houſes, and in the Houſes curious Shops.

Hollanders are kindly entertain'd.

The *Hollanders* were at laſt Lodg'd in a brave Houſe, ſtanding at a Corner of a Street; where *Conſaimondonne* came to ſee them, and gave order to prepare a noble Dinner; and immediately after order'd them to put on thoſe Clothes that were ſent them from Aboard in the Straw-Mats.

Thus Clothed, *Conſaimondonne* took Captain *Schaep*, the Merchant *Byleveld*, the Purſor *Siward Johnſon*, the Gunner *Henry van Ebsfoord*, and the two Youths with him through the City: and had not the Soldiers clear'd the Way, it had been impoſſible for them to have paſs'd for the great Concourſe of People which came flocking from all Corners to ſee them; ſo that the whole City out of Novelty was in an uproar.

Palace of the King at *Fitachi*.

Thus being led through many Streets, they came at laſt into a great Market-place, and through a pair of great Gates into a ſtately Court, with ſeveral Avenues, which all came out at a coſtly Aſcent of ſix Steps, leading into a ſpacious Hall; where entring, they found a high Table ſtanding in the middle thereof; on which lay two naked Scymiters croſs one another. Several *Japanners* ſitting in rich Apparel, with their Legs under them, kept Watch there.

Here the forementiond Governor came to the *Hollanders*, and order'd them to pull off their Shoes, and immediately after went with him and *Conſaimondonne* up ſeveral broad Steps; then entring into a ſtately Gallery, very artificially built, the Governor commanded them to kneel and wait for the Kings coming: Where whilſt they ſtay'd in that poſture, they ſaw ſeveral Courtiers richly Habited, Saluting and Complementing one another. At laſt the King appear'd in a very ſtately Hall at the end of the Gallery; whither the *Hollanders* were conducted and placed right againſt him, one by another. The King, whom they gueſs'd to be about forty years old, ſpake to them with no leſs State than Friendſhip, *Hollande*, and immediately gave order, that all ſorts Fleſh, Fiſh, Fruit, and *Japan*-Wine, ſhould be brought before them. But they, ſurpriz'd at ſuch abundance of Kindeſs and great State, could not eat any thing; which *Conſaimondonne* and the Governor obſerving, thought that their refraining from their Meat was for fear of being poyſon'd; who to clear them of that doubt, went and eat a little of every Diſh: at which they alſo fell to, and drank each of them two Cups of Wine.

Hollanders appear before the King.

Strange Entertainment.

After Dinner they were remov'd to another part of the Chamber, and placed next the King: Who ask'd them if they were *Chriſtians*? making Croſſes with his Finger, ſhewing he would have them to imitate him, and kiſs and worſhip the Croſſes. Whereupon they ſignifi'd to his Majeſty that they were *Hollanders*, who yearly coming with great Ships, drove a Trade at *Nangeſaque*, and brought great Preſents to the *Japan* Emperor. Mean while each *Hollander* was commanded to drink two Cups of Wine more. No ſooner had they drank about, but an antient *Japanner* came out of a Corner, and whiſpering Capt. *Schaep* in the Ear, ſaid, *Are you* Portugueſe, Caſtilians, French, Engliſh, Danes, Switzers, *or* Cretenſers? This *Japanner* ſpeaking very good *Portugueſe*, Croſs'd himſelf ſeveral times alſo, which he deſir'd the *Hollanders* to perform: But they ſhew'd by their Behavior that they abhorr'd all Croſſes whatſoever. At laſt the King caus'd the Picture of the Virgin *Mary*, with the Child *Jeſus* in her Arms, Engraven in Copper, to be brought before them, to ſee if they would

worſhip

worſhip it; but the *Hollanders* deſir'd, if he would ſuffer them, that they might break it in pieces. Whereupon the King laughing, threw it away, and commanded one of his Servants to carry it to another Place: At which the Purſer *Steward Johnſon* unbuttoning himſelf, ſhew'd his Breaſt, and the ſeveral Wounds which he had gotten at *Ceylon* by the *Portugueſe*, mortal Enemies to the *Hollanders*; at which the King was exceedingly delighted. At laſt they return'd back to their Lodgings, where, on the next day, *Conſaimondonne* came to Viſit them, giving order, that they ſhould have their foul Linnen waſh'd; and was ask'd by Captain *Schaep*, When they ſhould go to *Jedo*? He anſwering *Jedo, Jedo*, pointed on his Fingers, ſignifying fifteen days; and immediately call'd for a coſtly Banquet, where they had plenty of Peaches, Apricocks, Apples, Nuts, Veniſon, Wine, and many other Dainties.

Theſe Entertainments laſted till the twelfth of *Auguſt*, when in the Night a ſtrange noiſe awak'd the *Hollanders*, not without being much frighted thereat: for a *Japan* Secretary watch'd over them in their Chamber; who being call'd, went out, but ſoon returning, wak'd them all, and bid them put on their Clothes, and waſh themſelves. In an inſtant the whole Houſe was all in a hurry, the Men and Maid-Servants being all buſie, ſweeping of Chambers, ſhaking out Mats, and ſprinkling their Halls with Water. The amazed *Hollanders* ask'd their Watch, what thoſe kind of Preparations in the Night might ſignifie? Whereupon they were anſwer'd, That ſome Ladies and Perſons of Quality were coming to ſee them, which ſatisfi'd them a little, ſitting up three hours by as many great Wax-Candles. Then the King of *Fitachi* entring the Chamber nodded to the *Hollanders*, and ſitting down, commanded Captain *Schaep* and the Merchant to play on the Tables; which they had made to paſs away their time withall; and whilſt they were buſie about their Game, two *Japan* Knights, accompany'd with a *Bonzi*, entred the Chamber.

The upper Coats which they wore (by them call'd *Korrekorre*) were of ſeveral Colours, very richly embroider'd; underneath which hung another, on the Skirts

The Habit of the *Japan* Knights.

Skirts of which, their Arms were curiouſly wrought. Their Breeches exceeding long, trail'd after them on the Ground; and alſo in their going they trod upon them: Their Scymiters very great, hung on their left ſides; of which the Handles being at leaſt two Foot long, were cover'd with Gold Wyre, and in-laid with Precious Stones; the Scabbards alſo richly Embroider'd: Their Heads all ſhaven, except one tuft of Hair, left in the nape of their Necks. There are great numbers of theſe kind of Knights in *Japan*, who never come abroad, but they are attended by five, ten, fifteen, or more Servants, which carry after them Fans and *Umbrello's*.

Examination of the *Hollanders* by a *Japan Bonzi*.

But the *Bonzi* which went in with the two Knights, ſpeaking good *Spaniſh*, and a little *Engliſh*, ask'd the *Hollanders*, if they were *French*, *Engliſh*, *Danes*, or *Swedes*? What Place they came from? What they were freighted with? Why they came ſo much to the Northward from their Coaſt? Moreover, Whether any of them underſtood the *Portugueſe* or *Spaniſh* Tongues? Amongſt the *Hollanders* were ſome that ſpoke *Portugueſe*; but they thought it better not to acknowledge it, ſo to prevent further Examinations: Therefore ſpeaking nothing but *Dutch*, they told him, *That they ſet Sail from* Batavia *to* Ternata, *and from thence ſteer'd their Courſe to* Tayoan; *but being overtaken by a great Storm out of the South-weſt, they were driven to the Northward, and after four Months hapned to come to an Anchor in a* Japan *Haven, there to refreſh themſelves; which they were indeed forc'd to, moſt of their Seamen being ſick.* The *Hollanders* underſtood plainly, that they took them for *Dutchmen*, but ſuch as no way concern'd the *Eaſt-India* Company; and that many of them had been formerly ſent from *Macau*, or the *Manillas*, with Prieſts to *Japan*.

Moreover, the *Japanners* inquir'd of them, *If they were not come through the* Straights of Le-maire, *or the* Waygates? Upon which they anſwer'd, *No; but from* Batavia, *over* Ternata. A whole Hour they ſpent in theſe Examinations, when at laſt the two Knights commanded, That every *Hollander* ſhould have a Glaſs of Wine fill'd them; which done, the King, Knights, and *Bonzi* taking

their

their leave, went away: But in their going out, the *Bonzi* ſtepping towards the Captain and Merchant, whiſper'd them in the Ear, That he could ſpeak *Spaniſh*, eat Hens, Egs, Fiſh, and all manner of *Japan* Dainties, and that two days hence he would again come to viſit them; which Promiſe and Sayings occaſion'd many troubleſom Thoughts in them: Wherefore they advis'd one another to obſerve well what they ſpoke, if they ſhould be Examin'd one by one.

The *Hollanders* travel to *Jedo*.

¶ ON the fourteenth of *Auguſt*, 1643. they receiv'd Orders to pack up their Clothes, and make themſelves ready for their Journey to *Jedo*; two Noblemen, beſides ſeveral Servants, being alſo ready. One amongſt the Company told them, That *Moſyſuoque Chyoboyedonne* was ſent to ſupply the place of *Oritido Canſaymondonne* (he being gone home) to conduct them to *Jedo*. At laſt came the *Bonzi* and the Knights, that two days before, in the Kings preſence had examin'd the *Hollanders*: In their Company was alſo the Lord of the Village before which the Ketch *Breskens* lay at an Anchor. Soon after, a large Table was cover'd, and fill'd with all manner of Varieties: The Cups with Wine going freely from one to another, and their good Journey being alſo drank round, the Captain and the Merchant went each into a Sedan, and their other Men mounted on Horſes, having Paper-Cloaks given them to keep off the Rain.

Their Ferrying over, and Entertainment.

After having rode four Leagues, they came to a quick Stream, which between two pleaſant Shores flows with a great ſwiftneſs: Along the way which led towards the Ferry ſtood ſeveral Croſſes, on which hung divers Men, after a moſt horrible manner; ſome being Rack'd, others run through with Spears, others had their Bones broken, and all died lingering Deaths, Being all Ferried over, and Landed on the oppoſite Shore, they entred into a delightful Village, where they ſtaid and din'd after a Princely manner. The two Knights which came with the *Bonzi* told them their Names, the one being call'd

call'd *Iſy Cavova Iſa Jemondonne*, and the other, *Poechy Chennemondonne*; which they gave the *Hollanders* great charge to remember, and gave them their choice, either to ride, or be carri'd in a Sedan: But all mounting, they rode moſt South-Weſt, and after a Journey of eight Leagues, about the Evening they enter'd into a great Village, where they were nobly entertain'd: *Jemondonne* and *Chennemondonne* bidding the *Hollanders* welcome, ask'd them if they were not tir'd with riding? And ſetting a Watch about the Houſe, left them for that Night.

Japan Cocks carried long Journeys.

The next day at the Riſing of the Sun they Travell'd further towards the South-Weſt, through a Hilly Countrey: By every *Hollander* went two *Japan* Soldiers, and ſeven Grooms, each of them carrying a live Cock, tied behind them on the Horſe in a Straw Basket, which ſometimes they took out, and carried on their Hands. This day they travell'd eleven Leagues, taking freſh Horſes ſeven times; and in the dusk of the Evening they enter'd into a ſmall Village, where they found but mean Entertainment.

A *Bonzi* cunningly examines the *Hollanders*.

Here the forementioned *Bonzi* coming to them, ask'd ſeveral Queſtions, *viz. What Employment* Schaep *and* Byleveld *follow'd? Who had the Command of the Ketch* Breskens *in their abſence? How it was call'd? How many Seamen they had aboard? What ſtore of Proviſion and Ammunition they had, and what they were laden withal? From whence they came, and whether they deſign'd to go?* To all which the Captain anſwer'd as little as poſſible could be, fearing to be trepann'd into an inconveniency by the *Bonzi*, whom they took to be an Apoſtate *Caſtilian*, becauſe he ſpoke not only *Spaniſh* and *Portugueſe*, but alſo broken *Engliſh* and *Low-Dutch*.

The *Hollanders* Anſwers to his Demands.

But they warily anſwer'd, *That* Schaep *was Captain of the Ship, and* Byleveld *a Factor; That the Mate bore the chief command in his abſence; That he had fifty Men aboard, which came with him from* Batavia *to* Ternata, *and were going to* Tayoan; *but ſince by dark ſtormy Weather, and a great Storm out of the Weſt, they had loſt their Admirals Ship, call'd* Caſtrecom, *they were at laſt driven to* Japan, *where they came to an Anchor, becauſe the* Japanners *were at Peace with their* East-India *Company; and the more, becauſe their Ship being much Weather-beaten, and moſt of the Seamen ſick, the Ship wanted mending, and the Men refreſhment.* All which the *Bonzi* noted down.

Their further Journey to *Jedo*, how.

At break of day they went on in their Journey; and after nine days Travel, they came into a Village about a League diſtant from *Jedo*: The Way thither ſometimes pleaſant, by Rice-fields, and Groves of Cedar-Trees; ſometimes by ſpacious Plains and Commons: and in other places troubleſom, for its craggy Aſcents and ſteep Precipices; and alſo dangerous, by means of the quick Floods and deep Lakes, over which both Horſe and Man were forc'd to be Ferried: But on the Shores of all ſuch dangerous Paſſages, are generally ſmall Villages built, which make them ſo much the ſafer, becauſe upon all Occaſions the Inhabitants are ready to aſſiſt in any thing.

Their remarkable Entertainment.

¶ EVery where, both in Town and Village, the *Hollanders* found noble Entertainment, the Burgers and Merchants accounting themſelves highly honor'd when they entertain the Emperors Priſoners; and beſides that, they diſcours'd with a People that were come from ſo remote a Countrey, many hundred Leagues from *Japan*, at whoſe Habit and Cuſtom they ſtood all amaz'd; every one deſiring a Note from the *Hollanders* of their Names, with which they accounted themſelves fully ſatisfied for their Expences in entertaining them: Yet notwithſtanding this kind uſage all the way, the *Netherlanders* were continually guarded by ſix *Bonjoiſes*, and a hundred and thirty Soldiers.

¶ During

¶ DUring these nine days Travel, they met with several of the *Japan* Musicians, which go up and down the Countrey, to delight and entertain all such young People as are desirous of Musick, and chiefly to inquire out Weddings, or where any great Feasts are kept, being all Whores and Vagabonds one amongst another. The Women sit with their Legs across under them: On the top of their Heads is a black Paper Roll, from whence falls a long Scarf over their Backs: Their Tunicks, with Embroider'd Collars, are open before, betwixt which space appears a pleited Girdle: In their Hands they hold two Sticks, plated over with Copper, on which they play very curiously. Behind the Women sit Men, on high Stools, with their Legs across: These are also cloth'd in short upper Vests, open before; their under Garment made all of one piece; their Breeches hanging over their Feet; their Doublets tied about them with two pleited Girdles, one about their Breasts under their Arms, and the other about the Waste; in the lowermost stick their Swords: They hold in each Hand a Whip, the Ends whereof being tied together, have a hollow Block, with Bells in the middle, which waving to and again over their Heads, makes a noise pleasing to their Ears, keeping Time with their Feet on the Stool. On both sides of the Women that sit, others stand bare-headed: Over their right Shoulder hangs a broad Belt, to which, coming under their left Arm, a round Wheel with Copper Bars is made fast, which they turn with their right Hands by an Iron Handle, whilst they strike with the other on the Bars with a Bell, to which Musick they dance very neatly. Before these, sit others, with their Faces muffled, in their left hand holding a great *Umbrello*, and in the right a Fan, acting several Antick Postures.

Description of the *Japan* Musicians.

¶ THe *Hollanders* being sometimes thus delighted, came within a League of *Jedo*, where the Lord of the Village before which their Ketch

The *Hollanders* come to *Jedo*.

lay took his leave, telling them, That their Seamen had weigh'd Anchor, and were gone to Sea; but he knew not the time when. This caus'd great fear in the *Netherlanders*, who thought they ſhould certainly be taken for Spies, that came to make Inſpections into the Countrey; and according to the *Japan* Cruelties, expected nothing but Death.

In the Afternoon they enter'd the Imperial City *Jedo*, where they were Lodg'd in the uſual place of Reſidence for the *Holland* Ambaſſadors, when at a ſet time they come thither from *Nangeſaque*, to preſent the Emperor with many rich Gifts. Here they were inform'd, That it was not the City *Fitachi*, but *Namboe*, from whence they went on the fourteenth of *Auguſt*, after having ſtaid there fourteen days; and alſo, That the Haven wherein they rode at Anchor before the Fiſhers Village, was part of the great Inlet *Namboe*. They rode one day with another ten or eleven Leagues, and ſaw by the way above a hundred cloſe-built and populous Villages. In this their Journey from *Namboe* to *Jedo* they chang'd their Horſes eight times.

Are very jealous of a *Japan* Nobleman.

But the *Hollanders* had ſcarce ſat half an Hour to reſt themſelves, when *Oritido Canſaimondonne*, who took leave of them in *Namboe*, and they thought long before that time to have been at his own Houſe, came into their Chamber, to the great amazement of the *Hollanders*, they being always fearful to be unjuſtly dealt with, thinking by that means *Oritido* might inrich himſelf with a part of their Ship and Goods, if they ſhould be condemn'd at the Court; which they fear'd the more, becauſe they being Strangers, had none to plead for them, and declare their Innocency! *Conſaimondonne* ſeem'd to be highly diſpleas'd, that he ſaw the *Hollanders* lodg'd in the uſual Inn for the *Netherland* Ambaſſadors, fearing that he might be deceiv'd and fruſtrated in his expectations; yet he ſhew'd a fain'd Friendſhip. Captain *Schaep* asking him concerning the two Letters given him in *Namboe* to deliver, receiv'd no Anſwer; which made him judge, that he had detain'd, and not deliver'd them.

Hollanders are commanded to come to Court.

¶ AGainſt the Evening, Captain *Schaep*, the Merchant *Byleveld*, and the Youth *Jacob de Paw*, were commanded to appear before the Governor *Inovii Sicungodonne*, and *Sabroſaimondonne* Governor of *Nangeſaque*, whither they went, accompanied by their Landlord, and two Servants. Thus being

How entertain'd there.

carried to the Commander *Sicungodonnes* Houſe, into a ſtately Hall, after a little ſtay, they were led into a Princely Chamber, where ſitting down a while, they were afterwards commanded to draw near *Sicungodonne* and *Sabroſaimondonne*: Both ſhewing a friendly Countenance, ſaid, *O Hollande*. Next to them ſat the *Spaniard*, an Apoſtate Prieſt, which had accompanied the *Netherlanders* from *Namboe*.

Are examin'd about their Journey.

This *Bonzi*, by the command of the two Lords, queſtion'd them, *From what Place they put to Sea, and whither they intended to Sail? Why and to what end they came ſo far to the North? Why they put into the Haven* Namboe? The *Hollanders* mixing broken *Japan*, *Portugueſe*, and *Dutch* together, anſwer'd them to moſt of their Queſtions: Then the *Spaniard* fetching a Map of *India*, commanded the *Hollanders* to ſhew them their Voyage in it, *viz.* both what they had already Sail'd, and did intend; which being perform'd, they receiv'd each two Cups of Wine, and leave to depart.

On the next day all the *Hollanders* appear'd before the ſame Lords; and whilſt they ſtood in the forementioned Hall, the Lords being not ready to come forth, they ſaw ſeveral *Japanners*, which alſo came thither for Audience;

amongſt

amongſt which, were two which ſpoke very good *Portugueſe*, and ſaid that they were Merchants, and liv'd in *Nangeſaque*; that they knew Mr. *Elſrake*, *Overtwater*, and other *Netherlanders* in their Store-houſe on the Iſland *Diſma*; asking them alſo, if none of them could ſpeak *Portugueſe*; and, if they had no acquaintance with thoſe Perſons which they had nam'd? The *Hollanders* ſignified to them, That they were not experienc'd in the *Portugueſe* Tongue; but that they had ſeen *Elſrake* and *Overtwater* in *Batavia*. Theſe Merchants ſeem'd to be much concern'd at the trouble into which the *Hollanders* had brought themſelves.

The *Japanners* ſeek acquaintance with the *Hollanders*.

After they had thus waited two Hours, came the Secretaries belonging to *Sicungodonne*, accompanied with ſome *Portugueſe* and *Spaniſh* Prieſts, which had apoſtatiz'd from the *Chriſtian* Religion: Theſe inquir'd again concerning their Voyage, asking them alſo what they intended to do in the Bay of *Namboe*? In what Latitude the Inlet lay? Which they a ſecond time ſhew'd them in the Chart that they brought, according to which, it lay in thirty nine Degrees; That they loſt their Admiral in the Night, before an unknown Countrey, in a dreadful Storm; and that afterwards they endeavor'd to get up to *Nangeſaque*, but through contrary Winds were driven to the Northward.

Are anew examin'd.

During this Diſcourſe, Captain *Schaep*, the Merchant, and the Youth, were led to a ſpacious Gallery from the other People, where *Sicungodonne* and *Sabroſaimondonne* ſat in State, having juſt before been buſie about Trying of Priſoners for their Lives: But being ſet down before the two Lords, they were ask'd nothing of any conſequence; only each of them being commanded to drink a Cup of Wine, they had leave to return to their Lodgings. In their going out, they ſaw in an open Court of the Palace four old, yet ſtrong Sedans, made very faſt round about; in each of them ſat a Priſoner, being *Portugueſe* Fathers.

Roman Prieſts Priſoners.

But the remaining ſeven of the *Hollanders*, which were examin'd by the forementionid Prieſts, were not a little afraid: For whilſt they ſat there, two great Cheſts of *Portugueſe* Coats, Clokes, Surplices, Books, Writings, and alſo Iron Hand-cuffs, Fetters, Chains, and other Inſtruments for Torture, were brought into the Hall; every one of them judging, that they were fetch'd thither on purpoſe for them; being ask'd alſo, at that very inſtant, if they were not *Roman Catholicks*. This their fear was the more augmented, becauſe the *Hollanders* had ſcarce reſted half an Hour in their Lodging, but they were commanded by *Sicungodonne* to return again to the Court; by which they judg'd, that the condemn'd Prieſts had accus'd them of ſomething that might be prejudicial to them.

Strange Paſſage which frighted the *Hollanders*.

Entring the Palace, they found the Executioners buſie in torturing four *Jeſuits*, of which, according as they gueſs'd, the youngeſt might be forty, the other fifty, ſixty, and ſeventy years old: They were Habited after the *Japan* manner, yet might eaſily be diſtinguiſh'd from them. The Executioners us'd them very barbarouſly, lock'd their Hands in Iron Cuffs; their Feet they loaded with weighty Chains, and Pinion'd them up in ſuch a manner, that they could not ſtir one Limb.

Japanners deal ſeverely with four *Jeſuits*.

This Sight did not a little terrifie the *Hollanders*, who were again ſtrictly examin'd concerning their Voyage; and chiefly the *Spaniſh* Prieſt which came with them from *Namboe*, ask'd, *If their Ship* Breskens *had not taken in ſome* Portugueſe *Prieſts, either at the* Manilla's *or* Macau, *and put them on Shore in the Bay of* Namboe *at unſeaſonable hours? If they were not* Roman Catholicks? Both which

Demands Captain *Schaep* anſwer'd with *No*: *Sieuward Johnſon* opening his Breaſt, ſhew'd them alſo the great Wounds ſcarce whole, which he had received from the *Portugueſe* at *Ceylon*, and therefore would never deſire a more joyful Day, than to revenge himſelf on the *Portugueſe* Nation: in which Relation *Sicungodonne* and *Sabroſaimondonne* took peculiar delight.

The Names, Age, and Offices of the *Hollanders* are written down.

Then the *Hollanders* return'd again to their Quarters, where at Night they were viſited by the *Spaniſh* Prieſt, and two Commiſſion'd Lords, which were to write down every Man's Name, Age, and Office; ſo that they writ down in a Book *Henry Corneliſon Schaep* Captain, aged thirty two years; *William Byleveld* Merchant, four and twenty; *Sieuward Johnſon* Purſer, thirty three; *Peter Gerritſon* Cooper, twenty ſix; *Abraham Pieterſon Spelt* Gunner, twenty two; *Henry Elsford* Mate, twenty; *Jurian Sholten*, alſo his Mate, twenty ſeven; *Hans Slee* Boatſwain, twenty; *Aert Baſtianſon* a Youth, fifteen, and *Jacob de Paw*, a Boy of fourteen years old.

Two *Japaners* diſcover themſelves.

The Two Lords making themſelves known, told them, That they had ſerved their *Eaſt-India* Company for Interpreters, and that one of them was call'd *Kitsbioye*, and the other *Phatſioſaimon*, and were ſent from *Nangeſaque* to conduct the four condemned *Jeſuits* thither. They told them moreover, that there were two *Dutch* Interpreters coming from *Firando* to Interpret for them before the Magiſtrates, who would for that purpoſe be in *Jedo* within thirty days; at laſt telling them, that they ſhould Lodge in the Houſe with a Prieſt that had apoſtatiz'd from the *Chriſtian Religion*; yet they ſhould no ways be daunted, for there was not the leaſt danger in their Concern; and they ought the leſs to fear, becauſe they aſſur'd them of the Lords *Sicungodonne* and *Sabroſaimondonnes* Favors, and *Sicungodonne* had given order to their Landlord, that he ſhould not let them want for any thing. After this nothing happen'd to them of any remark in nine days time, onely that the Interpreters now and then viſited them.

Hollanders are exceedingly frighted.

But the firſt of *September* ſeem'd to put an end to their Tragedy, ſo that they all prepar'd themſelves for Death; for the Interpreters *Kitsbioye*, *Phatſioſaimon*, *Siovan*, and a conſiderable number of the Emperor's Guard, carry'd the *Hollanders* out of the City *Jedo*; the Foot wearing little round Helmets, wrought like a Shell on the top, their Coats being of Mayl, hung half way over their Bellies, ty'd about their Middle with a Saſh; in every ones Girdle ſtuck two Scymiters, one long, and the other ſhort, which below the Handles have round Shells of Ebony-wood, by which they hang; their Breeches like the Noblemens hung over their Feet; on their Shoulders they carry'd Muſquets not unlike the *Europeans*, onely the Cocks thereof ſtruck from them, and inſtead of Bandileers or Powder they had ſquare Baskets pleited of Ruſhes. But others belonging to the Emperors Life-guard Rode on Horſes; which being train'd up daily by skilfull Riders, Curvetted all the way they went, with rich Capariſons Edg'd with coſtly Fringe, their Heads alſo cover'd with a rich Cloth: but in Service they wear Helmets adorn'd with Plumes of Feathers, and Scarfs coming under their Arms, and made faſt on their left Shoulders; a thick ſilken Cord with two Taſſels hangs about their Necks, and on their Backs a great Bowe; under their left Arm a Quiver full of Arrows; in their Girdles ſtick two Stilletto's, or long Daggers, with their left Hands guiding the Bridle, in the the right holding a great Lance, their Legs cover'd with Wax'd Boots.

Deſcription of the *Japan* Horſe and Foot.

Hollanders prepare for Death.

The *Hollanders* thus Guarded on all ſides both with Horſe and Foot, were carry'd out of *Jedo*.

Cloſe

Cloſe by the City is a great Palace about the bigneſs of a ſmall City, which entring, after having paſt ſeveral Avenues, they came before a diſmal and dark Priſon; before the Grates of which the four condemned *Jeſuits* ſat loaden with great Fetters and Chains, with ſome other *Japan Chriſtians*; from thence they were conducted into a ſpacious open Court, in which ſtood Gibbets, Croſſes, Gallows, and great Wells full of Water. The Place ſwarm'd with People, and chiefly one Leaded Entry Pav'd with Free-ſtone, was continually full of all manner of Courtiers, private Officers, Executioners and Hang-men, which paſſed to and again, expecting Commands. At laſt the *Jeſuits* and the *Japanners* were brought out of their Dungeon, to come before the chief Magiſtrate of *Japan*. And whilſt the Judges were buſie in examining them, moſt part of the Day was ſpent: Mean while the *Hollanders* ſtood in the open Court next the Guards, which had brought them from their Inn thither, where they ſaw all Paſſages; and that they might not faint in ſo great a Crowd, they had Sweet-meats given them to eat; which they judg'd was by *Sicungodonne's* order. At laſt they were led through a ſmall Gate, to a very pleaſant Place, having on one ſide a Woodden Gallery cover'd with Mats; through which paſſing and entring into a Princely Hall, they were commanded to kneel before *Sicungodonne*, ſitting on a high Throne ſurrounded with a great number of Councellors, who by the Interpreters ask'd the *Hollanders* theſe following Queſtions:

Queſtions ask'd the *Hollanders*, to which they return Anſwers.

From whence, whither, and when they put to Sea? Why they Anchor'd in the Haven *Namboe*?

The *Hollanders* anſwer'd, That they ſet Sail the third of *February*, *Anno* 1643. from the Road before *Batavia*, and ſteer'd their Courſe towards *Ternata*, from whence they weighed Anchor the fourth of *April*; but afterwards driven by great Storms, were neceſſitated to Anchor in the Haven *Namboe*.

Then *Sicungodonne* ask'd them if they were *Chriſtians*, though no *Papiſts*? If they did not deſire to ſpeak with the four *Jeſuits* in private?

Their Anſwer hereupon was, That they were *Chriſtians*, but no *Papiſts*; and believe

believe in one God, Creator and Governor of Heaven and Earth; for which Religion they were ready to die; and had nothing to ſay to the *Jeſuits*, but held them for their greateſt Enemies.

The other Queſtions which they were ask'd were theſe following:

How many *Netherlanders*, *Chineſes*, and others, liv'd in *Batavia*? Where their Governor kept his Court? How many Ships hath he in his Service? What Places do they Sail to? Do all manner of Artificers live in *Batavia*? Do Shoemakers, Taylors, Weavers, and other Handicrafts reſide there?

The *Hollanders* told them, That there liv'd about twelve hundred *Hollanders* in *Batavia*, beſides three thouſand *Chineſes*, and a conſiderable number of *Malabars*, *Javans*, *Bandaneeſen*, *Amboiners*, and *Mardikers*, and alſo all manner of Handicrafts, reſided in the City: but the number of the Ships which Sailed to *Perſia*, *Ceylon*, *Cormandel*, *Malacca*, *Siam*, *Molucco-Iſlands*, *Tayoan*, and other Places from *Batavia*, was unknown to them.

Are ſtint in one Queſtion.

They were alſo ask'd, If the *Hollanders* ſaw any way by which they might Conquer *Nangeſaque*, as they had done *Quilang*? But making as if they underſtood them not, this Queſtion was not anſwer'd.

Sicungodonne enquir'd of them alſo, Why their Ketch *Breskens* had fir'd her Guns ſeveral times in the Haven of *Namboe*, which had frighted the Fiſhermen, and all the Countrey People thereabouts? Alſo if they had not a Miniſter aboard?

The *Hollanders* acknowledg'd, That the hady fir'd with bare Powder on the intreaty of ſome *Japan* Gentlemen which came Aboard of them to view the Ship; and that they had not the leaſt intentions to ſcare the People, which they not once thought of, being accuſtom'd to do the ſame before *Firando*, when any Gentlemen deſir'd it: but out of fear they deny'd that they had a Miniſter Aboard.

At laſt they were ask'd if they could not ſwim, as they had ſeen many *Hollanders* do at *Nangeſaque*?

This Queſtion amaz'd them much, not knowing why they ſhould ask it; yet they reply'd, That ſome could ſwim, and others not.

Sicungodonne leaving off to make any farther Examination, gave the *Hollanders* leave to go to their Lodgings; where they reſted till the three and twentieth of *September*, without any farther moleſtation. Then the Secretary told them, that their Landlord was gone to the Lord *Sicungodonne*'s Houſe, to ask for ſome Clothes for them, becauſe the cold Weather began to pinch, and they were us'd to go warm Cloth'd.

Sicungodonne promis'd to furniſh them with Coats. He alſo ſignifi'd, that the impriſon'd *Jeſuits* and *Japanners*, not being able to endure the exquiſite Tortures, had deny'd *Chriſtianity*.

The next day the Interpreters *Kitsbioye* and *Fatſioſaimon*, with the Renegado Prieſt *Siovan*, came and brought for every *Hollander* two *Japan* Coats made of Cotton by *Sicungodonne*'s Order. Which kindneſs the *Hollanders* knew not how to return ſufficient thanks for.

A new fear ariſes amongſt them.

Mean while underſtanding by ſome of the Servants, that the next day they were to appear before ſome of the Magiſtrates, they were exceedingly afraid, and the more, becauſe they very well knew the two *Dutch* Interpreters expected from *Firando*, could not yet be come to *Jedo*. And whilſt they ſorrowfully ſate conſidering of theſe Matters, the Walls of the Houſe began to ſhake, the Timber to crack, the Roofs to rent, the Doors and Windows

flying

flying open, and the Ground to move under them: At which the *Japanners* ſignifi'd to them, that a horrible Sea-Monſter ſtruck his Tail ſo vehemently againſt the Shore, that he made all things to ſhake and tremble.

The *Japanners* Opinion concerning Earthquakes is antient.

But under this kind of ignorance ſeems to lie hid the antient Opinion of ſome *Greek* Philoſophers, which gave to *Neptune* the Name of *Ennoſigæus*, that is, *A ſhaker of the Earth*, becauſe it creeps into the Crevices thereof, and breaks the Foundations with its ſwelling Waters.

This Opinion *Thales* and *Democritus Abderita* affirm'd with theſe Arguments, *viz.* Becauſe that in Earthquakes new Fountains often broke forth, and great Places lay hid under almoſt fathomleſs Lakes and Plaſhes of Water.

But others with much more ſeeming Reaſons attribute the Earthquakes to the Winds inclos'd in the Caverns of the Earth.

Agellius puts both the ſaid Reaſons together; *Who are not*, ſaith he, *ſufficiently inſtructed by Nature, whether the ſhakings and gapings of the Earth are occaſion'd by the power of impriſon'd Winds, or inclos'd Waters, ſwelling within the Earth*: Wherefore the *Romans* order'd a ſolemn Day of Humiliation to be kept, when any great Earthquakes happen'd; but they expreſs'd not of what God they ſought for help, becauſe they knew not whether it were *Æolus*, Commander of the Winds, or *Neptune*, Lord of the Seas, that ſhook the World. *Noct. A. l. 2. c. 19.*

Japanners are much terrifi'd at an Earthquake.

The *Japanners* are exceedingly terrifi'd at Earthquakes, knowing by dear Experience, that Mountains have ſunk into deep Pits, Villages turn'd topſie-turvey, Cities and whole Territories ſwallow'd up; therefore when the inner parts of the Houſes began to crack, the Walls to totter, the Mats which cover'd the Floors to move, and other Houſes here and there began to tumble, every one ran to ſeek for a Place of ſafety, their amazedneſs was ſo exceeding great; which indeed was no wonder; for who would not be afraid when the firm Earth affords no ſure Foot-ſteps? when it falls in under Towns and Villages? An enemy may be repuls'd by high Bulwarks, and inacceſſible Ways; againſt great Storms, Harbors are ſure Guards; Fire follows not thoſe which flye from it; raging Sickneſs, though it empties Cities, yet ſwallows them not up: but the Earthquakes hide oftentimes under heaps of Rubbiſh, or almoſt bottomleſs Pits, Mountains, Cities, nay, whole Territories, without leaving the leaſt Mark behind; ſo that whole Generations of People are buried with the Ruines of their Habitations.

Why the *Hollanders* were leſs afraid.

The *Hollanders* ſeem'd to be leſs afraid than any, becauſe they not onely knew of their Mortality in what Place ſoever they were, but that they might eaſily ſuffer an involuntary Death, not yet knowing how they ſhould come off, but that they were at the pleaſure and diſpoſe of a barbarous Nation. It would be no great matter of difference to them, if ſome merciful *Japanner* (if ſuch a one might be found any where) cover'd their Bodies with Earth, or if the Earth it ſelf perform'd the Office: for without doubt they ſhould ſuffer a far more eaſie Death under than upon the Earth.

Strange alteration in *Japan* by an Earthquake.

Moſt part of the Evening this Trepidation continu'd, onely giving ſeveral ſhakes: for at other times *Japan* feels greater ſorrow by theſe Earthquakes, becauſe it often happens there, that the Earth ſinks, or makes terrible gapings, Rivers ſwelling overflow, cooling hot Springs, and making hot cold; that Flames break forth from the Mountains, or on the contrary, that burning Mountains are quenched by Earthquakes; that plain Countreys become Mountains, and Mountains turn into Plains; that Iſlands are blown up out of the Sea, and others ſink under Water.

We

The reaſons of Earthquakes deſcrid d after divers manners.

We muſt acknowledge it to be a great Wiſdom, which is not onely ſatisfi'd by the outward appearance of ſuch horrible Motions, but alſo ſearches into the Secrets of Nature, to find out the Reaſons of ſuch Trepidations. The *Japanners* (as we ſaid before) aſcribe it to the Water, or rather (according to their Cuſtom and idle Fancies) to a Sea-Monſter. But thoſe that aſcribe it to the Water, differ in their Opinions: Some maintain (according to *Thales Mileſius*) that the Earth ſwims upon the Sea, and is moved by it almoſt like a Ship. Others ſay, That the Earth is cut through by continual flowing Streams, by immenſe Lakes, inhabited round about by a People which know not one another, and by Fountains that never ceaſe to ſpout forth Waters through undiſcoverableble Springs, which all have their original under the Earth, and either flow gently there, or elſe deſcend into ſome deeper Caves, and gather together again, in ſeveral Places, by which means ſwelling they lift up the upper Grounds, ſo ſhaking the Earth, and all that which it bears.

But *Anaxagoras* makes Fire to be one reaſon of Earthquakes; ſo that the Fire hath the ſame operation in the Earth as in the Air, when it drives the Clouds and rents them with Thunder. Amongſt the Modern Philoſophers ſome are of Opinion, That the dreadful gapings and *Hiatus* of Earth is occaſion'd by Fire, not unlike a Myne, in which Powder being laid and ſet on Fire, blows up the Earth, according to the Invention which the *Biskainer*, *Peter Naverius*, being taught by *Francis George* of *Scenen*, try'd firſt upon the Caſtle *Ovi*, cloſe by *Naples*.

Lip. 2. c. 79. *Pliny* alſo ſaith, That the ſhaking of the Earth is like Thunder in the Air. Moreover, it cannot be deny'd, but that the Earth feeds Fire under it, which appears by the continual Smoak, and ſometimes by the Flames which aſcend

Burning of Mountains. the Skie from ſeveral Mountains, whereof *Veſuvius* in *Italy*; *Ætna*, in *Sicily*; in *Iſland Hecla*, and in *Japan*, *Siurpurama*, lying eight Leagues beyond *Meaco*, near the great Lake *Meacoſche*, are ſufficient teſtimonies.

The reaſon of the ſinking of Cities. It is not therefore improper which ſome believe, That the ſinking of Cities and Countreys proceeds from the Earths being conſum'd by the Fire, which requires Food; not unlike a Houſe, which (the Pillars and other Timber being devour'd by Flames) wanting Supporters tumbles down.

Some alſo hold, that the Fire in the Earth produces continual Smoak, which finding no Vent, forces and breaks its way out; ſo that if the Smoak be very ſtrong, it rents and cleaves the Earth aſunder; but if it be weak, it cauſeth onely a ſhaking of the upper Grounds.

But *Anaxagoras* judges the Earth it ſelf to be the reaſon of her own unfirmneſs; for he ſaith that it is nothing without which moves it, but great Pieces within falling, either looſned by moiſture, or conſum'd by Fire; or the Winds which rage under Ground, blown down, or elſe being decay'd by Age, like an old Building, of which the Foundation being rotted, and not able to bear the Superſtructure, tumble down. Theſe Pieces are the great occaſion oftentimes of a general ſinking, or at leaſt, a ſhaking of the upper Grounds, by the blow which they give in the fall.

Winds the reaſons of Earthquakes. This Opinion is contradicted by *Archelaus*, *Ariſtotle*, *Theophraſtus*, and moſt of the chief and Learnedſt *Geographers*, which aſcribe the Reaſon of Earthquakes to the Winds, *viz.* The Earth produces always Miſts, either dry or moiſt, which riſe ſo high up into the Air, that not able to get farther, they deſcend again, and creep into all the Creviſes of the Earth, which when they have fill'd up, and the one Wind ſeems to force in upon another, makes it ſeek for Vent: which

which kind of ſtriving occaſions thoſe violent Emotions oftentimes burſting open, and ſwallowing up all that is on the top.

Several Opinions concerning it.

Yet ſome are of another Opinion concerning the Winds, judging that it is with them as with a humane Body; which is moiſtned by Blood, and mov'd by the Spirits or Vitals, which get in and out by ſome little Pores, but gather in far greater Places, ſo long as the Body is of a good Temper, the Pulſes beat temperate: But if it meets with any ſtoppage inwardly, then the Breath is ſtopp'd and troubled, and ſometimes ſtrange Convulſions produced; ſo likewiſe the Winds in the Earth being moleſted, and wanting Vent, make a rumbling and terrible motion, till at length they force out their way.

It hath often been obſerv'd by the *Japanners*, that the greateſt Earthquakes have happen'd in calm Weather when the Winds are ſhut up into the boſom of the Earth.

But amongſt all others (according to our Judgment) the famous Philoſopher *Epicurus* ſeems to come neareſt the truth, who is of Opinion, That Earthquakes may proceed from the falling of the Earth into deep Pits, or its conſuming by Fire, whether the ſulphurous Grounds occaſion the Flame, or whether a collection of fiery Spirits changes into Fire, and breaks forth like Lightning, or incloſed Winds have the greateſt force.

But the *Dutch* Priſoners in *Jedo* were not ſo much in fear for the Earthquake, as for a far more terrible Death than to be kill'd by the fall of a Houſe; for, they knew the *Japanners* cruelty: neither could they expect any good in their preparation, being order'd to come before ſome of the Council; ſo that they ſpent the whole Night with melancholly thoughts without ſleeping; yet in the Morning the Earthquake and their fear ceaſed both on a ſudden, at their coming the Interpreters *Kitsbioie* and *Phatſioſaimon*, who brought them information of the occaſion of their being commanded to come forth that day, was only to return the Council thanks for the Preſents of *Japan* Coats; and accordingly the Interpreters conducting the *Hollanders* to the Preſidents Palace, they made humble returns of their thanks.

Strange dealings of the Councellors with the *Hollanders*.

But the Councellors delighted themſelves with asking the *Hollanders*, If they knew not where their Ship *Breskens* was at that preſent time, having weighed Anchor, and was gone from the Haven *Namboe*? If they took the *Roman* Religion to be the onely true Faith?

Whereupon Captain *Schaep* anſwer'd, That he did not know whether the Ship was gone to *Batavia*, *Taiovan*, or *Nangeſaque*; and that they abhorr'd the *Papiſts* Religion.

After this every *Hollander* received two Cups of Wine, which having drank, they were commanded to ſhew them ſome antick Poſtures, to make wry Faces, and look aſquint, to go ſplay-footed, and ſwing their Arms to and again, which the *Japan* Lords took great delight to ſee: when they were at the heighth of their Pleaſures they were commanded to depart.

Coſtly Buildings in *Jedo*.

Being conducted back to their Lodgings by the two Interpreters, they ſaw in the Way which they paſs'd ſeveral Palaces, in which Beauty and Art ſeem'd to ſtrive with each other; being built exceeding high, the Roofs in the Front jetting over before, each Corner ſupported by Gilded Dragons and Bulls, all the Front adorn'd with Carv'd Imagery, the Windows richly Trimm'd with Gold.

The *Dutch* Priſoners are much troubled, and why.

In the interim the *Hollanders* were exceedingly troubled, becauſe they had not told the Deſign of their Voyage at Court, which was to Sail for *Tartary*,

and the River *Polyſanga*, to diſcover the *Weſtern America*, and the Gold and Silver Iſlands, which Mr. *Elſerak* might poſſibly have told to the Governor of *Nangeſaque*: Wherefore if they ſhould be accus'd with Untruths, they had nothing to expect but a miſerable Death. After ſerious Conſideration of ſo weighty a Matter, they found it convenienteſt not to acknowledge that they they underſtood *Portugueſe*, in which Language they were examin'd by *Kytsbyoye* and *Phatſyoſaymon*, before *Sicungodonne*; and alſo reſolv'd to give a full and true Relation of their intended Voyage, when the two *Dutch* Interpreters ſhould come from *Firando*.

A Letter to the *Dutch* Priſoners.

Mean while they receiv'd a Letter from *Nangeſaque*, ſubſcrib'd by *John van Elſerak* and *Peter Antonizon Overtwater*; the Contents as followeth.

"This Inſtant, being the tenth of *September*, we are adviſ'd by the Go-
"vernor of *Nangeſaque*, That Captain *Schaep* and the Merchant *Byleveld*,
"coming to an Anchor before the Territory *Manſany*, were entic'd aſhore by
"the *Japanners*, and carried Priſoners to *Jedo*, they not knowing what People
"you were; but underſtanding now what Nation you are of, you will with-
"out doubt in a ſhort time be ſet at Liberty. Here all things are well. Five
"of our Ships lye before *Diſma* at an Anchor, which have made a Voyage
"from *Batavia* hither in a very ſhort time. The *Eaſt-India* Company will reap
"great Advantages this Year. Agree amongſt your ſelves, and doubt not.
"We expect your coming hither. We ſhould have written more at large,
"were not the Letters ſent by the Governor of *Nangeſaque*'s Poſt. Whilſt we
"are buſie concluding, we receiv'd a Letter from *Jedo*, written by *Kytsbyoye*,
"That there are ten Priſoners of you, all lodg'd by the *Eaſt-India* Companies
"Interpreters, and well entertain'd. We hear alſo, that the Ketch *Breskens*
"hath weigh'd her Anchor, and is gone from *Namboe*.

Their Diſcourſe with the Interpreters.

The day after the receipt of this Letter, *Kytsbyoye*, *Phatſyoſamon*, and *Syovan*, being told by *Sicungodonne*, That *Elſerak* had inform'd the Governor of *Nangeſaque*, that the Council in *Batavia* had fitted out two Ships the third of *February*, *Anno* 1643. to diſcover a place of great Trade in *Tartary*; this place being already known by eminent Writers: And alſo a Native *Tartar* was in one of the Ships, which would aſſiſt in promoting that Undertaking; and *Elſerak* believ'd, that *Breskens* was one of thoſe two Veſſels. This being told to the *Hollanders* by the Interpreters, they acknowledg'd it to be really true; but becauſe they had loſt their Admiral *Caſtrecom* by a Storm in the Night, they did not proceed in their Voyage; and chiefly, becauſe he carried ſix Tun of Rice for the Ketch *Breskens*, for want of which they were drove to a great ſtrait, and their Proviſions growing very ſhort, they concluded either to Sail, if poſſible, to *Nangeſaque*, or *Tayoan*, or elſe to return back to *Batavia*. This their Reſolution they were not able to perform, being driven by Storm ſtill further and further to the Northward.

Japan Maps, after what manner.

¶ WHilſt they gave this Account, *Syovan* fetch'd a Map Printed on *Japan*-Paper, like unto a half Globe, which contain'd in a ſmall Circumference the Provinces of *Japan* and *Amboyna*, *Molucco* Iſlands, *Manilla*, *The South Sea*, *Borneo*, *Celebes*, *Malacca*, *Formoſa*, *Corea*, and other Territories lying in that Corner of the World. They found alſo in the ſame Map the Countrey which they lighted upon in forty two Degrees, ſpreading Eaſt-North-Eaſt from the North-Weſt part of *Japan*, ſixteen Leagues off at Sea: But they could ſee no Paſſage that went through betwixt that and *Japan*; ſo that they took that Coaſt for the

the Countrey of *Jeſſo*, which joyns to *Japan*: For the Inlet betwixt *Sungaer* and *Jeſſo* waſhes not through, reaching ſcarce forty Leagues upwards, being there ſtopp'd by the Mountains, which ſpread themſelves over the *Japan* Province *Ochio*.

THe Bigneſs of *Jeſſo* (full of Mountains and rich Furs) is, as we ſaid before, unknown; notwithſtanding the *Japan* Emperors were ſo much concern'd at the Diſcovery thereof, that they ſent Perſons thither on purpoſe, if poſſible, to learn how far *Jeſſo* extends it ſelf: But they travelling over high Mountains, and deep Valleys, a vaſt way into the Countrey, could find no end, but brought Information to the Emperor, That the Inhabitants were a Wild and Salvage People. So after a toilſom Journey, they were forc'd to return with no Effect. Deſcription of *Jeſſo*.

The *Hollanders* found *Jeſſo* to be in forty ſeven Degrees, ſeeming to ſpread it ſelf a vaſt Way to the North-Eaſt. This Map ſhewn by *Syovan*, repreſented *Jeſſo* to lie a hundred Leagues from *Japan*; notwithſtanding it joyns with the Province *Ochio* to *Japan*. Moreover *Jeſſo* ſpreads it ſelf ſo far, that it borders the Northern *America*; ſo that the *Straights of Anian*, generally by *Geographers* plac'd between *Kataya* or *Kitai*, and the Northern *America*, is not found in the foremention'd Map; and accordingly no Paſſage from the *Frozen Sea*, into the *South Sea*, which was always held infallible: Wherefore ſeveral *Europeans*, and chiefly ſince the Year 1380: have ſought a way by the North, through the *Straights* of *Anian*, to Sail to the *Eaſt-Indies*.

The firſt Undertaker of this, was *Nicholas Zenet*; being afterwards follow'd by *Gaſpar Cortez*, who diſcover'd a new River; and going again a ſecond time, never return'd. *Zenet*'s Voyage.

Michael Cortez, *Gaſpar*'s Brother, undertook again that Voyage, with as bad ſucceſs. King *Henry* the Seventh ventur'd alſo to open a Paſſage through the *Straights of Anian* to the *Eaſt-Indies*. That of *Cortez*.

Sebaſtian Gabottus a *Venetian*, taking the Buſineſs in hand not long after, return'd fruitleſs, and brought his Ship through a thouſand dangers, being ſadly damag'd by the Ice, into an *Engliſh* Haven. Of *Gabottus*.

Yet all theſe unfortunate Expeditions terrified not *John Varaſanus*, who related ſuch pleaſing Stories to *Francis* the Firſt King of *France*, that he Equipp'd a Veſſel at his proper Charge, which *Anno* 1524. ſet Sail for the Northern *America*: But *Varaſanus* going aſhore, with moſt of his Men, on the Promontory of *Brittain*, was there deſtroy'd by the Salvages, and ſcarce Men enough left in the Ship to carry her back to *France*, with the News of this Accident. Of *Varaſanus*.

Notwithſtanding this ſad event, *Sebaſtian Gomez* a *Spaniard* went the Year after, ſteering his Courſe towards the *North-Pole*, where he ſuffer'd a conſiderable time by extremity of Cold, and great floating Caſtles of Ice, which ſo oppos'd him, that he was forc'd to return with like bad ſucceſs. Of *Gomez*.

England not ſatisfied with that fruitleſs Voyage of *Gabottus*, prepar'd a ſecond time for the Voyage, *Anno* 1553. for which purpoſe, Sir *Hugh Willoughby*, a little before the death of *Edward* the Sixth, got a Ship, wherewith he Sail'd to ſeventy two Degrees, through the Ice, where he died of Cold; but a few being left alive, brought the Tidings of their unfortunate Succeſs to the King. Of *Willoughby*.

Somewhat better Succeſs had *Stephen Burrow*, in his Voyage; who ſetting Sail three years after *Willoughby*, diſcover'd in the North *Galgoivia* and *Nova Zemla*; but then was hinder'd by the Ice from going further to the *Straights of Anian*. Of *Borrow*.

Of *Forbiſher*. After that *Martin Forbiſher* ſet out two ſmall Veſſels; but becauſe he came after the time, and too late in the Year, was forc'd to leave the *Frozen Ocean*, and return. Yet he was not ſo ſatisfied; for Queen *Elizabeth* took ſuch a liking to *Forbiſher*'s Deſign, that ſhe gave him a Veſſel of three hundred and ſixty Tuns, with two Ketches, and ſtor'd them with ſix Months Proviſion. The twenty ſixth of *May*, *Anno* 1577. *Forbiſher* ſet Sail from *Harwich*: On one of the Iſlands of *Orkney* he went aſhore, but found all the Inhabitants fled from their Huts, in the middle of which they had their Hearths without Chimneys: On one ſide were the Peoples Lodgings; on the other, a place for their Cattel; and in a Corner lay ſome dried Fiſh, and a few Oats. After having Sail'd ſix days, ſince they left the Haven of the *Orkneys*, he met for a whole Month with ſeveral great Trees, which without doubt had by extraordinary Floods been waſh'd up, and ſo carried into the Ocean: This was the leſs dangerous, becauſe he had continual day-light. At laſt *Forbiſher* Landed on the North of *America*, in ſixty eight Degrees; where he found a Gigantick People, with long Hair, who endeavor'd ſubtilly to murder him, they being exceeding Salvage: Their Clothes made of Wild-Beaſts Skins, of which the Tail hangs between their Legs: Their Tents made of Whalebone, are cover'd with Hides, and the Entrance faces the South. They uſe Bowes, Arrows, Slings, and two ſorts of Skiffs, whereof the biggeſt, carrying ſeventeen Men, is made of ſeveral pieces of Wood joyn'd together, and on both ſides cover'd with Leather: The little ones are alſo cover'd with Leather, and not unlike a Weavers Shuttle; in the middle of which is a Hole, for one Man to ſit, who ties the upper Covering of the Boat about his Middle, and with one Oar makes exceeding ſwift way through the Water.

The Northern *Americans* are very wild.

The Soil is very barren of any kind of Fruit or Grain; only it feeds abundance of Deer, Hares, Wolves, Sea-Bears, and Hogs, not unlike a Wolf: The raw Fleſh of theſe Beaſts ſerves the Inhabitants for Food.

It ſeems that this Countrey is exceedingly troubled with Earthquakes; for in many places were ſeen pieces of Hills, and in other places whole Mountains, that were ſtrangely rent from one another.

The fourth of *Auguſt*, *Forbiſher* returning, came ſafe on the ſeventeenth of *September* into *Milford-Haven*, and brought beſides his Ballaſt of glittering Stones, a Salvage Man, his Wife, and Child, who ſignified ſo much to them, that the Mans Name was *Calichoe*, the Womans *Egnoge*, and the Childs *Nutive*; yet though notwithſtanding they were fed, according to their Cuſtom, with raw Fleſh, they liv'd not long after being brought from their Countrey.

Daviſes Voyage. Beſides *Forbiſher*, *Arthur Petrews* and *Charles Jackman* diſcover'd ſome Coaſt higher, belonging to *Nova Zembla*: And *John Davies* Sailing North-Weſt to ſixty one Degrees, entred a Channel which to this day bears denomination from him, but it is not known how far it extends.

Hudſon's. After that, *Hudſon* ran into an Inlet or Bay beyond *Daviſes Straights*, and found a great Sea in the Heart of the *North-America*.

Button's. *Thomas Button* Steering after *Hudſon*, alſo directed his Courſe Weſterly, and diſcover'd a great Inland Sea in the Heart of the *North America*, lying in fifty ſeven Degrees.

Thomas Jacobſon's. King *Charles* the Firſt alſo fitted out two Sail, under the Command of *Thomas Jacobſon*, *Anno* 1631. and Sailing into *Hudſon's Straights*, he Steer'd Southerly to fifty Degrees; but there ſtopping, return'd with no other Succeſs, than calling that vaſt and barren Countrey of *America*, lying between *Hudſon's Straights* and *Button's Inland Sea*, *New Britain*.

All

All theſe, beſides *Peter Jackman*, have ſought for the *Straights of Anian*, Sailing Weſterly through the *Northern America*.

William Barrenſon's.

But *William Barrenſon* thought to find the Paſſage behind *Ruſsia* and *Tartary*, and ſo through *Anian* to reach the Empire of *Japan*, which that way is judg'd to be but twelve hundred thirty five Leagues from *Holland*. On the fourth of *June*, 1594. he ſet Sail with four Ships, and got through marvellous great Flakes of Ice, to the height of eighty ſeven Degrees, where they ſaw ſeveral Bears, either ſwimming towards their Ship, or running over the Sholes of Ice. They found alſo very many and large Sea-Calves, being Amphibious Creatures, living both in the Water and on the Land: They have a Mouth like an Ox, out of which ſtick two Tusks, each half a Yard long, which are accounted as good as Ivory: Their Skins of ſo great a hardneſs, that no Sword, Pike, Battel-Ax, or other Weapon whatſoever, can pierce it, nor kill them, unleſs hit in the Temples of the Head.

Sea-Calves, what Creatures.

The time began to expire, when *William Barrenſon* Steer'd his Courſe through the *Waygates*, by him call'd the *Straights of Naſſaw*, Sailing cloſe by the Promontories and Capes of *Nova Zembla*, when he diſcover'd a Croſs, plac'd on a high Point; where Landing, he found ſeveral Mens Footſteps, and ſix Sacks of Rye-Meal: A Muſquet-ſhot further, ſtood another Croſs, by three Houſes, built after the manner of the *Norwegians*: In theſe they ſaw only ſome Tubs of Salt Meat.

The fifteenth of *Auguſt* the three Ships which had Sail'd more Eaſterly came to their Admiral *Barrenſon*, having been much cumber'd and troubled by the Ice, but ſince gotten through the *Straights of the Waygates*, and Sail'd ſixty Leagues into the *Tartarian* Sea, which was very ſalt, full of Whales, and the Bottom not to be reach'd by our Line. And although this was all they did in that Expedition, yet they hop'd for a good Event.

Hemskerk's Voyage.

The States of the *United Netherlands* taking the Buſineſs in hand, fitted out the Year after the firſt Voyage ſeven Sail, under the Conduct of *William Barenſon* and *Jacob Hemskerk*: In ſeven Weeks time they got into the *Waygates*, where fifty four Men went aſhore, and travelling two Leagues up into the Countrey, found a Track of Foot-ſteps of ſeveral Men, Hedges loaden with Train-Oyl and Furs, and a Hill, whereon were plac'd ſeveral hairy Images, before which lay Aſhes, and the Bones of burnt Deer, which without doubt had been kill'd there for Offerings. After that, *Hemskerk* receiv'd certain Informations by a Skiff from *Pitzore*, loaden with Sea-Calves Teeth, Train-Oyl, and Geeſe, being to load in the *Ruſsia* Ships which Sail through the *Waygates* and *Tartarian Sea*, by the River *Oby*, to the City *Ugloita* in *Tartary*, where they Winter. The *Pitzoreans* ſignified moreover, That the *Waygates* would be froze about ten Weeks after that time. At laſt, nine of the Sea-men that went up into the Countrey, met with twenty *Samoyedes*, going five and five together: They being ask'd concerning the Scituation and State of *Nova Zembla*, inform'd them, That beyond a Promontory lying about five days Journey from thence, towards the North-Eaſt, was a great Sea, which ſpread it ſelf towards the South-Eaſt ſeveral hundred Leagues: So without making any further Diſcovery, the Fleet return'd home, after a Voyage of four Months and ſixteen Days.

Thus having had no better Succeſs for two ſeveral Expeditions, the States of the *United Netherlands* prepar'd a third Fleet, promiſing great Rewards to thoſe that could open a Paſſage for Ships to ſail to *Japan* by the North;

at

His ſecond Expedition.

at which *Amſterdam* ſeem'd much concern'd, though nothing had been effected in it: Whereupon they ſet out two Ships, the biggeſt of which was Commanded by *Hemskerk*, and *William Barrenſon* Chief Pylot; and the other, by *Corneliſon Riip*. Both of them Sail'd through vaſt Seas of Ice, to eighty Degrees, where they diſcover'd a Graſſy Countrey, full of Cattel; whereas *Nova Zemla*, which lieth ſeven Degrees more Southerly, hath neither Graſs, nor any Cattel, unleſs Foxes and Bears. They found in a Bay of this Green Countrey two Iſlands, and on them, divers Egs of Sea-Fowl. Till the eight and twentieth of *June* they Sail'd backwards and forwards, along this Coaſt, to ſee if they could find any Way that led through; but the Ice increas'd at laſt ſo upon them, that they were forc'd to return. *Hemskerk* and *Riip* alſo could not agree to go any further: At laſt they concluded, That each of them ſhould Sail where he pleas'd. *Riip* endeavor'd in eighty Degrees to find a way into the *Tartarian Sea*; but being forc'd to leave his Deſign, return'd to *Holland* with no other Succeſs. *Hemskerk*, on the contrary, inſpected all the Coaſts of *Nova Zembla*; ſo getting to the Iſland *Orange*, lying before *Nova Zemla*, at the utmoſt Northern Point, where he was hemm'd in by the Ice, which according to their Plummet, was twenty Fathom thick under the Water, and twelve above. The Ship driving againſt theſe Mountains of Ice, receiv'd a great Leak in her Prow. *September* began by this time to come on apace, at which time the Sun begins to hide it ſelf there for three Months: The Place deſolate and unhabitable, the Cold inſupportable, Firing ſcarce, no Houſes nor Proviſions to be found any where; ſo that they had all expected Death, had not ſome of the Seamen travell'd up two Leagues Southerly into the Country, where they found a ſweet River, full of Trees, and Planks

Is very remarkable.

driving in it, which ſerv'd them for a Hut, which they built not without great danger of Bears, and exceeding trouble, by reaſon of the extraordinary Cold; not having finiſh'd it before the latter end of *October*. After that, they were miſerably tormented, within by the Smoke, and without by Bears, North-Eaſt Winds, and Mountains of Snow, betwixt which they were forc'd to paſs, to carry their Firing into the Hut: Thus they ſpent their time till *May*, which drawing near an end, and alſo their Proviſions growing ſcant, they prepar'd their Boats; and though grown weak by their Wants and Sufferings, yet they ſtood out to the *Offin*. In theſe Boats they paſs'd through the wide Ocean; and when the Waves went too high, they hawl'd them on the Ice, where they were aſſaulted by the Bears. In this their Voyage home, *William Barrenſon* died, and ſeveral others; twelve Men only eſcaping with Life, through a thouſand dangers coming at laſt to *Kilduin*, from whence they Sail'd to *Amſterdam*.

The *Straights of Anian* not mention'd in the *Japan* Map.

So that all the Voyages which have been made, to Sail to the *Eaſt-Indies* by a Weſterly Courſe, through the *Northern America*; or Eaſterly, along the Coaſt of the *Samoyedes*, and *Tartary*, through the *Straights of Anian*, have been of no effect. And if the Map ſhewn by the Apoſtate *Japan* Prieſt *Syovan* be right, then all Voyages to the *Eaſt-Indies*, if Sail'd Northerly, would be in vain; becauſe no paſſage is found therein between *Catay* and *America*, from the *Northern Ocean* (which the *Samoyedes* call *Marmare*) to the *South Sea*.

In the ſame Map, *Jeſſo* was made to border on *America*, and *Tartary* lay to the In-land, and ſeparated from thoſe Coaſts: Wherefore *Syovan* ask'd the *Dutch* Priſoners, How they could have ſaild to *Tartary*, ſince it lay ſo far Southward from the Sea? And on the North though it be waſh'd by the Sea,

yet

yet they could not put in there, becauſe there is no Channel runs between *Tartary* and the *South-Sea*.

By this plainly appears the Miſtake of the Learned *Hugo Grotius*, who ſaith, *That* America *was Peopled out of* Norway, *over* Yſeland, Friezland, Greenland, *and* Eſtotiland, *through vaſt and Icy Seas*. For if there be no Water-paſſage betwixt *America* and *Cataya*, then the Peopling of *America* may more probably be from *Cataya*, than from *Norway*. Without all doubt, one People or Nation have driven another from their Countreys, the Weaker ſtill giving place to the Stronger. The Paſſages of Ancient Times manifeſt this ſufficiently. It cannot be denied, that the ſpreading of Mankind over the Earth after the Flood, muſt be ſought for on the *Armenian* Mountain *Ararat* (which the *Turks* call *Agri Dagh*; and the *Armenians*, *Meſſis Saur*) on which *Noah*'s Ark landed.

Hugo Grotius his miſtake concerning the Inhabitants of *America*.

Armenia it ſelf borders on the North with *Colchis*, *Iberia*, and *Albania*; on the Weſt, with *Cappadocia*; on the South, with *Meſopotamia*; and the Eaſt is waſh'd by the *Caſpian Sea*.

The Generations of Mankind increaſing and multiplying, ſought in all places for newer and greater Habitations: Thoſe which ſprang up in the North-Eaſt, took *Tartary* and *Catay* into poſſeſſion, from whence they ſpread themſelves further over *America*: And that this hapned many Ages ago, may appear by thoſe *Europeans* that diſcover'd *America*; for they found this Countrey, and all the Iſlands, which lie ſcatter'd up and down in great numbers, ſo exceeding Populous, that they might well ſtand in competition, for the Number of Inhabitants, with *Europe*, or any other part of the World; but are ſo different in their Language and Cuſtoms, that the one hath not the leaſt reſemblance with the other; whereby it may partly appear, that as they remov'd their Stations preſently after the Confuſion of Tongues that hapned in the Valleys of *Shinar*, the Paſſage from *Catay* to *America*, about the North, is very eaſie; whereas that from *Norway* thither, is much farther, and more troubleſom, between Flakes of Ice, and under a Cold Heaven: For no where *America* borders on *Aſia*, but near the *Straights of Anian*, if ſuch a Channel were found; but more probably on the Territory of *Catay*. However, the firſt Plantations of People belong originally to *Aſia*. *Forbiſher* found the Northern *Americans* to be broad Fac'd, with long and black Hair, *Camoſie* Noſes, woolly Beards, and of a ſwarthy Complexion: Their Religion, worſhipping the Sun, which they call'd *Hyout*. By all which, they ſeem to be rather of a *Tartarian* Extract, than from *Norway*.

Theſe Reaſons perſwaded *Syovan*, that it was impoſſible for the *Hollander* to Trade by Shipping into *Tartary*, becauſe the moſt Southerly part of that Countrey lay a great diſtance from the South-Sea; and the North was not to be Sail'd to out of the South-Sea, becauſe the *Straights of Anian* was not menti-on'd in the *Japan* Map. Whereupon Captain *Schaep* replied, That *Tartary*, ſo call'd from the mighty River *Tartar*, is waſh'd on the North by the unnavigable Ocean *Marmare*; the Weſt border'd by *Muſcovy*; the South jutting againſt the *Caſpian Sea*, *Bactriana*, *India*, and *China*; the Eaſt borders *America*, and is divided into five ſeveral Territories, which are theſe, *viz*. *The Wild Tartary*, whoſe Inhabitants keep no conſtant Place of Reſidence, removing daily, according as the Paſture for their Horſes, Cows, and other Cattel laſts; yet although they range thus up and down without Law, they have their own Incloſures, beyond the Limits of which they may not go: Theſe Parks or Foreſts

Syovan's Arguments to the *Hollanders* concerning their Voyage to *Tartary*.

Schaep's Anſwer concerning the *Tartarian* Trade.

are

are call'd *Zarolhia*, *Caſane*, *Nagaia*, *Schibanoka*, *Caſakka*, *Aſtoacan*, *Baskirda*, and *Tumen*, all being under the Emperor of *Ruſsia*, beſides *Tumen* the *Tartarian* Province, *Zagatai* is very famous for the Inhabitants call'd *Kircaſii*, and the Cities *Sakasba*, *Bichend*, and *Samarcande*, the native Countrey of *Tamerlane*. The Province *Turcheſtan* hath the Cities *Taskent*, *Cotam*, *Caſcar*, *and Jarkem*. The fourth Province call'd *Cataia*, under the great *Cham*'s Juriſdiction, is divided into ſeven Territories, *viz*. *Tendue*, *Camul*, *Engimul*, *Caindu*, *Thebet*, and *Carazan*, where the Men inſtead of the Women, when deliver'd of a Child, keep their Beds two and forty days; the ſeventh Territory is *Tangud*, where *Printing* was us'd a thouſand years ago.

The *Tartarian* River *Poliſange*.

Moreover, Captain *Schaep* ſignifi'd to *Siovan*, That the River *Poliſange* came flowing out of the *Tartarian* Territory *Cataie* into the South-Sea.

The Banks of this River *Poliſange*, whoſe original is a hundred Leagues from the Sea where it diſembogues, are adorn'd with the famous Trading Cities, *Quinſen*, (in which *Paulus Venetus* ſaith are twelve thouſand Bridges, under which great Ships may paſs with all their Sails ſpread) *Jangio*, *Brema*, and *Cambaly*, whither the chief Preſident of the *Eaſt-India* Company in *Batavia* had ſent the Ship *Caſtrecom* and the Ketch *Breskens*, to diſcover that River, and all the other Cities: but he being ſeparated from the Ship *Caſtrecom*, whom he fear'd was loſt, he found himſelf neceſſitated to put in for ſome other Part, and leave off that Deſign. At laſt Captain *Schaep* told him, That ſince he underſtood not the *Portugueſe* Tongue, and much leſs the *Japan*, he would give a full Relation of all his Adventures to the Emperor's Privy Council ſo ſoon as the two *Dutch* Interpreters came from *Firando* to *Jedo*. Upon which Anſwer *Kitsbioie*, *Phatſioſaimon*, and *Siovan*, departed from the *Hollanders*.

Hollanders adviſe amongſt themſelves.

Mean while the *Hollanders* concluded with one accord to declare to the Council that which they had oftentimes ſaid before, *viz*. That ſince the eleventh of *June*, when they came for freſh Water into the Haven of *Namboe*, and put out again, they ſtood direct into the Sea, plying it up by a Wind two hundred Leagues, to Weather the South-Point of *Japan*, that ſo they might attain to forty Degrees Northern-Latitude; and at laſt being toſs'd and driven up and down by a Southern Storm, they were neceſſitated a ſecond time to put in for *Namboe*. Furthermore they found it convenient not to declare their intentions of going to the Gold and Silver Iſlands.

Whilſt the *Holland* Priſoners tarried in the *Dutch* Inn in *Jedo*, they were viſited by ſome *Japan* Nobles; amongſt which alſo *Phoechychemon*, *Iſicauwa*, and *Joaiemon*; who comforted them, asking them if they were entertain'd with good Meat, Drink, and Clothes againſt the Cold of the Night: *Phoechychemon* fetch'd a Paper full of *Itſibos*, which is a ſort of *Japan* Gold-Coyn, giving it to Captain *Schaep*, and withall promis'd him more if he deſir'd it, then giving him a Roll of the Mens Names belonging to his Ship, which he had requir'd of him between *Namboe* and *Jedo*: he deſir'd him to Tranſcribe two fair Copies of it, which he promis'd to keep in memory of the *Hollanders*: Captain *Schaep* taking the Scroll, aſſur'd him to prepare the Copies according to his deſire againſt his next coming.

The two *Dutch* Interpreters arrive at *Jedo*.

On the laſt of *September* in the Evening, the two *Dutch* Interpreters came from *Firando* to *Jedo*, and immediately viſited the impriſon'd *Hollanders*; the eldeſt of them was call'd *Toſaimon*, and the youngeſt *Maniekebe*, both ſeeming to bear an affection to the *Hollanders*, adviſing them how to carry themſelves before the Council, *viz*. That they muſt anſwer quick and ſhort upon any

any Queſtion that was ask'd them, in which the *Japan* Lords are us'd to take great delight. They alſo told them, that they were not to Lodge in their Inn, as they had been misinform'd, but that they ſhould be Entertain'd in *Tonnoſamma*'s Houſe, Lord of *Firando*.

The *Hollanders* are Exa-min'd before the Council concerning their Voyage to *Tartary*.

The next day their long-expected Examination began before *Sicungodonne* in this manner: The Interpreters, *Toſaimon* and *Maniekebe*, propos'd the following Queſtions by order of *Sicungodonne*, to Captain *Schaep*, the Merchant *Bylevelt* and *Jacob de Pauw*: When, and with how many Sail did you come from *Batavia*, and ſince from *Ternata*? Whether did you deſign your Voyage? How came your Ship ſo far to the North? Why did you ſtand to and again before the Eaſt-Coaſt of *Japan*? and why dropp'd ye Anchor in the Haven of *Namboe*?

Their Anſwer.

To which they anſwer'd, We ſet Sail from *Batavia* on the third of *February*, *Anno* 1643. and ſteer'd our Courſe for *Ternata*, with two Ships call'd *Caſtrecom* and *Breskens*; the fourth of *April* we weighed *Anchor* from *Ternata* to Sail to *Taiovan*, and from thence to *Tartary*, that there we might diſcover a Place for Trade, according as we had been inform'd: But Sailing on with this intention, were driven by a great Storm that happen'd in the Night on an unknown Coaſt; after which we loſt the Ship *Caſtrecom*, judging that ſhe may be ſplit againſt the Rocks; yet we ſought for it along the *Japan* Coaſt, though we had little hopes of finding it: mean while we ſuffer'd under a great inconvenience, by reaſon of the ſcarcity of our Proviſions, becauſe the Ship *Caſtrecom* carry'd ſix Tun of Rice for our Pink, to be put aboard of us when our need ſhould require it; therefore becauſe ſhe could not be found, we were forc'd not to proceed in our Journey for *Tartary*, and according as Wind and Weather would permit to Sail to *Taiovan*, *Nangeſaque*, or *Batavia*, ſo ſoon as we were furniſh'd with freſh Water, which we had great want of on the Eaſt-Coaſt of *Japan*, and therefore ſtood directly thither. The tenth of *June* we entred into the Mouth of the Haven *Namboe*; where we came to Anchor, and were courteouſly receiv'd by the Inhabitants, and inſtantly furniſh'd with what Water we requir'd; ſo that on the next day we ſtood again to Sea, and ſteer'd directly Eaſterly, that we might firſt Weather the South-Eaſt Point of *Japan*; at laſt we laid it over due Weſt, but by Southern Storms and contrary Currents were ſo driven towards the *Japan* Shore, that we fell a whole Degree to the Northward from our intended Courſe, having then according to Calculation, Sail'd about two hundred Leagues from *Namboe*: Thus toſs'd by Tempeſts, and the Veſſel requiring neceſſary repair, and the Seamen weakned by four Moneths endurance on the Offin, and moſt of them ſick, ſome ſpeedy refreſhment was neceſſary; for obtaining which the Haven *Namboe* was the neareſt to Sail to; and having before been kindly entertain'd there, we return'd thither, but ſtaid with our Sails hal'd back till ſome of the Inhabitants came to us in Boats; of whom we ask'd leave to Anchor in the Haven before the Village: which Requeſt was granted by the Chief of the Town; ſo that upon his leave our Men row'd aſhore to fetch him Aboard; who deſir'd to barter ſome of our Merchandiſe for Proviſion, of which they had great ſtore.

Queſtions ask'd the *Hollanders* by the Council, on which their Anſwer is requir'd.

Moreover *Toſaimon* caus'd them to be ask'd where *Tartary* lay, or the City whither they were ſent? and alſo if ever any *European* Ships Sail'd to thoſe Places for Trade? Whereupon the *Hollanders* anſwer'd, That to their knowledge never any *Europeans* had Sail'd to *Tartary*; and they had likewiſe no Map

nor Chard to direct them thither, but had Orders from the Governor of *Batavia*, which was, That when they came beyond the utmoſt North-part of *Japan*, to ſteer their Courſe North-weſt to forty five Degrees, where the River *Polyſange* diſembogues into the South-Sea. On the Banks of which River ſtand the Cities *Brema*, *Jangio*, and *Cambaley*, all three famous for Traffick; but becauſe they never got to above forty Degrees, they received no other information, neither could they ſay any more concerning it, but what had been told them in *Batavia*,

Their other Queſtions were theſe: If they ſhould diſcover *Tartary*, what would they do to underſtand the Inhabitants?

Captain *Schaep* reply'd That they had three Sea-men Aboard of the Ship *Breskens* that underſtood and ſpoke the *Muſcovitiſh* and *Poliſh* Tongue, which moſt of the *Tartars* underſtood: and in the Ship *Caſtrecom* a Native *Tartar*.

Toſaimon ask'd, How they came by that *Tartar*? What Age is he? What Office performs he?

The *Ruſſians* (ſaid *Schaep*) making an Inroad into *Tartary*, amongſt the Priſoners which they took was a Youth, whom they ſold to an *Engliſh* Merchant, that carry'd him *Amſtredam*, to where he learn'd to ſpeak *Dutch*, Write and Cypher; and at laſt was entertain'd in the *Eaſt-India* Companies Service; ſo that he was ſent as an under-Book-keeper to *Batavia*: which Office he ſupplies to this day, and is twenty years old if the Ship *Caſtrecom* be ſafe, and not caſt away.

The *Hollanders* Anſwer to *Sicungodonne*.

Sicungodonne then caus'd them to be ask'd, Why they ſtood ſo long off and on upon the *Japan* Coaſt? If they did not do it to diſcover their Creeks and Harbors? Why they fir'd their ſmall and great Guns before *Namboe*?

Their Anſwer was, That the Officers of both their Ships calling a Council, agreed before *Ternata*, making a Letter of Obligation; in which both were bound, that if by Storm, Current, Miſt, or otherwiſe, they ſhould be ſeparated between *Ternata* and *Japan*, that they ſhould look one for another on the *Japan* Coaſt, and in dark Weather now and then to fire a Gun, that by that ſign they might the eaſier find one another; but notwithſtanding this Agreement they Shot but once, which was in thirty ſeven Degrees and a half, out of a ſixteen Pounder, for their Boat to come Aboard again, that was ſent to a *Japan* Fiſher-man, to enquire concerning the Ship *Caſtrecom*. In the Haven of *Namboe* they had fir'd ſeveral times onely with Powder, which was done upon the entreaty of ſome *Japan* Lords that came to ſee the Ship. *Manikebe* interrupting him ſaid, Why have you not made it known heretofore that you intended for *Tartary*? *Schaep* anſwer'd, That it was through ignorance of the *Japan* and *Portugueſe* Tongue in which they were Examin'd, ſo that it was impoſſible for them to anſwer and give an exact account of things they underſtood not; and ſince that the Lord *Sicungodonne* himſelf telling them that they would be ſtrictly Examin'd before the Council, ſo ſoon as the *Dutch* Interpreters came from *Firando* to *Jedo*, made them refer anſwering punctually till then.

After that the *Hollanders* had one days reſt: the third of *November* they were again carry'd out of *Jedo* to the Court, where in twenty eight days they had one Hearing; at that time having no Watch upon them but the two Interpreters, and having waited two Hours they return'd to their Lodging, the Council not meeting that day by reaſon of the abundance of Rain that fell till the ninth of the ſaid Moneth, all which time the *Hollanders* ſtay'd in their Inn, and

then

then were again carry'd to the Court, notwithſtanding the great Showers of Rain had made the Ways almoſt unpaſſable. Entring the Court with the Interpreters, they were carry'd into a Place where they never were before, which cauſed no ſmall ſuſpicion in them; which was augmented, becauſe the Nobleman *Phoechichemon* fetch'd the Captain and the Merchant from the reſt of the *Holtanders*, which he left half an hour ſtanding in the Rain to wait for the Council, which were then at Dinner; at laſt they went for ſhelter under a a Portal, from whence they enter'd into a ſpacious Hall, where *Phoechichemon* being buſie about filling them ſome Wine, the News came that the Council ſat; whereupon they immediately went thither, and Captain *Schaep* and the Merchant were commanded to kneel by a Woodden Gallery; before which *Sicungodonne* ſat in a Princely Throne, who again ask'd thoſe Queſtions which had been demanded of them at his Houſe concerning the two Ships, *Caſtrecom* and *Breskens*; to which the *Hollanders* anſwer'd as before they had done. Behind *Sicungodonne* the Council was placed, which they could not have a full ſight of.

Appear the ſecond time at Court to be Examin'd.

Their Examining began thus afreſh: When, where, and wherefore did you come on the *Japan* Coaſt? How could you entertain any good thoughts, when you ſtood to and again from our Shore, and firing your Guns.

New Queſtions put to the *Hollanders* by the Council.

Captain *Schaep* anſwer'd, The one and twentieth of *May*, in the heighth of ſeven and thirty Degrees and a half, we had ſight of *Japan*, and there lay off and on, ſo to find our Admiral, whom we had loſt, according to our Agreement before *Ternata*; and notwithſtanding it was concluded on in a dark Night, the the better to give one another notice to fire a Gun; which was not done above once, and that onely for to give their Boat warning to come Aboard, which was ſent to a *Japan* Fiſher-man, to enquire for their Admiral *Caſtrecom*, and they ſtaying ſomewhat longer than ordinary, Shot according to their Cuſtom to command them Aboard.

But *Manikebe* ask'd them, Out of what inſight did not your People declare that you were *Hollanders* when you went Aboard of a *Japan* Fiſherman, ten Leagues beyond *Jedo*, exchanging Rice for Fiſh? and hence you could not but know, that the Emperor of *Japan* keeps Guards on all the Promontories and Points of Land along the Sea-Coaſt, to watch for the *Portugueſe* Ships, who commonly put their Prieſts aſhore in ſuch private Places; Why did you not whilſt you Cruiſed on the Coaſt ſend ſome of your Officers aſhore, that might tell our Magiſtrates you were *Hollanders*? your neglecting of this Duty made the Inhabitants of *Namboe* ſuſpect you: The Emperor alſo reſented it very hainouſly, that you ſhould offer to fire ſeveral Guns on his Coaſt, which is certainly reported to the Council, though you deny it, for which Crime you are liable to be puniſh'd.

The *Hollanders* Anſwer.

Theſe Queſtions *Schaep* anſwer'd thus: The *Japan* Fiſhers receiv'd full ſatisfaction for their Fiſh: and moreover they entertain'd them with all civility, giving them *Arak*, and what elſe they deſir'd, by which they might well judge we were Friends and no Enemies; beſides, we inform'd them as well as we could poſſible, that we were *Hollanders*; but whether they underſtood it or not, becauſe not being able to ſpeak the *Japan* Tongue, we know not. Furthermore, we have not the leaſt knowledge concerning the Emperors Watches, nor of that Order of coming aſhore to make themſelves known: and as for often Shooting they were altogether ignorant of, becauſe they fir'd but once, and that was for the Reaſon aforeſaid: and as for what happen'd, and was done

in the Haven of *Namboe*, was upon the entreaty of ſome *Japan* Lords; ſo that if any other great Guns have been heard to fire, they muſt needs have been from the Ship *Caſtrecom*, or ſome other Veſſels.

Toſaimon's Examination.

Whereupon *Toſaimon* again reply'd, Since you are *Hollanders*, to whom the Emperor grants a free Trade, why did you not freely ask for Maſts, Yards, Rice, Proviſion, and other Neceſſaries, of which you might have had enough in the Haven of *Namboe*? Why did none of you go before the Magiſtrates then? Did the Governor of *Batavia* command you to put in for *Japan*, or did you come thither of your own accords? What Officers have the chief Command of the Ketch *Breskens* and *Caſtrecom*? Who will certifie the Emperor that your Voyage was for *Tartary*, and not rather to Land *Portugueſe* Prieſts, becauſe at preſent there is Peace concluded between the *Portugueſe* and the *United Netherlands*?

Schaep's Anſwer.

Captain *Schaep* anſwer'd, When on the firſt time they entred the Haven of *Namboe*, hundreds of *Japanners* came flocking Aboard of them to ſee the Ship, who being kindly entertain'd by us, granted that we ſhould furniſh our ſelves with freſh Water, which then was all we deſir'd, and alſo told them that we were *Hollanders*: after which being toſs'd by Tempeſt, we were a ſecond time forc'd to ſtand for *Namboe*, but entred not the Harbor before we had leave from the Governor; who alſo granted us to buy all manner of Neceſſaries for the Ships: for which purpoſe coming aſhore, we were carry'd Priſoners to *Jedo*, without the help of Witneſſes to certifie that we were *Hollanders*; and accordingly the Emperor's Friends. Furthermore, they had no abſolute Command from the Governor in *Batavia*, nor the *Indian* Council, whether to put in for *Japan*, nor to keep off from it; but to make a Letter of Agreement before we came from *Ternata*, to the end that if their Ships ſhould be ſeparated by Storm, or otherwiſe, they might the eaſier find one another again: by both their Ships Councel before *Ternata* the *Japan* Coaſt was judg'd to be fitteſt for that purpoſe, becauſe it lay in their Way. The Command over both the Ships belong'd to the Merchant, Captain, and Pilot. Laſtly, although the War between the *United Netherlands* and the *Portugueſe* be laid aſide for ſome years (concerning which a Writing was made by the Prince of *Orange* and the *States*, under which the *Eaſt-India* Company are comprehend) yet notwithſtanding that the *Portugueſe* Prieſts were ſworn Enemies to them, becauſe of an irreconcileable difference in their Religion: wherefore they would willingly ſuffer the cruel'ſt Death that could be imagin'd, if they could any ways be accuſed to have put any Prieſts on the *Japan* Coaſt.

Manikebe's Examination.

Manikebe ask'd moreover, Whereabouts *Tartary* lay? How they could find it without a Map? How they came to know that ſuch Cities for Trade were ſeated there? How can your People (ſaid he) be without Maps, whereas you have thoſe of the whole World, where *Tartary* is alſo? Without doubt the Pilot of the Ship *Caſtrecom* hath a Map of *Tartary*; and would you not be amazed to ſee ſuch a one ſent from *Nangeſaque*.

Schaep's Reply.

On theſe Queſtions Captain *Schaep* again made this anſwer: We could not get a Map of *Tartary* any where, but had Orders from the *Indian* Council, that when we had Weather'd the utmoſt North-Point of *Japan*, to ſteer North-weſt, and if we could meet with no Land, to keep on till forty five Degrees, then ſtand to the North-eaſt to ſix and fifty Degrees Northern Latitude, where the River *Poliſange* diſembogues into the South-Sea. On the Banks of this River are erected ſeveral famous Cities for Trade, accordingly deſcrib'd in credible Books;

Books; but becauſe no *European* Ships have ever Sail'd thither, we could not find a Map of that Coaſt, and therefore would not regard any Chard that ſhould be made by Art which was not real: and from thence it proceeded, that the *Hollanders*, though they have Maps of the World, yet they place no Sea-Coaſts therein, but what are diſcover'd by Navigation. They could alſo with real truth affirm, that the Ship *Caſtrecom* was unprovided of ſuch a Map; and if a Map of *Tartary* might be ſeen from *Nangeſaque*, it muſt without doubt be one of the Inland-Countreys, and not of the Sea-Coaſt, becauſe to our knowledge never any *European* Ship Sail'd thither to diſcover them.

Enquiry after the Religion in *Holland*.

Manykebe ask'd moreover, Are the *Hollanders* not *Chriſtians*, and believe in the ſame God that the *Portugueſe* do? What Faſt-days do they keep? Keep they not holy the day on which the Croſs was found? Are there no Popiſh-Prieſts in *Holland*? What difference is there between the two Religions of the *Hollanders* and *Portugueſe*?

The Anſwer thereupon.

Theſe Queſtions were thus Anſwer'd, The *Hollanders* are *Chriſtians*, and acknowledge the Trinity, by which the World and all things therein were Created about ſix thouſand years ago, and is yet preſerv'd and govern'd: They keep no Feaſts, but one day in ſeven, call'd, *The Lords-Day*, on which they reſt from all manner of Labors, and go in great companies to their Churches. In private there liv'd ſome *Roman* Prieſts that had ſmall Congregations, for which they were often times puniſh'd by their Judges, by reaſon of the great difference between the *Roman* Religion, and that Opinion which the *Hollanders* embrac'd, who abhor the *Pope* and all his Doctrine, and are onely bound, neither to add nor diminiſh to one Book or Word Written by God himſelf, through his Apoſtles: As for any farther difference, they were not able to give them any account, becauſe from their youth they had been brought up at Sea; and it was the leaſt of their buſineſs to enquire after the *Roman* Religion, being well ſatisfi'd with the knowledge of the true Faith which their Forefathers had embrac'd.

Japaners enquire concerning the manner of the *Dutch* Sea-fights.

Moreover, *Sicungodonne* caus'd them to be ask'd, What Deſign thoſe Ships had that Sail'd yearly from *Batavia*, and Cruis'd about the *Cape Spirito Sancto*, and before the *Manilla's*? If ever they Engag'd and Conquer'd any *Spaniſh* Ships on that Coaſt? If a ſmall Ship can overcome a great one? If they carry'd no Breaſt-Works or other Defences from Shot in their Ships? The manner of a Sea-fight? What uſe they made of their Hangers, Battel-Axes, Granadoes, Fire-Balls, Muskets, Harneſſes, and Helmets?

Captain *Schaep* told them, That the Councel at *Batavia* ſent Ships to Cruiſe before the *Manilla's*, and there to wait for the *Spaniards* Plate-Fleet, which came yearly thither through the South-Sea; but yet had miſs'd of it till that time, onely ſome years ago they met with one Ship which was ſunk.

The manner of a Sea-fight was thus; When two Sail of an equal bigneſs, diſcover one another, every one ſeeks at firſt to get to Wind-ward of the other; ſo ſoon as one hath his deſire, he falls down upon him that is to Lee-ward, Fires at him, afterwards claps him Aboard, ſends a Company of his Men over into the Ship, with Hangers, Granadoes, Fire-Balls, Piſtols and Battle-Axes; upon which, both Parties Engage ſo fiercely, that either the one Party or the other, is for the moſt part ſlain: The Ship to Lee-ward being Smother'd by its own and the Enemies Smoke, hath his Enemy Aboard before he is aware. But a great Ship is very hard to be taken by a ſmall one, except it be well-Man'd and a good Sailer, and in a dark Night, claps the great Ship Aboard,

Aboard, putting Men enough in her to Maſter her; and whilſt both Ships Fire Bullets, Croes, and Iron-Bars, none are Shot-free, but what ſtand on the Ballaſt; for the Iron-Balls which flie to and again, not onely batter all they touch, but kill moſt of the Men with the Splinters which flie from the ſides of the Ships: Laſtly, Harneſſes, Helmets, or any other Iron Armor was not us'd Aboard, but in their Battels on Shore.

Concerning the taking of *Quelang*.

Sicungodonne proceeded asking, How have you *Hollanders* Conquer'd the Fort *Quelang*? Lay there any Guns on the Caſtle, or not? By what Nation was it Beſieg'd? The *Engliſh* which Traded formerly in *Japan*, with whom are they at Peace, and drive a Trade? Whereupon *Byleveld* anſwer'd, None of us both, ſaid he, hath ever ſeen *Quelang*, but of what we have heard we ſhall relate; The Fort was well provided with Guns, when the *Hollanders* made Trenches to the Moat of the lower Caſtle, where they threw up a Plat-Form, from whence they fired ſo fiercely with Half-Canon and Morter-Pieces, that the Beſieg'd diſhearten'd, quickly Surrender'd. After which, the upper Caſtle made but little Reſiſtance, ſo that the Soldiers having leave to depart with their Lives, Surrender'd: It was Gariſon'd by *Spaniſh* Souldiers, and Inhabited by *Spaniards*. As to the *Engliſh*, they drive a great Trade in many places in *India*, *viz.* in *Surrat*, *Cormandel*, *Macaſſar*, and *Bantam*, are friends with *France*, *Spain*, *Portugal*, *Germany*, and *Holland*, and imbrac'd the ſame Doctrine that was taught in *Holland*; yet ſome Popiſh Prieſts alſo liv'd privately amongſt them.

The *Hollanders* are ſtrictly examin'd.

Till this time, their Examinations paſs'd without any great ſuſpicion of Danger; but now, *Sicungodonne* broke forth in a great Rage, and caus'd them to be ask'd by the *Dutch* Interpreter *Toſaymon*, How durſt the *Hollanders* in the Ketch *Breskens* drop a Popiſh Book in the Bark of the *Japan* Fiſherman, with whom they Barter'd for Fiſh ſome Miles beyond *Jedo*? They ſhould immediately make known the Contents of the Book, and what Deſign they had in ſo doing, or elſe their Executioners knew a way by Torture to make them relate the truth, of which they might ſee ſeveral Examples by the *Japan* Prieſts.

Captain *Schaep* and *Byleveld*, teſtifi'd both together, That they had not the leaſt knowledge of the Book of which they were accus'd; But if ſuch a thing was done out of ignorance by any of the Sea-men, they would according to their Ship-Laws, for an Example to others, have him puniſh'd ſeverely.

Toyſaman interrupting them in their Anſwer, ſaid, It is a Popiſh Book full of Pictures of Saints, and though you *Hollanders* ſeem to teſtifie your Innocency in this Buſineſs, it ſhall not be a ſufficient Excuſe for you. *Sicungodonne* alſo ſaid, The truth hereof will in a ſhort time appear; to tell apparent untruths before the *Japan* Councel is a Crime ſo great, that no puniſhment whatſoever is ſufficient for it. *Schaep* and *Byleveld* reply'd agan, That they would willingly ſuffer Death with all imaginable Tortures, if they could any way accuſe them, to have err'd from the truth.

After theſe Examinations, the Councel riſing, parted; and *Schaep* and *Byleveld* came again to the reſt of their Company, which they found ſitting in a great open Court under a Pent-Houſe, obſerving, and ſeeing many various Paſſages, all ſorts of People walking by them, amongſt which were ſome Women accompany'd with Boys that carry'd Diſhes of Meat to ſell. The Women Apparel'd in *Japan* Coats, that trail'd after them on the Ground, and folded over before in ſuch a manner, that the Nipples of their Breaſts were bare; about their middle, a broad Girdle adorn'd with Flowers; their Sleeves large and wide, through which appear'd under the right Arm another Sleeve, all Slaſh'd,

Deſcription of a *Japan* whore.

Slaſh'd, which hung out on the top of the left Arm; their Hair hanging looſe about their Head, onely one Lock behind ty'd full of all ſorts of Ribbons, which the *Hollanders* underſtood afterwards to be common Whores, which generally ſit in open view under a Pent-Houſe before their Doors, on three corner'd Stools, with Diſhes of Meat in their Laps; on both ſides of them ſtand two Pots cover'd, being full of Meat and Drink; ſo inviting thoſe that paſs by to a good Entertainment, and their kind Embraces at a cheap Rate.

Strange entertainment of the *Hollanders* by the *Japanners*.

But the forementionʼd Sea-men, who waited with a longing deſire to know how the Examination between their Captain, Merchant, and the Councel paſſed, were exceedingly amaz'd; when both the Captain and the Merchant were a ſecond time fetch'd from them, without having time to ſpeak one word, and were carry'd by *Phoechemon* through a little Door, at the end of the great open Court, which made the Sea-men judge, that ſo pittiful an Entry muſt needs lead to a place of Torture.

The ſame thoughts had Captain *Schaep* and *Byleveld*, and expected a miſerable day, for no ſooner being paſs'd through the Door, but they came into a little Yard, wherein ſtood three great Tubs full of Water, they well knowing that the *Japanners* usʼd them as their greateſt and chiefeſt Tortures: When the Executioner lays the Sufferer on his Back upon the Earth, ſo tying him faſt, and pouring this Belly full of Water, makes him diſgorge it by ſtamping on his Breaſt and Belly; but ſoon after their fears vanquiſhʼd, being carry'd to the Interpreters, *Tayſoman* and *Manyckebe*, in a Princely Hall, where by *Phoechychemon* they were entertainʼd with Wine, Rice, and other Dainties, and in the Evening carry'd to their old Lodging.

The next day they were again Examinʼd, and *Schaep* and *Byleveld* being brought before *Sicungodonne*, were commanded to anſwer to all thoſe Queſtions which had been askʼd, and they had anſwerʼd to before; which was done, onely to ſee if they agreed in their Story: But beſides the former Queſtions, theſe were added.

The

Queſtions of the *Japanners.*

The Japan *Councel can no way believe, but that your People have a Map of* Tartary; *perhaps the Pilot hath it, and you do not know of it; for there is no Ship that comes to an Anchor before* Nangeſaque, *but what hath a Map: How is it poſſible to Sail blind-fold without this great and neceſſary help? After what manner could you Sail to* Tartary *without it?* To theſe Queſtions *Schaep* Reply'd thus:

Honor'd Sirs, As to what was ſaid Yeſterday, that we had no Map of *Tartary* in our Ship, is very certain, and nothing but truth: We are alſo aſſur'd, that the Pilot hath no ſuch Chart. Concerning the Ships that Anchor before *Nangeſaque*, their buſineſs is clear contrary, for they may eaſily have Maps, becauſe they come along a Navigable Sea, of which Maps are made ready to their hands. But becauſe no *European* ever Steer'd for *Tartary*, therefore the Sea-Coaſt thereof cannot poſſibly be mention'd in any Map; however, our Ketch is furniſh'd with Compaſſes, which are a great help to us, for when we come from any known place, we can by taking an Obſervation of the height of the Sun, and the North-Star, (yet not without a Compaſs) return to the place from whence we came. Furthermore, our Order was from the *Indian* Council at *Batavia*, That when we came ſo far as our Maps directed us, which is to thirty nine Degrees, and Weather'd the utmoſt North-Point of *Japan*; then to Steer according to the Globe, of which we had two in the Ship, and ſo to make a Map of our own Diſcoveries, Steering North-Weſt to find *Tartary*, in forty five Degrees.

The manner of Sailing by a Compaſs.

Japanners have a *Dutch* Globe.

Schaep added moreover, And if it pleaſe his Lordſhip *Sicungodonne* to produce a Globe, we will ſhew you where *Tartary* lies, and alſo the River *Polyſange*, and the rich Cities for Trade, ſeated along its Banks; that we may plainly ſhew you whether we deſign our Voyage: *Sicungodonne* caus'd immediately a Globe (which had formerly been given him by Maſter *Elſerak*) to be fetch'd; but ſtill looking grimly upon them, did not Command the *Hollanders* to ſhew him any thing in it, onely ſhew'd it them afar off; and going on in his Diſcourſe, ſaid, For what reaſons did you not tell the Councel, that your People wanting a Map of *Tartary* could make uſe of a Globe, of which you had two Aboard? *Schaep* Reply'd; We anſwer'd on all things that were propos'd; but concerning the Globe or any other helps in Navigation, they were not Examin'd about.

Toſaymon in *Sicungodonne*'s Name ask'd them again, Why did you Fire your ſmall and great Guns before our Coaſt, which is taken exceeding ill by the Emperor: and though you deny it, yet it is told us for certain truth? How often did you ſhoot in the Haven *Namboe*?

Byleveld's argument againſt the *Japanners.*

Byleveld Reply'd, That they could not help it if any falſe Accuſation came againſt the *Hollanders*; yet they would teſtifie upon Oath, that they fir'd but once on the *Japan* Coaſt: And being Anchor'd upon free leave of the Governor in the Harbor *Namboe*, ſeveral Perſons of Quality came Aboard to ſee them, and entring into the Cabbin, they found their Piſtols and Muskets lying in their uſual places, which they taking up, wonder'd that they would go off without Fire, wherefore out of curioſity, they pulling the Tricker Fir'd: Afterwards upon their Entreaty, the great Guns were ſhot off about fourteen times with nothing but Powder.

But *Toſaymon* ſaid, How could the *Japanners* Diſcharge your Fire-Locks, when as they know not to handle them? What kind of Arms are thoſe Fire-Locks and Piſtols? We are alſo inform'd, That the *Hollanders* ſhot their Guns off themſelves, and not the *Japanners*, who are too ignorant to learn thoſe things in ſo ſmall a time.

To

To which *Schaep* Reply'd, It is a ſmall Art to Diſcharge a Piſtol, for we our ſelves Charg'd them, and afterwards Deliver'd them; theſe Arms ſtrike with a Flint on a Steel, which making Fire, blows up the Powder in the Pan, by which means the Piece goes off.

Toſaymon ſaid, That he had ſeen ſuch kind of Arms in the *Netherland* Ships Riding before *Firando*: Upon which *Sicungodonne* caus'd a *Dutch* Pocket-Piſtol, which had formerly been given him, to be brought into the Court, and ask'd *Toſaymon*, If thoſe that he had ſeen were like that? who told him, that they were of the ſame faſhion, but longer.

Then *Schaep* proceeding on, ſaid, It need not ſeem ſtrange, that the *Japanners* can uſe the *Hollanders* Arms, there being nothing elſe to be done, than to pull the Tricker towards them with the foremoſt Finger: Whilſt theſe Examinations paſs'd in *Sicungodonne*'s Houſe, there ſat a *Japan* Prieſt next the *Hollanders*, who oftentimes would accuſe them, and tell it to *Sicungodonne*.

Further accuſation againſt the *Hollanders*.

Moreover, *Manykebe* ask'd them, Why did you reſiſt with Hangers drawn when you were taken Priſoners? Did you not expect that the Emperor would reſent it very hainouſly, for you to come as Spies, and make Inſpections into his Coaſts? Why did you not make known that you were *Hollanders*? Have none of you ever been in *Japan*? Do you know Mr. *Elſerak*, *Overtwater*, *Kockebakker*, and *Caron*? Will not *Caron* come again from *Holland* to *India*?

Their anſwer to it.

These Queſtions were anſwer'd by *Schaep*, who ſaid, Believe moſt Honor'd Sir, that we are falſly accus'd of making reſiſtance, when under the pretence of Friendſhip we were Betray'd, and miſus'd like the worſt of Villains. Why ſhould we reſiſt, being in a ſtrange Countrey, and beſet round about, and ſaw not the leaſt place to eſcape? Should eight *Hollanders* go to make a way to their Boat, which without doubt was Guarded with hundreds of Soldiers; none of us were provided with Arms, but onely I with a Hanger, which we did, becauſe we knew our ſelves to be Friends to the *Japan* Emperor, therefore we expect to be releas'd from our Impriſonment, being kept without any cauſe? And who would accuſe true Friends for Spies, becauſe by order of a Letter of Agreement, we ſought for our Admiral *Caſtreçom* on the North-Coaſt of *Japan* which was in our way to *Tartary*; and had we known that our Cruiſing there would have been ſo ill taken, we would rather have choſen to have periſh'd with hunger in the Ocean, than incurr'd the *Japan* Emperors Diſpleaſure. Moreover, We have declar'd ſeveral times, that we were *Hollanders*, but we cannot help it that it is deny'd, or that being not experienc'd in the Language, we could not make them underſtand it. None of the Priſoners have ever ſet foot on *Japan* before this time; but I have been twice in *Firando*, from whence about three years ago I carry'd Mr. *Francis Caron* to *Batavia*; and I ſpoke with *Elſerak* and *Overtwater*, a little before my coming from *Batavia*: I alſo knew *Kockebakker*, who at this time lives and is Marry'd in *Holland*: Concerning *Caron*'s return to *India*, I know no certainty.

Sicungodonne requires an obligation from the *Hollanders*.

At laſt, *Sicungodonne* ask'd them, If they were willing to Sign an Obligation, in which they ſhould be bound to be ready at all times upon the Emperors Command, to appear before the Councel; and if ever they were found guilty of bringing over *Portugal* Prieſts into *Japan*, then the Obligation to be forfeited: And for performance of this, not onely they then preſent ſhould be Bound, but alſo the *Netherland* Governor in *Nangeſaque*, with all the Goods belonging to the *Eaſt-India* Company, on the Iſland *Diſma* with them; Captain *Schaep* and the other Priſoners embrac'd this proffer freely, being all very well aſſur'd, that

they never had any thoughts to bring over *Romish* Priests in their Vessels *Breskens* and *Castrecom*: For, said they, being sworn Enemies to all their Profession, should we venture our Lives and Fortunes, to accommodate those we always hated? And therefore they doubted not but the Governor at *Nangesaque* would without any scruple embrace this Proffer, there being not the least danger in it.

After this proffer, and their acceptance of it, *Sicungodonne* rose up, going some Paces from the *Hollanders*, setting himself down at the end of the Gallery, where he drew a Draught of the foremention'd Obligation; whilst the Letters that were written the tenth of *September*, by *Elserak* and *Overtwater*, from *Nangesaque*, were deliver'd to *Schaep* and *Byleveld*, that they might be interpreted into the *Japan* Tongue, and given to the Council; about which they had great trouble, to make *Tosaymon* understand the Contents of the Letter, the Interpreter having but little knowledge of the *Dutch* Tongue; so that he spent most of the time in asking to whom the said Letter did belong; for the *Japan* Council doubted, that the Prisoners belong'd to the *Netherland East-India* Company: Wherefore *Tosaymon*, by *Sicungodonne*'s Order, strictly examin'd them to whom the Letter was written; whereupon he was answer'd, To Captain *Schaep* the Merchant, and the other Prisoners: But, said *Tosaymon*, Have *Elserak* and *Overtwater* given you no advice in their Letter how you should carry your self, and what you should answer before the Council. On which they replied, That the Letter contain'd nothing but their sorrow for our Imprisonment, which they had heard from the Governor of *Nangesaque*; the Arrival of five *Netherland* Ships in the Rode before *Disma*; their hopes of making good Advantage that Year; an admonishment of being at peace and quiet amongst our selves; and a strict charge of carrying our selves with great respect to the *Japan* Council.

Dutch Letter translated into the *Japan* Tongue.

Examination concerning *Elserak*'s Letter.

These Contents were translated by *Tosaymon*, who instantly gave it to *Sicungodonne*, and he deliver'd the Obligation to *Tosaymon*, that he might translate the same into the *Low-Dutch*, so that they might sign and return it to him again. *Sicungodonne* also sent one of his Secretaries to *Schaep* and *Byleveld*, who told them, That to morrow he would carry the Obligation to the Council, and intercede to them for their Discharge, though he could not certainly promise that their Liberty would be granted instantly: For which kind Proffer, the *Hollanders* thank'd him, and *Sicungodonne* in whose Name he was sent. Then *Schaep* and *Byleveld* went with the Interpreters *Tosaymon* and *Manykebe* to their Inn.

Sicungodonne shews himself courteous to the *Hollanders*.

These did not any way repeat, or as much as speak of what had pass'd all that day; which was partly out of high-mindedness, and partly out of exceeding Pride, of which both were guilty: Onely snapping at them, said, If you did not mistake in speaking before the Council and *Sicungodonne*, you had long before this time been releas'd. Yet notwithstanding their sharp Language, they gave them not the least Counsel to mend their Faults; so that *Schaep* and *Byleveld* were ignorant where the Mistake was: And though they besought earnestly, that *Tosaymon* and *Manykebe* would be pleas'd to tell them wherein they offended, yet they got no answer, both only giving them the hearing, sometimes scornfully denying their Request, and at other times, without giving any answer, they went out of the Chamber; which occasion'd great trouble to the *Hollanders*.

Stubbornness of the Interpreters.

But the Obligation written by *Sicungodonne*, being sign'd by *Schaep* and *Byleveld*

veld, and deliver'd to the Secretary *Inowy Sycungono Cammyſamma*, was to this purpoſe: "*Henry Corneliſon Schaep*, and *William Byleveld* witneſs, with the *Hol-* "*land* Priſoners, That they fir'd ſome Guns from their Ship *Breskens*, accord- "ing to the *Hollanders* Cuſtoms, not knowing it to be forbidden to do any "ſuch thing on the *Japan*-Coaſt; wherefore they ſue for Pardon for that Fault. "They teſtifie moreover, That they Sail'd from *Batavia* to diſcover *Tartary*; "and excuſe themſelves, that they are not guilty of ever having carried or "brought *Portugueſe* Prieſts into *Japan*: But if in any of theſe they ſhall be "found falſe, and tax'd with Untruths, they ſhall on the Emperors Command "come hither, from what part of the World ſoever they are in, that they may "appear before the *Japan* Bench, and receive Sentence of Puniſhment, accord- "ing to their Deſerts.

* The Obligation ſign'd by the *Hollanders*.

Notwithſtanding this Obligation, which was again deliver'd to *Sicungodonne*, yet they had not their Liberty granted them; but on the ſecond day the two Interpreters, *Kitsbyoye*, *Phatſyoſaman*, and the Apoſtate Prieſt *Syovan*, came to their Inn, asking if they had not a Map aboard of their Ship *Breskens*? If they had not fired in the Haven *Namboe*? *Byleveld* told them, That they had Charts of the Sea-Coaſts of *Java*, *Ternata*, *Tayovan*, and *Japan*; but none of *Tartary*: And alſo, That upon the entreaty of the *Japan*-Gentry, they had fired ſeveral times in the Haven of *Namboe*, and once before the Coaſt, for their loſt Admiral *Caſtre-com*. "O falſe *Hollanders*! cried *Kitsbyoye*; How falſe and baſely have your "Words been interpreted? *Toſaymon* and *Manykebe* have interpreted to the "Council, That your People never carried any Maps in your Ship; and that "you never ſhot, either on the *Japan* Coaſt, or in the Haven *Namboe*: There- "fore the *Japan* Lords ſuſpect the Buſineſs, and your Anſwers to be nothing "but Lies. *Schaep* and *Byleveld* now well obſerv'd what the reaſon was that the Interpreters kept themſelves at ſuch a diſtance with them, and ſtill ſnaping at them, ſaid, *You relate Untruths before the Council*: Therefore they humbly beſought them, That *Kytsbyoye*, *Phatſyoſamon*, and *Syovan*, which now underſtood the Buſineſs, would take the trouble upon them, to intercede for them to the Lord *Sicungodonne*, for the Miſtake which had been made by the *Dutch* Interpreters: Which Requeſt they all three granted; and going from them, bid them be of good courage.

The *Dutch* Interpreters interpret wrong for the *Hollanders* to the Council.

And indeed they ſeem'd to be much concern'd thereat; for on the next day they came again to the *Hollanders* Lodgings, where finding *Manykebe*, they told him, That he, and chiefly *Toſaymon*, had falſly interpreted for the *Hollanders* to the Council; and therefore it was high time that *Manykebe* his Brother were made acquainted therewith. But *Manykebe* laid all the fault on *Toſaymon*, at whoſe command, as being Chief Interpreter, he was forc'd to be ſilent. At laſt, the news thereof coming to *Toſaymon*'s Ears, he neglected not to ſpeak to the *Hollanders* concerning it; and excuſing himſelf, ſaid, That the fault was not in him, but *Sicungodonne*, he having faithfully tranſlated Word for Word, which *Sicungodonne* ſometimes told the Council quite contrary: Yet it appear'd ſufficiently by *Toſaymon*'s Countenance, that he was not without fault; therefore *Schaep* deſired him, That for the future he would have a better care, and obſerve the Queſtions and Anſwers, that the *Japan* Council might come to a right and true underſtanding of the whole Buſineſs, and free them from further danger: Which he promiſing to perform, took his leave.

Private dealings amongſt the Interpreters.

After this, the Interpreter *Phatſyoſamon* brought them word, That the Emperors Mother was fallen exceeding ſick; wherefore the Court would not hear

Why the *Hollanders* are kept longer Priſoners.

any Cauſes whatſoever, till ſuch time as ſhe was recover'd: Therefore they muſt have a little longer Patience, if they got not leave to go for *Nangeſaque* ſo ſoon as they expected.

So many Novelties.

The next day *Manykebe*, *Syovan*, *Kitsbyoye*, *Phatſyoſamon*, and their Landlord, brought a conſiderable number of *Japanners* into the Chamber where the ten *Hollanders* ſat, which out of curioſity came to ſee them, holding a great Diſcourſe amongſt themſelves, which the *Hollanders* (they ſpeaking the *Japan* Tongue) could not underſtand; only they now and then heard them mention the Names *Elſerak* and *Overtwater*: *Manykebe* at laſt interpreting to *Schaep*, ſaid, That one of the *Japanners* there preſent was lately come thither from *Nangeſaque*, and at his departure from thence, ſpoke with Mr. *Elſerak* and *Overtwater*, and ſeveral other of their Countreymen, which he left all in good health: But no other Account would *Manykebe* give him; for when *Schaep* ask'd him any thing concerning their Releaſment, he refus'd to anſwer him, and ſcornfully commanded him to be ſilent.

The Youth *Paw* is examin'd.

Since this Viſit, the *Hollanders* had many that came to ſee them; and the Youth *Jacob de Paw* was by their Landlords Son carried to *Sicungodonne*'s Palace, under a pretence, that ſome *Japan* Ladies were deſirous to ſee him: But returning at night, related, That he had ſeen no Ladies, but *Sicungodonne*'s Secretary, and the *Dutch* Interpreters *Toſaymon* and *Manykebe*, who examin'd him concerning their Shooting in *Namboe*, and how often they fired? and if the *Japanners* diſcharg'd any Piſtols or Firelocks on board of the Ship? All which the Youth anſwer'd as the reſt had done before.

A Meeting of the *Japan* Council, before which the *Hollanders* appear.

The nineteenth of *October* the four Interpreters had a Meeting in the *Hollanders* Inn, where the ten *Dutch* Priſoners were brought before them, and told by *Toſaymon*, That they ſhould make themſelves ready to morrow Morning, an Hour before Day-light, becauſe a Meeting was agreed on by the Council at *Sicungodonne*'s Houſe to have another Hearing about their Buſineſs. They anſwer'd, That they would gladly be ready; though in their Hearts they ſuſpected Danger, becauſe they were commanded to appear ſo ſoon, which they had never done before. But at the appointed time, going thither accompanied with the four Interpreters, the Apoſtate Prieſt *Syovan*, their Landlord, and his Son, they ſtaid above an Hour waiting in a Princely Hall, which look'd out into an exceeding pleaſant Garden: But being carried out of this Hall to the uſual Waiting place, they ſtaid till Noon. Mean while *Sicungodonne*'s Secretary treated them with Pieces of Bread, and two Cups of Wine apiece; and being carried into the Place of Audience, they were commanded to ſit down on Mats by four *Jeſuits*, who look'd exceeding pitifully; their Eyes and Cheeks ſtrangely fallen in; their Hands black and blew; and their whole Bodies ſadly miſus'd and macerated by Torture. This Company amaz'd the *Hollanders*, who were not able to judge the Reaſon of their being plac'd by the four *Jeſuits*.

The *Hollanders* are plac'd next four *Jeſuits*.

Theſe, though they had Apoſtatiz'd from the *Chriſtian* Faith, yet declar'd publickly to the Interpreters *Kytsbyoye* and *Phatſyoſamon*, That they did not freely Apoſtatize; but the inſufferable Torments which had been inflicted upon them, had forc'd them to it. The Council ask'd them at large concerning their Opinions, and the Power of God; on which one anſwer'd faintly, but the reſt were much more reſolute.

The *Hollanders* fearing to give any occaſion of ſuſpicion in the Council, durſt not ſeem to take notice of their Queſtions and Anſwers; yet becauſe

they

they ſat cloſe by the *Jeſuits*, and *Kytsbyoye* interpreted the *Japan* Queſtions into *Portugueſe*, which ſome of the *Hollanders* underſtood, they heard, amongſt others, theſe following.

Queſtions put to the four *Jeſuits* by the Council, and their Anſwer.

"O deſpairing *Jeſuits*! What Confidence can you repoſe in your God, who "hath ſo ſhamefully forſaken you? Is he the Creator and Governor of all "Things? Why doth he not releaſe you from your Troubles, by which your "Bodies ſeem rather to be Anatomies than Living Creatures? Cannot the "*Japan* Emperor do with you whatever he pleaſes, without asking leave of the "*Chriſtian* God? One of the *Jeſuits* anſwer'd; "It is apparent that God hath "forſaken us in this World, as the Children thereof; yet he hath never forſa-"ken thoſe that truſt in him, becauſe he helps us in our greateſt Extremities, "when a tortur'd Perſon is not ſenſible of his Pain, the Soul being rapt with "Heavenly Contemplations; and conſiders, that theſe Temporal Torments "laſt no longer than Life. The third *Jeſuit* ſaid; "God viſits us, for our ma-"nifold Sins, with great and ſeveral Afflictions; yet the Soul remains un-"touch'd by any Executioner. When the Soul leaves the Body, ſhe goes to "Purgatory, where (though not without great pain) ſhe is long cleanſed and "purified, till ſhe is fit to go to a Heavenly *Elizium*, there to enjoy all Happi-"neſs. God therefore forſakes not his Children, becauſe he brings them to "Everlaſting Life, notwithſtanding the way thither is very troubleſom. It "is true, that theſe poor and miſerable Bodies are in the Emperor's Power, "which he would not have, were it not granted him from God: Alſo all "Humane Authority ceaſes over Man, when the Soul is departed out of the "Body. The laſt *Jeſuit* concluded the propos'd Queſtions after this manner; "Without the True God, is no Salvation; and without his Will and Permit-"tance, nothing either good or bad can be done.

The *Japan* Council not well experienc'd in the *Romiſh* Religion, wanted Queſtions to ask them, and therefore call'd for *Syavan* the Apoſtate Prieſt, who was there ready for that purpoſe. So ſoon as he ſaw the *Jeſuits*, he look'd very

fiercely

fiercely upon them, notwithſtanding he had formerly been one of their Order, and in a ſcoffing manner ſaid, "Now fie upon you *Jeſuits*, that make this "World in an Uproar. How you vapor of your God and Salvation? Are "none ſav'd but *Jeſuits*, or thoſe that embrace your Opinion? In what con- "ſiſts your Intereſt in Heaven? Is it becauſe you privately diſſemble with, "and defraud all Princes; and gathering, hoard up the Worlds Treaſure? "Had you remain'd ſtill in your uſual Pleaſures, the *Japan* Priſons had not har- "bor'd ſuch a crue of Antichriſts; nay, *Japan* had never ſhed ſo much Blood: "for thouſands, by your Deluſions, were taken from their Worſhip of the "ancient Gods *Amida*, *Xaca*, and *Canon*, and embrac'd the *Chriſtian* Religion, "for which they ſuffer'd the cruelleſt Deaths. Was it under a pretence to "win Souls? Why did you then carry ſo many Tun of Gold yearly out of "*Japan*? And why did you plot to bring *Japan* under the Subjection of the "*Spaniſh* Tyrant, and ſo to order all things according to your pleaſure? But "now, what is the Power of the *Chriſtian* God? Look upon your miſerable "Bodies; can he not help you? Where then is he Omnipotent? Will he not help "you? Where is his Mercy? O fooliſh thought of Salvation! You are diſtracted, "to continue thus in your ſtubborn humor, imagining to receive great Re- "wards from God, and great Eſteem of your Succeſſors, in ſuffering wilfully "your Bodies to be thus tormented. I ask once again, Why doth not your "God help you? Certainly your Life is not in his Hands, but in the Empe- "rors of *Japan*, who when he pleaſeth can puniſh and torture you more than "ever he hath done yet.

Syovan deſpiſes the *Jeſuits* very ſhrewdly.

This the *Hollanders* underſtood very well, becauſe *Syovan* ſpoke with a loud Voice; and they alſo were us'd to his Stile, by reaſon of their converſation with him in their Inn. But whilſt *Syovan* rail'd thus at the *Jeſuits*, he ſeem'd exceedingly to pleaſe two of the *Japan* Council, *Sackay Sammoccyſame*, and *Matſodairo Yſoſſamma*, with his Diſcourſe, and chiefly when he ſpoke of *Amida* and *Xaca*.

To the great ſatisfaction of the Council.

¶ IT is worthy our Obſervation, that not only the *Japanners*, but alſo all other *Heathens*, nay, ſuch *Pagans* that acknowledg'd one God, yet gave not Divine Honor to the very true God: For underſtanding by the Light of Nature, that there muſt upon neceſſity be a God, that Created Heaven and Earth, and requir'd to be Worſhipp'd, they aſcrib'd the Godhead to the Creature; not unlike the blind Man, of which St. *John* the Evangeliſt makes mention; for he, when he ſaw the Son of God, of whom he had receiv'd ſight, ask'd him, who was Gods Son? becauſe him whom he ſaw, he knew not who he was. So in like manner all the *Heathens* look to this day on the Inviſible God, openly in his Viſible Works: They hear him calling with a loud, yet ſilent Voice, *I am the Creator of the World, the Preſerver and Governor, to whom all Divine Worſhip belongs*: But they ſhut their Eyes from ſeeing, and ſtop their Ears from hearing, no otherwiſe than if they dream'd; and following their own Imaginations, put the Viſible Creature in the place of the Inviſible Creator. And ſo the *Japanners* acknowledge a God; and yet *Amida*, *Xaca*, *Canon*, and other Idols (whoſe Beginning and Original they deny not) they give Divine Worſhip and Honor t[o]

John 9. v. 6, 7, 8, 9, 10, 11, 12.

Ignorance of the Ancients concerning God, and eſpecially the *Japanners*.

But this Error is very ancient: The Apoſtle *Paul* ſaith thus of the *Heathens*; *Profeſſing themſelves to be wiſe, they became fools: And chang'd the Glory of the uncorruptible God, into an Image made like to corruptible Man; and to Birds, and four-footed Beaſts,*

Rom. 1. v. 22, 23, 24, 25.

Beaſts, and Creeping things. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonor their own Bodies between themſelves: Who chang'd the Truth of God into a Lie, and worſhipp'd and ſerv'd the Creature more than the Creator, who is bleſſed for ever, Amen. Gods Truth is chang'd into Lies, when Divine Worſhip is ſhewn to any thing but to the real God: For it is a Truth, That there is a God; and to ſay that the Creature is God, is a Lie.

Alexander ab Hales ſaith thus concerning it; "To keep Gods Truth, is to ſerve "God; to change his Truth into Lies, is to ſerve the Creature in ſtead of the "Creator: For the right Worſhip conſiſts in the Service of the onely true "God: Therefore if the Idolaters ſerve the Creature in ſtead of the Creator, "they change the Truth into Lies. *Alex. ab Hales, p. Summa. q 30. de Adorat. a. 1.*

It ſeems that Man, becauſe he ſaw not God, therefore moſt wickedly made that God which he ſaw: For ſince it is juſt and right, to give to every thing its due; yet the *Heathens* have given that Worſhip to the poor Creature, which belong'd only to God: ſo not only bereaving God of his Honor, but alſo aſcribing this Honor to that which never was, nor ever can be God. The Reaſons of Idolatry.

Thoſe which were ſomewhat wiſer than the Vulgar, had not ſuch fooliſh thoughts of God as the Common People: yet they ſuffer'd themſelves to be carried away by the general Example, judging it to be ſufficient to think of a God, whether it was the right or no, that govern'd Mankind. What the Learned *Heathens* thought of God.

The one ſeem'd not to be concern'd to ſeek after God by the Light of Nature, becauſe they purſu'd their Pleaſures, and made their Bellies their Gods; as the famous *Roman* and *Greek* Gluttons, which ſearch'd both Sea and Land, to find Dainties for their never-ſatisfied Appetites. Other *Heathens* were too buſie in purchaſing Honor, or elſe too covetous; and others were too poor to loſe time from begging for their Living: So that they found ſo much to do on Earth, that they never ſtudied for Heavenly Enjoyments. Few were earneſt to *ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us*: In the interim, *they became vain in their imaginations, and their fooliſh heart was darkned: Profeſſing themſelves to be wiſe, they became fools*; onely obſerving the Vanities of the *Heathen* Religion, neither caring nor deſiring to know which way to turn. Why they ſought not after God. *Acts 15. 27.* *Rom. 1. 21, 22.*

However, this Truth is very evident, That God inlightned the *Pagans* with ſome Beams, *Becauſe that which may be known of God, is manifeſt in them, for God hath ſhewed it unto them*; (as the Apoſtle ſpeaks) *For the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and Godhead.* The Truth ſtirr'd them not up to the working for Salvation. The Creation of the World manifeſted ſufficiently Gods Goodneſs, Wiſdom, and Power; and requir'd therefore, that Men ſhould be at his ſervice, as well for his exceeding Greatneſs, as Goodneſs, and certain aſſurance of everlaſting Salvation, which was prepar'd for all thoſe that fear'd God: But the World would rather idly and ſcornfully, without earneſt Obſervation, look upon the Works of God, and give no Honor to the Creator; nay ſay, That no God created it: Therefore they thus forſaking God, he forſook them, and according to his Judgement gave them over to Wickedneſs, of which the Chiefeſt and Learnedſt *Heathens* were no way clear. *Rom. 1. 19, 20.* From ignorance of God proceeds Wickedneſs.

How highly do the *Greeks* eſteem the ſweet-flowing *Xenophon*? What a great deal of Judgment lies hid in the famous Table of *Tebes*? And who hath ſo famous a Name, for Conſtancy, Temperance, Patience, and Learning, as *Socrates*? *Plato* is ſo admir'd, that *Greece* aſcrib'd the Name of *Divine* to him. The chiefeſt of the Learned *Heathens* very wicked.

But

De Educat. *De Vita Contemplat.* But all these *Plutarch* accused, that they were inclin'd to the foul sin of Sodomy, and using *Catamites*: And *Philo* the *Jew* chides *Plato*, *Socrates*, and *Xenophon* exceedingly for that very thing.

The Prince of the *Latine* Poets, *Virgil*, seems to take pride in the like Acts, in his second *Eclogue*.

Catullus, and that brave Orator *Cicero*, stand also accus'd thereof; so that though formerly the Learnedst *Heathens*, if by an easie light of Nature they have exceeded the Common People in a little knowledge of God, yet they have at once deny'd God by their fooliſh Works. And at present the *Japanners*, though otherwise they are exceeding wise, account Sodomy, and unnatural Communication with Mankind, no sin; which is no wonder, because they know not the true God, nor worship him; so that they are given over to their own inventions, *Men with Men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.*

Japanners are given to the sin of *Sodomy*.

Rom. 1. 27.

The true Worship is a Duty from Mankind to God; but Idolatry is committed so often as a Man adores with Zeal (which is onely due to God) that which is not God.

The Spiritual Workings are three sorts.

These kind of religious Instigations are observ'd to be three, being either outward, or outward and inward joyn'd together, or onely outward. The inward workings embrace above all the Love of God, Fear of God, Trust in God. The mixt workings are all religious Worships, which remain inward, because they proceed from the Heart; and outward, because utter'd with the Mouth. The Praying with the Heart and Mouth consists in Thanksgiving for received Benefits, and partly intreating for continuance of old Mercies, and for the obtaining of new. The outward Zeal appears by the Behavior in religious Matters; to which belongs the building of Temples and Altars, killing of Sacrifice, keeping Feast-days; or else by the actions of the Body, either bending down their Bodies forward, or lying flat on the Earth, bowing their Heads, folding and kissing their Hands: which Ceremony is perform'd to expres they acknowledge God as the Donor of all good things, and Redeemer from all bad.

Common Civility.

Genes. 33. 3.

Chap. 23. 7.

But it is quite otherwise in the respect and honor that is shewn from Man to Man; for so *Jacob bowed himself seven times to the ground till he came near to his Brother Esau*: and *Abraham also stood up and bowed himself to the people of the Land, even to the children of Heth.* But this honor may be chang'd into a religious Worship, as may appear by *Nebuchadnezzars* Image.

Japan Idols what they are.

And so it is with the *Japan* Idols, who formerly were Kings, or other noble Persons, that either kept their Countrey from Invasion of Enemies, or for their several Victories and other Atchievements, prudent Government, or else for the inventing of some noble Art by which they reap'd much profit, in their Life-times were highly honor'd, and after their Decease, and in process of time were worshipp'd as gods.

Amongst which number are *Toranga*, a Huntsman in *Corea*, who slew eight *Japan* Tyrants, and therefore is represented with as many Arms and Hands Arm'd with Clubs, Swords, Dagger, Scymiter, Pole-Ax, Bowe, Pike and Gauntlet.

And also *Xaca*, who was the first that taught the *Japanners* the *Pythagorean* Doctrine concerning the transmigration of the Soul: The Place of his Birth is said to be in *India*.

Likewise *Han* and *Deva*, both Kings of *Tanguth*, were for their prudent and wise

wiſe Government in their Life-times; after their Deceaſe religiouſly worſhipped by their People.

So is alſo *Canon*, *Amida*'s Son, with thirty Arms and Hands, in each two Arrows.

In like manner their new Idol *Xantai* in the City *Anzuquiama*, erected by the *Japan* Emperor *Nobunanga*, that he might be worſhipp'd in that Image.

Something belonging to the *Japan* Religion is ſtrange.

Concerning theſe *Japan* Idols ſomething is very remarkable, namely, That the *Japanners* aſcribe a beginning to *Amida*, *Xaca*, *Canon*, *Xantai*, *Toranga*, and other Devils; whereas the true God is without beginning; ſo that upon neceſſity they muſt acknowledge an ever-being God; but they worſhip him not, and are ſo ignorant of his everlaſting Eſſence, that they have not a word whereby properly to expreſs God.

The ſame *Joſeph de Acoſta* aſcribes to the Inhabitants of *Peru*, a part of the *Weſt-Indies*, who (if the Learned *John de Laet* may be credited) are Extracted from *Tartary*, bordering on the North of *America*.

Moreover, the *Chineſes* acknowledge their original to be from the *Tartars*, and the *Japanners* from the *Chineſes*: All of them have their own Names for their ſeveral Idols; but they cannot properly name the true and ever-being God.

Peruans and *Japanners* cannot name God.

The *Perſians*, ſaith *Acoſta*, believe in a Supream God, by them call'd *Viracocha*, and alſo *Pachacamac* and *Pachaiahacu*, that is, *Creator of Heaven and Earth*. They gave him alſo the Title of *Uſapu*, ſignifying *Wonderful*; but yet they cannot find a word whereby they may properly expreſs, as many other People, the Name of him whom they ſerve in chief; ſo that whereas the *Engliſh* call him *GOD*; the *Hebrews*, *EL*; the *Greeks*, ΘΕΟΣ; the *Latines*, *DEUS*; the *Peruan* Tongue will not bear any of the words. Wherefore the *Spaniards* being ſent to *Peru* to Preach the Goſpel then, taught them them the *Spaniſh* word *Dios*, ſignifying *God*, which they uſe now every where.

The ſame *Peruans* ſerve the Creator in the ſtately Temple *Pachumac*; yet make Offerings to other petty gods.

The *Japanners* alſo know of an everlaſting Being; but, as we ſaid, want a Name, and worſhipp'd him not: whereas on the contrary, thouſands of Temples are erected in *Japan* for their Deities *Amida*, *Xaca*, *Canon*, *Toranga*, and others; nay, there is ſcarce any Countrey on the Earth able to ſtand in Competition with *Japan* for Temples.

Jeſuits Anſwer to *Siovan*'s Reply.

¶ TO return again to our Relation, when *Siovan* had reply'd to the four *Jeſuits* ſitting by the *Hollanders*, he ask'd them alſo, Why doth not your God help you? How comes your Life in the Hands of the Emperor of *Japan*, if it be at the diſpoſe of your God?

To theſe blaſphemous Diſcourſes the wiſeſt of the *Jeſuits* ſaid, Notwithſtanding theſe words come from *Siovan*, yet they ought to be reproved; and I tell you, that we believe, that without Gods permiſſion none can hurt one Hair of our Heads, neither is there Salvation for the immortal Soul without God; and to forſake him, either for worldly ends, or cruel torments, muſt upon neceſſity be a great ſin: mean while God denies not mercy to thoſe, that in the laſt hour beg it, if they are penitent, and depend on their Saviour *Jeſus Chriſt*.

It ſeem'd as if the *Jeſuit* would have ſaid more, but that the Councellors *Sackay Sammoccyſamma*, and *Matſodairo Yſoſamma* gave a ſign that the four *Jeſuits* ſhould be led from thence, and the *Hollanders* put in their place, oppoſite

to the two Councellors, when *Sammoceyſamma* began to ſpeak with a ſtern Countenance in theſe words:

Examination of the *Dutch* Priſoners by a *Japan* Councellor.

You *Schaep* and *Byleveld* acknowledg'd your ſelves to be Commanders, and chief of the Ketch *Breskens*, how then comes it that the Ketch is gone to Sea out of the Haven of *Namboe* without Officers? Do the *Hollanders* keep ſuch ſmall Command over thoſe that are under them?

Their Anſwer.

Byleveld anſwer'd, That the Pilot in the Captain and Merchants abſence, according to their Cuſtom, bore the chief Command in the Ship, which the other Seamen ought to obey. But the Pilot muſt give an account concerning his Command, therefore they knew not how he could anſwer it before the *Indian* Council at *Batavia*: for he, notwithſtanding their earneſt entreaties by Writing, deſiring him not to weigh Anchor from *Namboe*, yet on the contrary ſet Sail, without ſtaying for his Captain and the Merchant. The Reaſons that mov'd him thereto may be better gueſs'd than ſpoke for truth. Perhaps he was fearful of further danger, ſeeing us thus violently carry'd away; by which he might judge, that the *Hollanders* were not priviledg'd to come on the North of *Japan*, though the Emperor gave them leave to Trade to *Nangeſaque*. Moreover, none in the Ship to our knowledge was ever in *Japan* to know it; wherefore the Pilot might think, that we could ſooner get from *Jedo* to our Countreymen at *Nangeſaque*, than to the Ship in the Haven of *Namboe*.

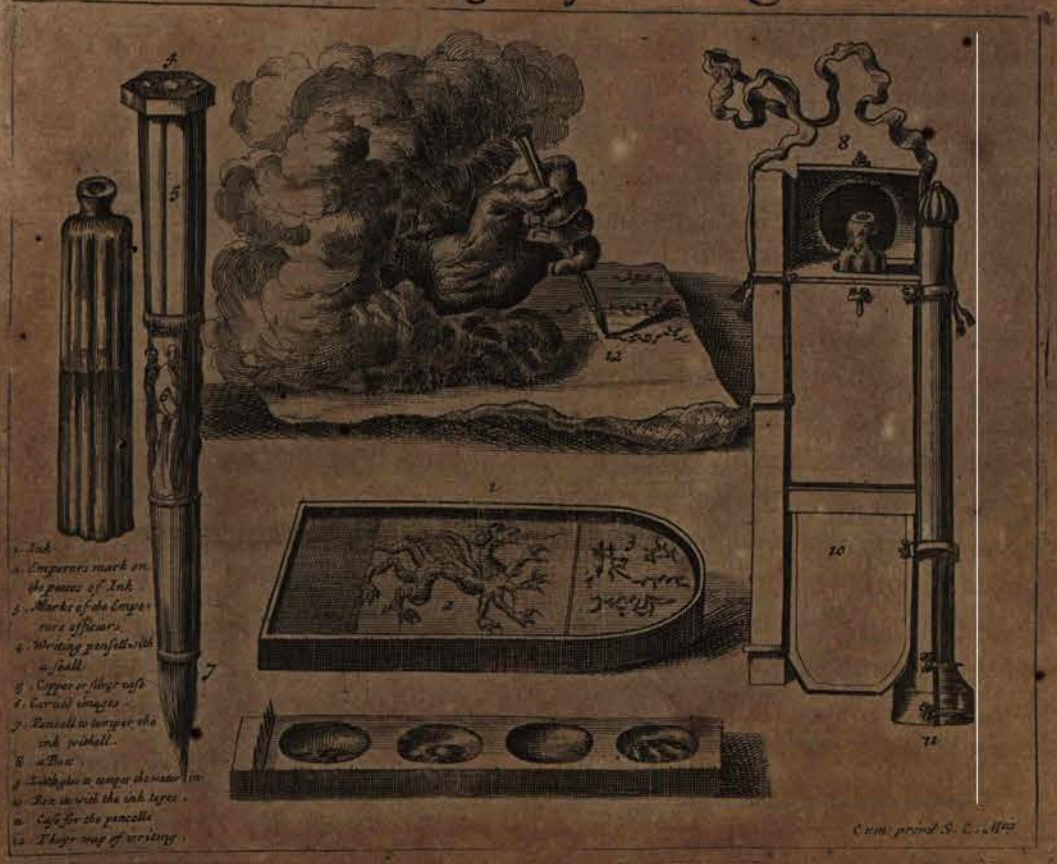
Farther Examination and Anſwer concerning the State of *Portugal*.

Samoccyſamma reply'd, This preſent Emperor did not onely grant free leave of Trade to the *Hollanders*; but alſo his Father and Grandfather were no leſs Courteous to them: But how comes it, that after a long War with *Portugal*, ſworn Enemies to the *Japan* Empire, you have made Peace with them? which dealing the *Japan* Emperor cannot but ſuſpect and diſlike.

The King of *Spain*'s Power related to the *Japan* Councel.

Byleveld anſwer'd, That the *Spaniſh* King, had upon the Deceaſe of a *Portugueſe* King, made himſelf Maſter of that Countrey by force of Arms, and enjoying it a long time in Peace and Quiet, ſeem'd by his growing Power to bring an unavoidable trouble on *Europe*: In *Italy* he poſſeſs'd the Kingdom of *Naples*, and *Sicily* over againſt it: he was ſerv'd by the mighty Dukedoms of *Millan*, *Burgundie*, and a part of the *Netherlands*; all *Spain* belong'd to his Crown, beſides many vaſt Countreys in *Africa*, and the *Eaſt* and *Weſt-Indies*, and chiefly the great Provinces of *Peru*, *Chili*, *Chica*, *Mexico*, and other Places in *America*. This great Potentate (whoſe Dominions the Sun views over all the Earth where-ever it Riſes or Sets) *Holland*, with the help of ſome others, hath engag'd and maintain'd a no leſs bloody than ſtout War againſt this ſeventy years together, both by Water and by Land, and ſo behav'd themſelves, that to the admiration of all People, they have won from this ſo powerful Prince in all Parts of the Earth; ſeveral Fortreſſes, Cities and Countreys, being taken from him, and many great Fleets ſpoil'd at Sea. The *Portugueſe*, who unwillingly bore his Yoke, look'd after their antient Freedom, that ſo they might be Govern'd by a Native King; ſo getting courage by the *Spaniards* downfall, and the more, becauſe he depended on the *Hollanders* aſſiſtance, which they proffer'd freely in that weighty Concern, not out of love to the *Portugueſe*, but by that means to diſable the King of *Spain*; ſo that *Holland*, though they ſent Aid to the *Portugueſe*, yet they bore an irreconcileable hatred to them; wherefore there was no Peace concluded, but onely a Ceſſation for ſome years. Moreover, the *Eaſt-India* Company are under the ſubjection of the *States* and the Prince of *Orange*, who ſending advice thereof to *Batavia*, made us forbear our Quarrel. Mean while the *Japan* Emperor, whoſe Favors are

eſteem'd



esteem'd most highly by the *Hollanders*, shall find them to be true and Loyal Friends.

Japan Councellors make enquiry after the difference of Religion between the *Portuguese* and *Hollanders*.

But *Sammoccysamma* went on in his Examination; The *Portuguese* Priests (said he) teach, That they can help themselves and others by Prayers and Offerings to I know not what, not onely in this Life, but also in the other: Do you *Hollanders* also believe that you can reap any benefit by that means?

Most mighty Lord (replied *Schaep*) how should we be so foolish to expect good from those that prosecute our Souls and Bodies: for indeed very great is the difference between the *Portuguese* and *Dutch* Clergy, which in the time of the *Popish* Priests were murder'd by thousands: and at present, since they cannot destroy us by violence, they condemn us to everlasting damnation, accounting us Vagabonds, that must for ever burn in unquenchable Fire; so that if they could save us, they would not: But how can they? Why do they not help themselves? Ought they not to use that Art, and rid themselves from so many tortures? We believe that the Emperor of *Japan* can give us free leave that we may go for *Nangesaque*.

Which Discourse of *Schaep* caused all the *Japan* Lords to laugh. But during this Examination, a Secretary sat next to *Sicungodonne*, who took an exact account of, and set down all the Questions and Answers that pass'd between the Councel and the *Netherlanders*.

Description of a *Japan* Inkhorn.

They write in this manner: The Inkhorn is like a long Box, out of the Top of which appears the Mouth of a long Flask, cover'd with a Wax Lid to keep it from breaking: the Box is divided into three Partitions, one is the Place in which the Writing-Pencils lie inclos'd, of which the top is made fast with Pins; at the bottom of the Box, in which the Flask stands, is a place wherein they preserve their Cakes of Ink, which are sometimes red, but generally black, and cost much Money, because they use them but little. These Cakes must be mark'd with the Emperor's Arms; and try'd by his Officers; and if they are

found to be good, they ſet certain Letters upon them, without which mark upon pain of death they may not be put to Sale or us'd.

Japanners are great Artiſts in Writing.

Hereby it plainly appears, that the *Japanners* have great skill in the noble Art of Writing, which like a Maſter domineers over Death, becauſe it not onely ſhews on Paper the Tranſactions of Man, and communicates to us the Knowledge of others in the Myſteries of God and Nature, but alſo preſerves things againſt the wearing of Time to all Poſterity, therefore the antient *Greek* Philoſopher *Anaxagoras* judg'd, that Man was the wiſeſt and ſtrongeſt of all Creatures, becauſe he had Hands which would write things that Death could not blemiſh; for Learned Books laſt many Ages, and by that means inſtructed their Succeſſors.

Japan Pencils, after what manner they are made.

But the *Japan* Pencils are made of Copper or Silver, and at one end eight ſquare, and flat on the top, on which every ones Arms are Engraven for to Seal their Letters withal; under the Seal is a round hollow Joynt, full of black or red Powder, according to the colour of their Ink; about the middle Images are Engraven, which ſerve for Ornament; and below appears the Pencil, with which they Write in this manner: The foremention'd Box hath a round Caſe on one ſide for the Pencil, and on the other ſide a long ſquare place, wherein are four Indentings; at the end thereof are eight Copper or Silver Pins; in the four holes they pour their Water for to make their Ink with, which they make either black or red, according as they pleaſe, and dipping the Pencil firſt into the Water, they rub it on the Seal'd Cakes of Ink.

How they Write.

They Write quite after another manner than the *Europeans*; for the *Japanners* take not the Pencil with which they Write between their three Fingers, but in their whole Hand, ſo that the upper end thereof appears between the Thumb and Fore-finger, and the middle part they graſp in the Palm of their Hand, and after that manner they make exceeding good Letters, and Write very faſt with their Pencil: their Paper not unlike the *European*, is ſomewhat browner, but ſmoother, and the one ſide which is not written, repreſents Silver Checker-work on a blue Ground.

Several ways of Writing.

Here alſo is to be obſerved their four ſeveral ways of placing their Letters: The firſt and oldeſt hath always been us'd, as alſo to this time by the *Hebrews*, *Chaldeans*, *Syrians*, *Arabians*, and *Egyptians*, Writing from their right Hand towards their left; whereas on the contrary, the *Latines*, *Greeks*, *Celts*, and other *Europeans* Write from their left to their right. The antient *Greeks* had another way of Writing, as may be ſeen by the famous Laws of the wiſe *Solon*, which was, where the firſt Line ended the ſecond began directly and upright, and where the ſecond ended there began the third, and ſo accordingly the reſt, not unlike Roads in Countreys, which take a beginning where others end, and oftentimes are cut through one another. Laſtly, the *Chineſes*, a great part of the *Indians*, and all the *Japanners*, begin on the right-ſide, and ſo Write from the top downwards.

Genial Dier. l. 2. c. 36.

Alexander ab Alexandro relates, That the antient *Moors* in like manner in former Ages, placed their Letters one amongſt another; and alſo the *Mexicans* according to *Acoſta*.

Great care hath been taken at all times to promote the Art of Writing.

Moreover the Antients have much tir'd themſelves in this Art, every one inventing a new way: firſt all publick Acts were Engraven on Plates of Lead; but peculiar Accidents of ſingle Perſons noted on Linnen. *Egypt* was the firſt that afforded Paper, made of Plants paſted together. In *Rome* alſo were us'd a long time Tablets cover'd with Wax, of which two, three, or five were

ſow'd

ſow'd together, being either of a Saffron, or Egg-colour, Green, or Purple: on three doubles they writ Letters; on five doubles, Titles and Offices of Honour; and on the double ones, peculiar Secrets. The *Grecians* ſometimes us'd the Bark of a Lint-tree in ſtead of Paper. *Attalus* fitted Goat-skins to Write on in the City *Pergamum* from whence to this day all over *Europe* it is call'd *Pergamenum*, or *Parchment*. The *Brachmans*, antient Philoſophers amongſt the *Indians*, made uſe of fine Linnen, on which they drew black Letters.

Inventers of Characters, and chiefly *Chineſes* and *Japanners*.

Moreover *Cadmus* brought the *Grecian* Characters from *Phœnicia* to *Greece*; *Radamanthus* furniſh'd the *Aſſyrians*; *Memnon* and *Anubis*, the *Egyptians*; *Hercules*, the *Phrygians*; *Carmenta*, the *Latines*; every one with ſeveral Letters or Characters. But the *Japanners* Extracted from *China*, Write antienter Characters than any other Countrey.

Strange Characters us'd by the antient *Chineſes* and *Japanners*.

The *Chineſe* Chronicles make mention of *Fohi*, who was the firſt King of *China*, and Reign'd about three hundred years after *Noah*'s Flood, that he inventeds Letters, which he made of Serpents, Snakes, and the like, ſtrangely tangl'd and wound up together: wherefore his Book of *Aſtronomy* is by the *Chineſes* call'd *Fohi Xi-lum-zu*, that is, *Fohi's Book of Serpents*. After that ſeveral Kings in *China* found divers ſtrange Marks for Writing: *Xum-num* invented the Pictures of Husbandry; *Xan Hoan*, of Birds; *Chuem Kim*, of Oyſters and Worms; another, of Herbs and Plants; *Choan Ham*, of Birds Feet; *Yao*, of Tortoiſes.

Beſides theſe kind of writing Marks, the antient *Chineſes* and *Japanners* us'd in their Writing ſeveral Marks of Peacocks, Herbs, or Quills, and ſeveral other Fancies, invented by the Emperor *Co*, or from the Stars or Planets, and alſo Fiſhes. Beſides theſe, alſo there are other peculiar Characters, of which ſome are us'd onely in writing of Law-buſineſs, others in Letters and Superſcriptions. They have alſo particular Characters to expreſs Peace, Joy, Darkneſs, Clearneſs, and Diſputations, and reſemble not in the leaſt the other *Japan* Marks for Writing.

Original of the *Chineſe* and *Japan* Characters.

The Learned cannot agree when they enquire after the original of this Art: for ſome acknowledge the *Aſſyrians* for the firſt inventers; but moſt aſcribe the honor to the *Egyptians*: But if the *Chineſes* and *Japanners* us'd Marks for Writing three thouſand ſix hundred eighty nine years ago, according to the Book of Serpents of their firſt King *Fohi*, then they knew it before the *Aſſyrians* and *Egyptians*; yet it cannot be deny'd, though the *Chineſes* and *Egyptians* expreſs their meanings by the placing of Beaſts and Plants, without making any Letters, that there is a great difference, becauſe the *Egyptians* not onely in their common Converſation, but us'd the ſame Marks in their religious Matters: therefore none might learn them but thoſe that were commanded, and had leave from their Governors. And alſo the *Egyptian* Hieroglyphicks ſignifi'd not onely the thing it repreſented, but alſo the hidden property, and ſole operation of the written Matter; whereas on the contrary, the *Chineſe* and *Japanners* Writing expreſs and deſcribe the Tranſactions of Men, and other natural things, and ſhew plainly the whole Matter without any farther Myſteries.

Strange Language call'd *Quanhoa*, why invented.

Moreover, the *Chineſes* have a general Language call'd *Quonhoa*, which they have made themſelves: for *China* being divided into great and mighty Kingdoms, whereof the Governors, or *Mandarins*, muſt give a yearly account to the Emperor at his Court at *Pechin*, or *Nanchin*; and every *Chineſe* Territory having their peculiar Language, which is different from their Neighbors, therefore they found out that Language call'd *Quanhoa*; which is not onely us'd amongſt

the

the Courtiers, but alſo in all manner of Contracts, and is ſpoke by moſt, but chiefly by the beſt bred *Chineſes*, by reaſon this Language hath very ſhort Sentences: for though it contains many Letters, yet it hath ſcarce three hundred twenty ſix Words which begin all with one Letter, and end with one of the Vowels, *a, e, i, o, u,* or *m, x, n*; from whence it proceeds, that one word often hath more than twenty ſeveral ſignifications, and according to the ſoft or loud pronunciation of it, ſignifies either this or that.

Five ſeveral People can underſtand it when they Read it, but not when they Speak it.

The chiefeſt thing to be admir'd in this *Mandarine* Tongue, is, that when Written it is underſtood by all, the *Chineſes, Japanners, Coreans, Tonchinenſers*, and thoſe of *Couchinchina*, but they cannot ſpeak it; for then the one Countrey cannot in the leaſt underſtand another. It is with the *Mandarine* Tongue as with our ordinary Ciphering, which ſignifies all one thing quite over *Europe*, and when pronounced, is not underſtood, but by their own ſeveral Nations, becauſe they all give ſeveral denominations to their Figures.

Japan Tongue very lofty

Some words thereof.

Laſtly, concerning the *Japan* Tongue, the ſame ſounds no leſs lofty than brave, and expreſſes ſufficiently the high ambition of the Speaker, being full of Vowels and Conſonants; for a ſmall Example theſe may ſerve: *Mos Reſoucq guſarr*, Give a Candle; *Curi guſavimaſs*, Come here; *Saſs Maſsio*, I drink to you; *Itum takka Maſsio*, Much good may it do you; *Icoramors*, How much for that? *Doukye Gouſarri maſs*, Whether will you go? *Mis coſmis*, Eat Rice; *Souw Meoremas*, Drink Water; *Gekyo, donne or ſamma*, Lord and Maſter; *Nanto Moſs*, What ſay you, Friend? *Mada ſutta*, Stay a little; *Imo guſarrimas*, I come preſently; *Emingoſamma*, A Gentlewoman; *Bobbo*, A Womans *Hymen* Ring; *Kſou*, Vinegar; *Warranguſar*, Bad; *Surry warranguſar*, This is bad; *Kataskanonguſarrimas*, I humbly thank you; *Katania*, A Cuſtom; *Konatta ſamma gattinnakka*, Your Lord underſtands it wrong; *Konatta ſamma gattinde guſarr*, Your Lord underſtands it right; *Wataxix gattinde guſarr*, I underſtand it; *Wataxix gattinnakka*, I underſtand it not; *Arygattinnakka*, He underſtands it not; *Phnyx ikomaſsio*, To come Aboard and Sail; *Meditonguſarimas*, I humbly wiſh you a good day.

Farther Examination of the *Hollanders* by the *Japan* Councellors.

¶ TO return again to our Examination. After *Schaep* had anſwer'd to *Sammoccyſamma*'s Queſtion, If the *Hollanders* believ'd that they could be Sav'd by the *Portugueſe* Prieſts? He ſaid, That the Prieſts ought to uſe their Art to deliver themſelves from ſuch inſufferable torments as they endur'd; which made all the *Japan* Lords to laugh.

In this Hall for Audience lay a new *Japan* Drum, on which the Councellor *Matſodairo Yſoſamma* commanded the Youth *Jacob de Paw*, which was alſo Examin'd, to Beat on it; who being not altogether ignorant in that Art, firſt beat a *March*, and then an *Alarm*, with which he ſeem'd exceedingly to pleaſe the Lords: and preſently after they roſe up all together, and went out, and the *Hollanders* got leave to go to their Inn.

Deſcription of a *Japan* Lady.

On their Way home they met with ſome Ladies of Honor, attended by a great Train of Servants; of which ſome carry'd wax'd Devices, others Handkerchiefs, and variety of Sweet-meats in Diſhes; on the ſides went their Waiting-maids with Fans; at ſome diſtance follow'd two of their Maids of Honor, every one holding a crooked Stick, between which hung a Silk Canopy, to be carry'd over their Ladies Heads.

Theſe Women, when they walk abroad, are very richly Clothed, their Hair curiouſly adorn'd with long Ribbons ty'd together, hanging down their Necks; by their left Temple appears a Golden Bodkin, at the end of which hangs a coſtly

coſtly Diamond; their Ears on both ſides above the Hair garniſh'd with Pearls; about their middle they wear a broad Girdle, Embroider'd with Imagery; a *Japan* Coat hanging looſly over their under-Garments, made of thin Silk, and according to every ones Degree or Quality, ſo that ſome have five, ſix, ten, twenty, nay, a hundred Coats one over another.

Whilſt theſe Perſons of Honor engag'd the *Hollanders* eyes on their Way homewards, *Schaep* and *Byleveld* had ſome Diſcourſe with the Interpreters *Toſaimon* and *Manikebe* concerning what had paſs'd in *Sicungodonne's* Palace. The *Hollanders* asking, Why they were placed next the four *Japan* Prieſts, which was never done before, and alſo for what reaſons the Councellors *Sammoccyſamma* and *Yſoſamma* went away ſo ſuddenly? Whereupon *Toſaimon* told them, That *Sammoccyſamma* had been incenſed againſt them, and told, When he ſaw the *Hollanders*, he muſt judge by their preſence, that they were guilty of bringing over *Japan* Prieſts; and chiefly when they ſhould be placed next the four *Portugueſe* Priſoners. Which Anſwer occaſion'd no ſmall joy in the *Hollanders*, who were in all haſte to make ready and go to the Emperors Palace before the chief Court, the appointed hour of their Audience being at hand.

Two *Jeſuits* recall their Apoſtacy.

Afterwards the *Hollanders* heard from the Servants of the Houſe, That two of the four *Roman* Prieſts had recanted their denying of the *Chriſtian Faith* to embrace the *Japan Religion*: wherefore *Siovan*, who was ready to go for *Nangeſaque*, receiv'd a Command to ſtay in *Jedo* till farther Order, his Preſence being requir'd when the two other Prieſts ſhould be carry'd to their torture.

The four Interpreters are puzled to tranſlate two Letters.

Iſaiemon, one of the Gentlemen that came with the *Hollanders* from *Namboe* to *Jedo*, ask'd them for the Liſt of their Men in the Ketch *Breskens*; which they giving him, he immediately got it Tranſlated into the *Japan* Tongue by *Manikebe*. The four and twentieth of *November*, the Interpreters *Toſaimon*, *Manikebe*, *Kitsbioye*, and *Phatſioſaimon*, were exceedingly puzled, the forementionʼd Councellors giving them two Letters all of one Content, but the one written in *Low-Dutch*, and the other in *Portugueſe*, by the Governor of *Batavia*, to *Sabroſaimondonne*,

mondonne at *Nangeſaque*. The Letters came from *Batavia* the four and twentieth of *April*, *Anno* 1643. of which *Samoccyſamma* was deſirous to know the Contents, and if they differ'd one from the other. The Interpreters having ſpent a conſiderable time in Studying to Tranſlate them, but could not, it was thought convenient to command the *Hollanders* to aſſiſt them in it. None were more puzzel'd than the Interpreters, *Toſaymon* and *Manikebe*, becauſe of their little knowledge in that Tongue, and yet would be accounted good Interpreters. The *Hollanders* being better able to Correſpond with the *Portugal* Interpreters, *Kytsbyoye* and *Phatſayoſaymon*, who both underſtood *Portugueſe* very well; ſo that at laſt they read them over ſo often, that they found both the Letters to agree, and be all of one Content, and Tranſlated them into the *Japan* Tongue.

Hollanders receive tidings.

The next day after *Manikebe* viſited the *Hollanders* in their Inn, and amongſt other Diſcourſe he related, That the day before he had been with *Sicungodonne* and other *Japan* Lords, of whom he underſtood, that they ſhould ſtay in *Jedo* till *Elſeracks* coming thither. Wherefore they deſir'd him, becauſe the Nights began to grow cold to ſpeak to their Landlord, that he would let the ten Priſoners have ſix Blankets Quilted with Cotton; which *Manikebe* took upon him to do, and ſpoke to their Hoſt, who not onely promis'd them the Blankets, but all other neceſſaries that they requir'd.

Moreover, *Manikebe* told them from *Sicungodonne*, That they ſhould not be melancholly nor troubled, but be chearful and merry, for Mr. *Elſerak* would ſhortly ſet forth on his Journey thither.

Phatſyoſamon told them alſo, That he had receiv'd tidings from *Nangeſaque*, wherein he had advice of the Arrival of a *Holland* Ship, Laden with Skins, Pepper, and Speckel'd Wood; and alſo that a *Dutch* Flie-Boat accidentally took Fire, yet the Flame being ſuddenly quench'd, ſuſtain'd but little damage.

Soon after, the Apoſtate Prieſt *Syovan* went for *Nangeſaque*, and came to take his leave of the *Hollanders*, who would willingly have given him a Letter which they had made ready ſome days before, to deliver to *Elſerak*; but *Syovan* excuſing himſelf told them, That he had receiv'd Orders from *Sicungodonne*, Commanding him, not to carry any Letters for the *Hollanders*: Therefore they deſir'd him, ſince he durſt not carry their Letter, that if he ſhould meet Maſter *Elſerak* any where by the way, to relate the whole circumſtance of their condition to him by word of mouth; which *Syovan* promis'd, according to their requeſt, to perform.

On the firſt of *October*, the Interpreters, *Kytsbyoye*, *Phatſyoſamon*, and *Manikebe* came again to the *Hollanders*, and brought them advice of a *Holland* Ship, that engaging with the *Quinammers*, was burnt; and alſo that *Sicungodonne* permitted the *Hollanders* to cut and ſhave their Hair, which till that time was forbidden them.

Hollanders are frightned by the Emperor.

¶ After ſome days, *Toſaymon* brought the *Hollanders* ſad News, ſo that they did not long enjoy themſelves, for the loſs of their over-grown Hair. The *Japan* Emperor not being fully ſatisfi'd, (notwithſtanding the great Teſtimonies and circumſtantial Inferences which the *Hollanders* made concerning the carrying of Prieſts) about the concluded Peace with *Portugal*; and that during the time they were at Wars with the *Portugals*, they had never Sail'd about the North of *Japan*. The Emperor alſo took it for no ſmall offence, that the *Hollanders* ſhould Steer to the rich Golden Iſlands, lying South-Eaſt from *Japan*, a great

diſtance

diſtance off at Sea, but yet under the Juriſdiction of the *Japan* Emperor.

This Deſign was not mention'd when you were brought Priſoners in *Jedo*, therefore the Emperor, to have a true account of the whole Buſineſs, hath order'd you to be kept cloſe Priſoners till *Elſerak* comes thither, that then your innocency in carrying over *Portugal* Prieſts, and your Deſign of diſcovering the rich Golden Iſlands, may plainly appear.

Byleveld ask'd *Toſaymon* in what degree, and whereabouts theſe Iſlands might lie, becauſe none of the *Hollanders* knew the *Japanners* rich Gold Iſlands?

The rich *Japan* Golden-Iſlands, where they lye.

Toſaymon told them, That they lay ſixty Leagues at Sea from the Promontory of *Jedo*; by which *Schaep* and *Byleveld* judg'd it to be the ſame Coaſt where they loſt the Ship *Caſtrecom*, on *May* the 19. in the Night, namely, about fifty ſix Leagues Eaſt-South-Eaſt from *Jedo*.

Deſcription of a *Japan* Gentleman.

Whilſt they ſat pondering on this News, *Schaep* and *Byleveld* were call'd by their Landlord into a ſtately Chamber, where they found the Interpreters, *Kitsbyoye* and *Phatſyoſaymon* with a Lord, holding a Paper written full of *Japan* Characters, and a ſquare Wax'd Cheſt, ſitting in great State on a Carpet, in an Embroyder'd Coat Lin'd through with Ermins, and bare headed, his Hair being ty'd behind on the top of his Head; the Coat open before was Clasp'd about the middle of his Breaſt with a Golden Hook; between the opening of his upper Garment appear'd a Flower'd Suit, of which the Breeches hung quite over his Knees, almoſt to his Feet; in his left hand a Fann; the top thereof adorn'd with a Gilded-Roſe; on each end his Servants were pulling out the Carpet, that the Fringe thereof might hang even over a ſquare Seat; in which manner, moſt of the Noble-men ſit at their Doors, whither they are brought through their Houſes on the Carpet; but when they go forth, they are carry'd in Sedans.

Strange Treaty of a *Japan* Nobleman with the *Netherlanders*.

But this Lord open'd at laſt his Wax'd Cheſt, out of which he took, firſt a *Dutch* Can and a Rommer, then a red Strip'd Serge, a Glas'd *Chineſe* Pot, a Piece of Sail-Cloth, and *Ternatiſh* Tobacco, a remnant of white Damask, a ſtring

of *French* Beads, Red and Yellow mix'd together; all theſe he ſhew'd Piece by Piece to the *Hollanders*, and alſo to *Toſaymon* and *Manykebe*, who obſerving them all, ask'd the *Hollanders*:

His Examination, and their Anſwer.

Do you *Schaep* and *Byleveld* know theſe Goods which are ſhown you? Were they exchang'd by the Ketch *Breskens* for Fiſh, Herbage, or other Proviſions?

Schaep anſwer'd, I look upon the Goods to be *Netherland* Wares, of which we have ſome in our Ship, except the *Chineſe* Pot, Beads, and Serge. In the Interim, I have not the leaſt knowledge, that ever any belonging to the Ship *Breskens* exchang'd theſe Goods: But to be certain thereof, it will be neceſſary if his Lordſhip pleaſe, that the other eight Priſoners may alſo be examin'd concerning it; thereupon the aforeſaid Goods were likewiſe ſhewn to them, whoſe anſwer agreed with that of *Schaep* and *Byleveld*, but they deſir'd *Toſaymon* to ask his Lordſhip, where, and at what time this exchange was made for the ſaid Goods with the *Japanners*.

Whereupon the Lord anſwer'd, This exchange was made the five and twentieth of *Auguſt*, and on the ſame day, when the *Hollanders* were brought Priſoners in *Jedo*, on the Eaſt Coaſt of *Japan*, without being able to ſay how far it was Northward, out of a Ship about thirty Fathom long, and twenty five Foot broad, with ſixteen Guns between Decks, three in the Gun-Room, and four ſmall Pieces on the Quarter-Deck; on which alſo ſat a Parret, made faſt with a ſmall Chain, and a Smith at work: Moſt of the Sea-men wearing Silk-Clothes and Gold-Rings, which exchang'd the ſhewn Goods with the *Japanners*. But whilſt the Fiſhermen went a Shore to inform their Governors, according as the Cuſtom is of the ſtrange Veſſel, which they had diſcover'd at Sea; the Ship Steering on its Courſe, was ſeen no more; from which Deſcription the *Hollanders* concluded, that the Flie-Boat *Caſtrecom* was not loſt, which till that time they believ'd, for they doubted not, but that it was *Caſtrecom*, with which the *Japanners* had Barter'd their Fiſh.

Moreover, this Lord caus'd them to be ask'd theſe Queſtions, How long and broad are the Ships *Caſtrecom* and *Breskens*? How many Guns do they carry apiece? What Boats do they Towe after them? What Guns are in their Boats?

Deſcription of the Ships *Caſtrecom* and *Breskens*.

Schaep anſwer'd, According as we gueſs, *Caſtrecom* is nine and twenty Fathom long, and four and a half broad; when it Sail'd from *Batavia*, they carry'd fifteen Guns, amongſt which is reckon'd a ſmall Gun for the Boats uſe. But at *Ternate*, *Caſtrecom* took four Iron Guns out of *Breskens*, ſo increaſing their number. *Caſtrecom* alſo had no other Boats than a Pinnace and Long-Boat that could carry four ſmall Guns: *Breskens* was about a hundred and eight Foot long, and five Fathom broad. Their Boat carry'd as many Guns as *Caſtrecom*, but we took our Guns out of the Boat into the Ship, ſo ſoon as we had ſight of *Japan*.

Remarkable Queſtions of a *Japan* Gentleman.

Toſaymon receiving Order to examine them further, ask'd, What Yards or Maſts did *Breskens* looſe in the Storm? Had you no Inſtruments to Play on, and alſo a Parret and a Smith in the Ship? How many Youths and Officers in Silk Clothes and Gold-Rings had you Aboard? Doth not *Breskens* Tow a Boat and Pinnace after her? Or are they hoyſted into the Ship?

The *Hollanders* Anſwer.

Byleveld anſwering firſt, went towards the Wall of the Room, againſt which hung a Picture, repreſenting ſeveral *Portugueſe* Veſſels, and pointing at them, ſhew'd, that they had loſt all their Top-Maſts in the Storm, and a ſmall Boat

was

was by one Sea waſh'd off from the Deck. They had one Violin, and a Flagelet on Board, but no Smith, onely the Gunners Mate ſerv'd them for Armorer. The two Parrets which they brought from *Ternate* to preſent to ſome perſon or other in *Tartary*, dy'd before they got ſight of *Japan*; if the other two in *Caſtrecom* be living we, know not. *Breskens* alſo carry'd four Boys; but they knew none that wore Silk Clothes and Gold-Rings, but onely three of the Officers whoſe Silk Apparel was lock'd in their Cheſts. But in *Caſtrecom*, the Commander, Pilot, Merchant, Purſer, and Chyrurgeon wear Silk Clothes and Gold-Rings; and they have a Flagelet, Bag-Pipe, Cittern, and Violin. Laſtly, Our Boats are hoyſted in, and ty'd upon the Deck, when ever we Sail into the main Ocean, but drawing near the Shore, we Tow both Boat and Pinnace.

Why the *Japanners* place one Letter under the other.

The propos'd Queſtions the Lord read out of the Written Paper, but ſet down between every one of them (a Blank-Line being left) the *Hollanders* Anſwer, with exceeding quickneſs, every Character ſignifying a whole Word, the number of their Words and Letters being equal, and amount, according to *Athanaſius Kircher*, to eighty thouſand: And this is likewiſe the reaſon, why the *Chineſes* and *Japanners* place one Letter under another, becauſe every one of them ſignifies a whole Sentence.

This manner of Writing confirms the foremention'd Opinion of the *Americans* Original, and their coming through *Cattay* from *Tartary*, over the *Straights* of *Anian*, (if ſuch a paſſage be found out of the Icy-Sea into the Southern Ocean, for the *Mexicans* ſhew no uncertain Teſtimonies of their Extract from *Tartary*, which the *Chineſes* alſo acknowledge, and the *Japanners* in like manner, that they came from *China*. But the *Mexicans* write likewiſe with their whole Hand, and have Characters that ſignifie a whole Word, placing one directly under the other, and where they want Letters, they fill up the place with Strokes or other Scrauls.

Hiſt. Moral. of the *Weſt-Ind.* 5, 7.

Joſeph Acoſta relates, That in the *Mexican* Territory *Jucatan*, Bound Paper-Books are highly eſteem'd by the *Indians*, for they Treated on the Dividing of Time, the Courſe of the Stars, Deſcription of Beaſts, Herbs, Medicines, the Antiquity of the *Mexicans*, of War, Peace, and Politick Government, Written down in Characters and Strokes after the *Japan* and *Chineſe* manner. *Acoſta* complains not without great reaſon, that a *Spaniſh* Divine finding one of theſe Books, and looking upon the ſtrange Characters to be for Conjuration, caus'd it to be burnt; and for the ſame reaſon the *Spaniards* where ever they Conquer'd and could get any of the *Mexicans* Writings, burnt them, which indeed deſerv'd rather to have been choicely preſerv'd.

Strange way of Writing and Cyphering without Letters or Figures.

But though *Mexico* drive a great Trade and keep all their accounts in thoſe Characters, yet their Neighbors the *Peruvians* knew not the Art of Writing, and underſtood neither Characters nor any other Strokes reſembling Letters; but us'd divers colour'd Strings with Bedes, which ſerv'd them as well as Books. Theſe Strings they call'd *Quipos*, and thoſe authoriz'd to keep the *Quipo's*, *Quipo Camayo's*, whoſe ſervice is like the Book-Keepers or Clerks in *Europe*; for theſe *Quipo Caymayo's* muſt give an account of all things, as concerning Marriages, Obligations, Accounts, and Contracts, and what elſe happens between Man and Man; in Demanding or Suing for Debts, they deliver their *Quipo's* to a Judge which makes a teſtimony, as if a Debt-Book ſhould be brought before a Magiſtrate in *Europe*. It is no leſs to be admir'd, that the *Peruvians* without being able to Write, exceed all Arithmeticians in expert certainty; their Cyphering they perform with little Beads, laying here three, yonder eight, then taking

one away, lay it upon another, and ſo exchanging two or three after the ſame manner, by which they know exactly how to bring the moſt difficulteſt account to a right adjuſting.

¶ But to return again to our *Holland* Priſoners, who when the Lord that had read their Queſtions, and writ down their Anſwers was gone, they ask'd the *Netherland* Interpreters, In what Degree of Latitude and Longitude the Territory of *Matſymay* lay, before which the ſaid foremention'd Ship was ſeen, but they told them they knew not. The *Hollanders* were not a little ſuſpicious of this anſwer, and the more, becauſe they underſtood of ſome of the Houſe-Servants, upon promiſe to be ſilent, that ſome of the Men of the forenam'd Veſſel were taken and brought up Priſoners.

The next day the *Hollanders* came again into the fair Chamber of their Landlords, and there found, beſides the four Interpreters, the ſame Lord that the day before had read their Queſtions to them out of a Paper, and underſtood that he was call'd *Bongyo*; next to whom ſate three other *Japan* Nobles, which they had not ſeen before, of which one look'd very ſternly upon the *Hollanders*, being a Man as they judg'd, about two and forty years old, tall, and with a great and flat Face, of an Oleaſter Complexion, and an indented Noſe, who the day before had been in the foremention'd Ship, and was come there to ſee if any of the ten Priſoners were like unto thoſe which he had ſeen.

New Examination by the foreſaid Noblemen.

And *Bongyo* ask'd the ſame Queſtions he had done before, putting one before the other, by that means, if he could, to Trappan the *Hollanders* in a lie. And laſtly, added theſe new Queſtions to the former; Of what Stature and Age are the Commanders, Pilot, and Merchant in the Ship *Caſtrecom*? How many Seamen in the Ship *Breskens* wear ſhort Hair? How many Men did *Caſtrecom* and *Breskens* carry when they Weigh'd Anchor from *Batavia*?

Schaep anſwer'd theſe Queſtions thus: The Head-Commander is ſcarce one and forty, is a handſome tall Man, with brown Hair, and a neat Beard. The Pilot about twenty ſix years old, of a middle Stature. The Merchant three years younger than the Pilot, hath no Beard; as for thoſe that wear ſhort Hair, we cannot give any certain account; but as we gueſs, there were between fifteen and twenty in the Ketch *Breskens*. Moreover *Caſtrecom* and *Breskens* carry'd ſixty Men apiece, when they ſet Sail from *Batavia*.

Theſe Anſwers being again written down by *Bongyo*, he roſe up to be gone, onely ſtay'd a little while diſcourſing with the other three Nobles, who look'd very ſternly upon the *Hollanders* to their no ſmall amazement; wherefore after *Bongyo*'s departure, with the other Nobles, they enquir'd of *Toſaymon* and *Manykebe*, if they knew not in what degree the foreſaid Ship was ſeen, and where the People were taken Priſoners? And alſo, if no new trouble by their being taken might happen to them?

Toſaymon anſwer'd, That the Ship Sail'd with a ſmall Gale along the Northern Shore of *Japan*, Southerly. The Boat which it Tow'd had Maſt and Bolt-Sprit, and carry'd four Stone-Guns, and a ſmall Boat was ty'd faſt to her ſide: And ſaid *Toſaymon*, How can any new trouble ariſe from hence? It muſt needs be for your delivery, when the Priſoners taken out of *Caſtrecom*, witneſs that you were ſent to *Tartary*; for their Relation concerning the ſame, if they agree with yours, will affirm it to be truth.

Why the four *Jeſuits* are ſet at liberty by the *Japan* Emperor.

After that, the *Hollanders* underſtood from *Phatſyoſaymon* and their Landlords Sons, that the Emperor kept the four *Jeſuits* in Priſon, till *Elſeraks* coming thither,

ther, (two of theſe four were *Italians*, the third a *Caſtilian*, and the fourth a *Portugal*) that by him they might be carry'd over to *Batavia*: So eſcaping with their Lives from a terrible Death, becauſe they ſtagger'd in their Religion, and diſcover'd a Secret, at which the *Japan* Emperor ſeem'd to be highly concern'd; the Plot was, that let it coſt what it would, Money or Blood, the *Jeſuits* would a new undertake their ancient Deſign in *Japan*: It was abſolutely concluded, yearly to ſend *Roman* Prieſts to *Japan* from the *Manilla's*, and in ſhort time, two Native *Japanners* ſhould be ſent thither, and be receiv'd in the *Jeſuits* Orders, by which means they promis'd great matters to themſelves, becauſe they not onely underſtood the *Japan* Tongue exceeding well, but were of the ſame Nature and Diſpoſition of their Countrey-men, and therefore might be more private from the common Perſecution, being leſs ſuſpected than Out-landiſh Prieſts. By this means they thought for time to come, to play their Game, and the more, becauſe the *Chriſtians* in all places, as if they aroſe out of the Aſhes of the Martyrs, began to Live afreſh: So that the Emperor was puzzel'd, ſeeing no ſmall danger to threaten his Crown; wherefore, he contrary to all thoſe that had been his Predeceſſors, was at the Examination of *Chriſtian* Priſoners, or *Portugal* Prieſts himſelf, out of meer fear of an Inſurrection.

¶ THe five and twentieth of *October*, the Gentleman *Iſycauwa Iſajamondonne* brought word, That *Elſerak* on the ninth of that inſtant, was come to *Oſacca*, and was to appear in five days at the Emperors Court, being commanded by the Emperor to come with all ſpeed to *Jedo*, without ſtaying to bring the uſual Preſents with him, but let them alone to come after. *Iſycauwa* told them alſo for certain, that they ſhould once more be examin'd concerning their Voyage, and then be ſet at liberty.

The next day, *Kytsbyoye*, and *Phatſyoſamon* told them by *Manykebe*, That the *Hollanders* were to remove from their Lodgings, to go to a Houſe of their Landlord's Son, becauſe that place was order'd for *Elſerak* to lodge in, by the Lords *Sicungodonne* and *Sabroſaymondonne*, becauſe the Emperor and Councel had commanded, that *Elſerak* ſhould firſt be examin'd alone concerning the Voyage to *Tartary*, that ſo they might diſcern if what he ſaid agreed with what *Schaep* and *Byleveld* had ſo often teſtifi'd: Whereupon, the *Hollanders* were carry'd to their new Lodgings, being not a little frighted to ſee their Lodging Room ſeem more like a Priſon than otherwiſe; but ſoon after, the Maſter of the Houſe and his Family bidding them welcome, and withal giving them ſome Wines, they were again comforted. *The Hollanders* remove their Lodgings, and why?

Hither the two Interpreters came to them, proffering their Service to them, to give a Letter in private to the Ambaſſador *Elſerak*; *Schaep* and *Byleveld* were a long time doubtful what to do in this Affair, whether or no they durſt repoſe ſo much confidence in them. Laſtly, They ventur'd to adviſe *Elſerak* in a Letter, that which they had ſuffer'd concerning their Voyage to *Tartary*, when being buſie about finiſhing the ſame, Orders came from the Magiſtrates, that the *Hollanders* muſt inſtantly appear in the uſual Court: But the Counſel not ſitting, they return'd home without being heard.

On their way home they met with one of the Emperors Officers, with his Imperial Majeſties Arms, made of Silver and Gold, hanging on his Breaſt by a String, each end Claſp'd; the Arms it ſelf were ſix Silver Stars on a Yellow Field, in an Oval Compaſs, plac'd at an equal diſtance one from the other, the Edges about adorn'd with Spots of Gold; in the middle of the ſix Stars are the four *Japanners* Coats of Arms. The Emperors.

four Marks of the Emperors Authority: Moreover, they found at the ends of ſeveral Streets, Poles ſticking out, with exceeding long Pennons, with two Slits at the end, and being Yellow, turn on the Pole, which runs thorow ſix Copper Holes; the hinder part of this Pennon repreſents in a Square the Emperors Arms richly Embroyder'd: In the four corners ſtood the Marks of the four chief Councellors: There is ſcarce a City, Town, or Village in *Japan*, but they have their Arms and Seals belonging to them; of which I will pick out as a pattern ſome of the chiefeſt Places.

Of Osacca. ¶ O*Sacca* bears in a Square Field a Wild Bores-Head of Gold, above which ſtands the Emperors Arms, four Silver Blocks plac'd ſloaping towards the four Corners of the Field, and diſtinguiſh'd by the Marks of the Emperors chief Governors of the Caſtle, City, and Haven of *Osacca*.

Miaco. The Seal of *Miaco* is eight Square, hath in the middle a Half-Moon, on the left ſide the *Japan* Flower, call'd *Toxanpinang*, and on the right a Snails Shell, underneath ſtand three Stars, on the top of the Shell are the *Dayro's* Arms, and below it the Emperors.

Quano. *Quano*, a known City, lying at the Bay of the *Japan* Sea, where the Ferry is to *Mia*, uſes for a Seal three round Balls, and as many long Blocks, in a round Field, mix'd one among the other; about the Edges are the Marks of the Governor, two Deputies, and two of the Councel.

Saccai. *Saccai* hath a Scollop'd Flag, the Ground of the Arms a dark Green, diſtinguiſh'd by Golden Flames, a White Space five Square made in the Flag, cloſe to the Stick, repreſents a Semi-Circle, parted in the middle, the one half White, the other Black, ſurrounded by the Emperors Arms, but ſeparated by three round O's, and the City Mark.

¶ It

¶ IT ſeems, that Signets or Arms, whether in Flags for Ornaments, or on Stamps, or in Rings, to Seal Writings withal, are very ancient. The uſe of Seals and Coat of Arms is very ancient.

Cicero relates in his Diſputation againſt *Cataline*, That ſhewing Seal'd Letters to *Lentulus*, He ask'd him if he knew the Seal? Which Seals the *Romans* made of Wax, but the People in little *Aſia*, of Chalk, which in the Iſland of *Crete*, now call'd *Candy* is very plentiful, from whence Chalk in ſeveral Languages borrows its Denomination. But theſe kind of Seals are much older than the ancienteſt *Romans*, for *Thamar* receiv'd a Seal Ring from *Judah*, as a Pledge of Payment for his enjoying her. *Moſes* alſo ſaith thus of *Joſeph*, *And* Pharaoh *took off his Ring from his Hand, and put it on* Joſeph's *Hand*, that as a Chancellor, he might with the Kings Seal, ſeal his Letters. Gen. 38. 18. Gen. 41. 42.

Heſychius, and *Iſaac Tzetzes* relate, That the oldeſt *Lacedemonians* us'd to Seal with pieces of Wood eaten by Worms, before the Art of Ingraving was invented.

¶ THe *Hollanders* being brought back to their new Lodgings, had but little reſt, for the next day the Interpreters *Toſaymon* and *Manykebe* conducted them to the place of Audience, without *Jedo*; before the inner Gate the Priſoners ſtood ſtill, except *Schaep* and *Byleveld*, who being commanded to enter, were amaz'd at the ſtatelineſs of an exceeding pleaſant Garden, through which they were led: At the end thereof was the Entrance into a Princely Hall, wherein was a moſt artificial Gallery, where the Councellors ſat in ſuch ſplendid State, that no *European* Princes might compare to them. So ſoon as the *Hollanders* approach'd, they were commanded to kneel. *Hollanders* are again brought before the *Japan* Judges.

Sicungodonne, as before, gave the Word, ſaying, You Captain and Merchant ſhall in this inſtant ſpeak the Truth; for if *Elſerak's* Relation, who is hourly expected here, doth not agree with yours, you ſhall no way eſcape the moſt cruel Tortures.

Schaep reply'd, Nothing hath been ſaid to our knowledge, but what is truth; and we will at preſent give you a further account concerning what your Honoss pleaſe to demand of us.

Whereupon *Sicungodonne* ask'd them the following Queſtions: Do you not know the Goods ſhewn you by the Gentleman *Bongyo* in your Inn, the eighth and ninth of this Month? Have you alſo not ſeen the Ship on the North of *Japan*, out of which thoſe Goods were exchang'd? What did you think, that ſhe ſtood to the Eaſt, when the Wind favor'd to go from the Northern Coaſt of *Japan*, to *Jacatra*. Laſtly, he ask'd, If they could not gueſs to what place thoſe Ships belong'd, which ſome days ago ſail'd along the Coaſt of *Satſammoo*? New Examinations of *Sicungodonne*.

Byleveld anſwer'd: Concerning the Goods which were ſhewn to us, we have ſo much knowledge of them, that the like is aboard our Ship *Breskens*; but becauſe we know not that an Exchange was made between the Seamen belonging to her, and the *Japanners*, therefore we believe that the Goods came out of *Caſtrecom*, which we judge to have been caſt away in *May*, by a Storm which aroſe in the Night, before an unknown Land. The ſaid Ship ſtood to the Eaſt, the eaſier to Weather the South-Eaſt Point of *Japan*, and ſo to ſhorten their Voyage; judging the Wind always to blow good in that Latitude in the middle of *September*. But concerning the two Ships, they could not ſay any thing of them, for a certainty; but that perhaps they might be *Caſtre-* *Byleveld's* Anſwer.

com

com and *Breskens*, both returning to *Batavia*, by reaſon of the Impriſonment of their Chief Commanders.

More ſtrange Queſtions. To the foremention'd Queſtions, *Sicungodonne* added the following: Can you, Captain and Merchant, give no Relation concerning the Forces, conſiſting of Land and Seamen, which the Prince of *Orange* ſent for Aid to the King of *Portugal*? Why they mutinied for want of Pay, and ſo occaſion'd a Civil War? Have you no Advice concerning the Event thereof? Do the *Hollanders* not ſell the *Portugueſe* Commodities? What ſignifie thoſe Croſſes and ſeveral Strokes, with which the Wrappers of the *Dutch* Packs are mark'd? Are there no *Ave-Maries* nor Woodden Croſſes found in the *Dutch* Ships?

Byleveld's Anſwer. *Byleveld* anſwer'd again: The Entertainment of the *Dutch* Forces in *Portugal*, and their Tranſactions there, was not known in *Batavia*, when we came from thence; neither are the *Portugueſe* ſo much at Peace with the *Hollanders*, as to ſell one anothers Commodities. Moreover, the Croſſes and Marks on the ſeveral Packs and Bales, ſignifie nothing elſe, than the Arms of the *Holland* Towns in which the inclos'd Goods are to be had. Laſtly, the Woodden Croſſes and *Ave-Maries* belong to the *Roman* Church; and therefore they never carried them in their Ships.

Byleveld had no ſooner ended, but *Sicungodonne* ask'd again; Is (ſaid he) your God the ſame as the *Caſtilian* and *Portugal*? What is his Name? Who did ever ſee him? Where hath he convers'd? Whereby do you believe your God to be the True God?

Difference of Religion. ¶ IT plainly appears by the Religion of the *Japanners*, that they embrace the Errors of the moſt fooliſh *Heathens*, *changing the Glory of the uncorruptible God, into an Image made like to corruptible Man.*

Rom. 1. 23.

This foul Doctrine was embrac'd by the *Anthropomorphites* in *Chriſtendom*, about the time of *Arius* and the *Nicene* Council. The firſt Teacher was *Audius*, deriv'd from *Meſopotamia*, a Man who liv'd a very leud Life, yet in ſhort time got many on his ſide; and remaining a little while by the Church, at laſt forſook it, and rais'd a new Opinion, which much puzzl'd the Ancient Fa-

Forb. Inſt. Theol. 1. 36. thers; and chiefly they were contradicted by *Theophilus* Biſhop of *Alexandria*, and *Epiphanius* at *Salamina*; but *Epiphanius* diſputed ſo indifferently, that he gave no ſatisfaction to the Learned.

And indeed, againſt this fooliſh and fleſhly Opinion of God, the Learneſt

Lact. de Irac. c. 11. *Heathens* have diſputed. *Lactantius* relates of the ancient Philoſopher *Pythagoras*, That he believ'd God to be a Spirit without a Body. *Plato* affirms, That God is the greateſt Good, above all things in Nature; he himſelf being full of

In Somn. Scip. all Perfection, wanting nothing. And *Macrobius* ſaith, *Plato* when he would ſpeak of God, durſt not ſay what he is; concluding, That he cannot be known of Man what he is: For God is call'd *Suprema Ratio & Ens Entium*, and is alſo the firſt Original of all things. Here is added the Relation

De Nat. Deor. of the great Orator *Cicero*, in theſe Words: "In his Book of the Laws, ſaith "*Plato*, I can better ſay what God is not, than what he is: Do you ask me "what or how God is? I will uſe *Simonides* for my Interpreter, of whom "when the Tyrant *Hiero* ask'd the ſame Queſtion, he deſir'd one day to think "upon it; and on that day asking him again, he requir'd two days; ſo ſtill "increaſing the number of the days: *Hiero* wondering at it, ask'd why he "did ſo? Becauſe, ſaid he, the longer I ſtudy, the more difficult I find it to "reſolve.

Seneca

Seneca alſo writes thus to *Lucilius*, "God is cloſe by, he is in you: So ſay I, "O *Lucilius*, a Holy Spirit is within us, that takes an account of all our good "and bad Actions: This Spirit according as it is treated by us, ſo it deals "with us, but none is a good Man without God. *Ad Lucil.*

The Learnedſt of *Heathens* acknowledg'd in God the greateſt Perfection; which conſiſted in three things. The opinion of the learnedſt *Heathens* concerning God.

To the firſt belong'd his Eternity, which can be meaſur'd by no Time, being a Life without End. So that the *Heathens* obſerv'd by the Light of Nature, how it was with God, to ſee to that which he was not before, or not to ſee after that which he was once.

Secondly, They aſcrib'd to God a Freedom againſt all Power, becauſe he hath an irreſiſtible Power, which is as Mighty and Omnipotent as God himſelf.

Laſtly, They believ'd that his Godly Nature ſuffer'd no Connexion to or with himſelf; for where there is ſuch a Connexion, there muſt needs be ſomething equal, or alike, to connect: but in God is no want of any ſuch connected Aſſimilation; for if there were, then the Cauſe of ſuch Want muſt precede the Connexion, and conſequently be before God: but God is the Firſt Cauſer of all things. And on theſe grounds they could find, that God was not Subſtantial, and Frail; much leſs conſiſted of Soul and Body: Which if the Learn'd *Anaxagoras*, Maſter of the famous *Socrates*, had not underſtood, he would not have call'd God a Spirit, and ſaid, That all things proceeded from the Power of an Everlaſting Spirit. Diſown God to be a ſubſtance.

But the *Japanners* go not ſo high; notwithſtanding the inexpreſſible Goodneſs of God, and their own Conſciences, ſhould lead them to an Everlaſting Being; yet they ask fooliſhly for a viſible God, that converſes with Men on the Earth. The contrary opinion of the *Japanners*.

¶ But to return to our Story: *Byleveld* gave *Sicungodonne* this Anſwer; "The *Caſtilians* and *Portugueſe* acknowledge a Trinity, as well as the "*Hollanders*; but they repreſent him in the ſhape of an Old, a Young Man, "and a Dove; which the *Hollanders* hold to be abominable: For they ac- "knowledge God to be an endleſs Spiritual Being, of whom none may or can "make any Likeneſs, neither by Images, or Imaginations of the Heart. "Moreover, God hath given himſelf divers Names in the *Greek* and *Hebrew* "Tongues; but the *Hollanders* call him *God the Father, Son, and Holy Ghoſt*: And "becauſe he is an Incomprehenſible Spirit, he can be ſeen by none; from "whence it always proceeds, that a Man can no way ſee his own nor anothers "Soul: Yet the Inviſible God is Viſible in the Works of his Creation, Pre- "ſervation, and Governing of all things. Alſo Gods Son took upon him the "Nature of Man in a Woman, when he was born in *Bethlehem*, travell'd "through *Paleſtine*, did great Miracles there, and at laſt not far from *Jeruſalem* "died a curſed Death on the Croſs, to redeem and ſave thoſe from everlaſting "Damnation that believ'd in him; all which is written down in two Books, "the firſt written by the Prophets, in the *Hebrew* Tongue; the other by the "Apoſtles, in the *Greek*. Theſe Prophets and Apoſtles were great Saints, to "whom God gave the Spirit of real Truth: And theſe Books were tranſlated "out of their Original Tongues, into *Dutch*, by Perſons experienc'd both in "*Greek* and *Hebrew*. *Byleveld's* Anſwer.

Sicungodonne's other Queſtions.

Sicungodonne ask'd further, "Do your Feaſts agree with the *Portugueſe* and "*Caſtilians*? How are they call'd? Do the *Hollanders* keep Faſt-days? Are they "not taught by Prieſts and Miniſters, as the *Spaniards*? What are thoſe Prieſts? "Have they a yearly Income out of the Countreys Revenue? Do they med- "dle with any State-Affairs? Is the Prince of *Orange* under any Bodies Ju- "riſdiction? or Governs he *Holland* alone?

Schaep's Reply.

Captain *Schaep* anſwer'd, "The *Hollanders*, ſaid he, keep the firſt Day of "the Week, like the *Spaniards*, on which every one reſts from their Labor, "and goes to Church to hear Divine Service: Only on ſome extrordinary "Occaſion, Faſt and Prayer-days are order'd to be kept, that the Inhabitants "may humbly beg of God for his merciful Aſſiſtance. Beſides, at ſuch an ac- "cident they abſtain not from Meat and Drink; but take it, and give Thanks "to God for it. Diſtinction of Diet is never obſerv'd by them. Moreover, "the *Holland* Teachers are call'd *Miniſters*, which are Men that from their In- "fancy have been brought up to learn the *Latin*, *Greek*, and *Hebrew* Tongues, "and in Publick Churches Preach to the People out of the foremention'd "Books, which every one may peruſe, that thereby it may appear if their "Doctrine agree with them. They are paid out of the Countrey-Exchequer, "Marry, and go Cloth'd like other Citizens; but concern themſelves with no "State-Affairs. Concerning the Prince of *Orange*, he carried an Army againſt "the *Spaniards*, Beſieging every Year his Cities and Fortreſſes, according to "the Advice of the *States-General*, aſſembled in the *Hague*, and ſent thither from "the Seven Provinces of the *United Netherlands*, of which *Holland* is the "Chiefeſt.

More Queſtions.

Sicungodonne proceeded; "If your God and the *Spaniſh* God be all one, "wherein is the Difference of your Religion, and whoſe Opinion is the "eldeſt?

And Anſwers.

Schaep reply'd, "The *Hollanders* depend on One God, and a Perfect Savi- "or; but the *Portugueſe* and *Caſtilians* place Gods Vicegerent on Earth, and "Saints and Sainteſſes, which aſſiſt the Savior in his chiefeſt Buſineſs of Sal- "vation; in praying for thoſe that are dead. Moreover, the *Hollanders* "Religion is older than the *Portugueſe* or *Caſtilians*, becauſe it agrees with the "two Prophetick and Apoſtolick Books, without adding to, or diminiſhing "from them: So that although the *Portugueſe* brag, that their Religion was "publickly embrac'd and taught in the Churches in *Holland*, before the *Hol- "landers* baniſh'd the ſame from thence; yet the *Hollanders* Opinion hath been "before the *Portugueſe*: For that Faith which is now embrac'd, was the firſt "that *Holland* entertain'd; and although oppreſs'd by bloody Perſecutions, "yet flouriſh'd again at laſt.

Laſtly, *Sicungodonne* ask'd, "Is *Java* a great Iſland? Who poſſeſſes it? What "kind of Inhabitants are there? What Colour, and what Names?

Deſcription of *Java*.

Captain *Schaep* reply'd, "This Iſland is divided into *Great* and *Little Java*: "The biggeſt is ſeparated by the *Straights of Sunda* from *Sumatra*, and ſpreads "it ſelf in length a hundred and fifty Leagues, but much leſs in breadth, yet "broader in ſome places than in others. According to the Relation of the "Inhabitants, a River flows in the middle of it, which turns Wood into "Stone: The *Mataram*, an Enemy to the *Hollanders*, poſſeſſes the greateſt part "thereof to the Eaſt: The King of *Bantam*, oftentimes at Alliance with the "*Eaſt-India* Company, Commands a vaſt Tract along the *Straights of Sunda*. "Betwixt both of them lies *Batavia*, where the Preſident and Chief Governor

"of

" of the *Indian* Trade keeps his Court for that Company reſiding in the *United*
" *Netherlands*. The Inhabitants of *Java* are barbarous, and not to be truſted;
" of ſtrong and well-timber'd Bodies, broad and thick Cheeks, great Eye-lids,
" little Eyes, ſmall Beards, black and ſhort Hair, and of a yellow Comple-
" xion.

After this Anſwer, *Schaep* and *Byleveld* were commanded to depart; and being conducted out to their Countreymen the other Priſoners, who had with a longing deſire ſtaid to hear the Succeſs, found with them four and thirty *Japanners*, Priſoners; of which, ſome ſat Hand-cufft, others had their Arms tied together under their Coats; and talking, ſeem'd as if they rail'd and complain'd againſt their hard uſage. Soon after they were carried to the place of Audience, from whence the *Hollanders* were come. *Schaep* ask'd leave of *Manykebe* to go to his Lodging, but was forc'd to ſtay. *Manykebe* told them, That thoſe *Japan* Priſoners, which were by two and two led to the place of Audience, had *Chriſtian* Parents; wherefore they had a long time been kept in Priſon, and miſerably tortur'd; which appear'd ſufficiently by their thin Cheeks, hollow Eyes, and deform'd Faces, ſeeming rather like Sceletons than living Men.

Strange Japan Priſoners.

Whilſt they ſtaid here, *Phatſayoſamon*'s Servant brought News of the Ambaſſador *Elſerak*, that on the Morrow againſt Noon he would come with his Retinue to *Jedo*. This was told to *Sicungodonne* by the Maſters Son of the *Dutch* Inn: upon which News, the *Japan* Council roſe.

News of Elſerak's arrival.

The next Morning, being the firſt of *December*, *Schaep* ſent privately for the Interpreter *Kytsbyoye*, to whom he gave two Letters, incloſ'd one within the other, containing their ſeveral Examinations before the Council, to deliver to *Elſerak*, that he might take notice thereof, and govern himſelf accordingly.

About Noon *Elſerak* came to *Jedo*, with whom neither the *Holland* Priſoners, nor the *Dutch* Interpreter *Toſaymon* and *Manykebe*, might ſpeak, before they were once more Examin'd: Wherefore they were again commanded on the next day to come to *Sicungodonne*'s Houſe, where they ſtaid at the uſual place about an Hour. Here ſat a white lean Man, between forty and fifty years old, in rich Apparel, with a ſquare brown Beard, who look'd like a *Dutch* Miniſter; his Hands loaden with great Hand-cuffs, which being taken off, he was very buſie with *Sicungodonne*'s Servants, taking Pen, Ink, and Paper, and writ very faſt, and ſometimes broke forth in earneſt Diſcourſe, not without ſtrange Motions of his Body. *Manykebe* told the *Hollanders* concerning this Man, That he had impeach'd above ſix hundred *Chriſtians* that liv'd in *Meaco*; yet was kept in Fetters till they were all Examin'd.

Comes to Jedo.

A remarkable Japanner, and his Policy.

Mean while, *Sicungodonne*'s Secretary, bringing Pen, Ink, and Paper, ſat down by *Schaep* and *Byleveld*, beginning thus: " You Captain and Merchant,
" are ſtrictly commanded to write down every thing concerning your Voy-
" age, ſince you left *Batavia*, to the day you came into the Haven *Namboe*,
" where you were taken Priſoners. If heretofore any thing hath been forgot-
" ten, you may yet delare it; for every thing being writ down, it will be
" compar'd with what *Elſerak* and the Governor of *Caſtrecom* (who is com-
" manded to come hither) ſhall ſay: So that if you err from the Truth, you
" Priſoners will not onely run the hazard of your Lives, but alſo the *Eaſt-*
" *India* Company will ſuffer a conſiderable Damage on the Iſland *Diſma*.

Schaep and *Byleveld* are ſtrictly examin'd.

Schaep anſwer'd, " They were very well contented to ſuffer all their Tor-
" ments, if they could be any ways tax'd with Untruth: But ſince they had

" always anſwer'd their propos'd Queſtions with candid Sincerity (which " they were ſtill ready to do) they fear'd not the leaſt danger.

Queſtions of the *Japan* Secretary.

Whereupon the Chief Secretary proceeded to their Examination, asking them, " At what time did the Ships *Caſtrecom* and *Breskens* ſet Sail from *Ba-* " *tavia*? Did any other Ships ſet Sail with them? When dropp'd you Anchor " before *Ternata*? Did *Caſtrecom* and *Breskens* arrive there together? Did they " both weigh Anchors together? Where, and when loſt you *Caſtrecom*? Did " *Caſtrecom* never appear ſince? What Countrey do you judge it to be where " you loſt *Caſtrecom*? Did you meet with no Land between this and *Ternata*? " Whither did you Steer after you miſs'd *Caſtrecom*? When did *Breskens* light " on the *Japan* Coaſt? When entred the Ship the Haven of *Namboe* for Water? " When went it away? When entred it the Harbor of *Namboe* the ſecond " time?

Byleveld's Anſwer to him.

Byleveld reply'd, ſaying, " The third of *February*, in this preſent Year, *Ca-* " *ſtrecom* and *Breskens* left *Batavia*, ſteering their Courſe to *Ternata*, with inten- " tion to ſeek for *Tartary*. When we went to Sea, we had no Company but " *Caſtrecom*, with which Ship we Anchor'd, after five and forty days Sail, un- " der the Caſtle *Maleyen*: The fourth of *April* we proceeded on in our Voy- " age, and kept continually cloſe together till the nineteenth of *May*, when " in the Night we were driven by ſtreſs of Weather on an unknown Coaſt, " lying in about four and thirty Degrees, where we loſt *Caſtrecom*: We cannot " give any Relation what Coaſt it was, becauſe we hapned to fall upon it in " the Night, and had as much as ever we could do, to keep our Ship from " running aſhore; in which endeavor we had ſuch good ſucceſs, that in the " Morning the Land was ſeven Leagues aſtern of us, ſo that we could not " diſcern it perfectly. We diſcover'd no Land betwixt *Ternata* and the ſaid " Coaſt. Moreover, ſo ſoon as we miſt *Caſtrecom*, we ran towards the North- " East Point of *Japan*, to look for him, according to the Letter of Agreement " made at *Ternata*. We came on the *Japan* Coaſt the nine and twentieth of *May*, " where after twelve days we entred the Haven *Namboe*, but went away again " the next day, ſo ſoon as ever the freſh Water which we came for was " Shipp'd aboard, and ſtood directly East into the *Offin*, ſo to Weather the " South-East Point of *Japan*, having as we judg'd Sail'd two hundred Leagues, " when the violent South-winds, and as ſtrong Storms from the North, ſo " diſtreſs'd us, though we had ſometimes ſight of *Japan*, that we fell a whole " Degree more Northerly than we expected. Laſtly, after being toſs'd to and " again ſeven and forty days, we were neceſſitated to Anchor a ſecond time " in *Namboe*; yet not before we had leave from the Magiſtrates, who permit- " ted and gave us leave to furniſh our ſelves with all manner of Refreſhments " and Neceſſaries; on which Promiſe going aſhore, we were taken, and " brought Priſoners to *Jedo*.

More Queſtions.

Then the Secretary went on thus: " What Complexion, Stature, Age, and " Names, have the Captain, Merchant, and Pilot of the Ship *Caſtrecom*? Hath " none of them ever been in *Japan*? Doth *Elſerak* know them? What Freight " had *Breskens* to Trade withal in *Tartary*? Where, and at what time did you " ſpeak with *Elſerak* concerning this Voyage? Doth he know any thing of the " *Breskens* Lading?

Schaep's Reply.

Schaep anſwer'd, " The Captain of *Caſtrecom*, whoſe Name is *Martin de Uries*, " is of a middle Stature, brown Hair and Beard, aged one and forty years; " the Pilot, *Peter Williamſon Knetchtyens*, a ſhort thick Man, is about ſix and " twenty

" twenty years old ; the Merchant, *Abraham Pittavyn*, tall and ſlender, hath yel-
" low Hair, but no Beard, and is three and twenty years of age, Moreover,
" *de Uries* had ſome years ago been in *Japan*, and alſo *Knechtyens*, who was then
" Quartermaſter, and the other Mate ; but *Pittavyn* had never ſeen *Japan* be-
" fore : And without doubt *Elſerak* knows *Martin de Uries*, becauſe they Sail'd
" together from *Tayovon* to *Batavia*, where he alſo may have ſeen *Pittavyn* : But
" as to what concern'd *Knetchtyens*, they could give no farther account, but that
" as before, he had once been in *Japan*. Concerning *Breskens* Cargo, they could
" tell every Piece they had, becauſe it moſt conſiſted in ſmall Bales, either of
" *European* or *Indian* Commodities, with which the *Eaſt-India* Company would
" try what Goods the *Tartars* moſt deſir'd : But the chief Lading was Cloth
" and Pepper. Moreover, we ſpoke with *Elſerak* the day before our departure
" from *Batavia* ; but whether he knows exactly our Ships Lading, we cannot
" tell ; yet we believe that he hath ſpoken with the *Indian* Council.

A *Tartar* in *Caſtrecum*.

Laſtly, The Secretary ask'd them concerning the Age, Stature, Name, and Office of the *Tartar* which Sail'd in *Caſtrecom*, and was to ſerve them in *Tartary*, in the promoting of the New Trade : On which he receiv'd this Anſwer.

" The *Tartar*, nam'd *David Caſon*, aged one and twenty years, brown and
" thick, ſupplies the Place of Under-Factor.

Obligation requir'd from the *Hollanders*.

This done, the Secretary roſe up, only asking them if they were willing to ſign a Writing, by which they might give aſſurance, That *Elſerak*, without a miſtake, would certifie the exact time of *Breskens* and *Caſtrecoms* ſetting Sail for *Ternata* ? Which proffer *Schaep* and *Byleveld* willingly accepted : But whilſt the Secretary was buſie writing the propos'd Note, *Sabroſaymondonne*, Deputy-Governor of *Nangeſaque*, paſs'd through the Hall where *Schaep* and *Byleveld* ſat, looking upon them with a ſmiling Countenance, for which they bow'd their Heads to the Ground.

The Impriſon'd *Hollanders* hear no news of *Elſerak*.

Mean while the Evening coming, the *Hollanders* obtain'd leave to go to their Lodging, where they ſtaid three days, without hearing any News of *Elſerak*, only that he had appear'd, with the Merchant *Paul Corneliſon Veer*, before the *Japan* Council, and at Night return'd home very joyfully.

Elſerak and the impriſon'd *Hollanders* appear together before *Sicungodonne*.

¶. THe fifth of *December* the ten impriſon'd *Hollanders* were again carried to *Sicungodonne*'s Houſe, which the Captain and Merchant entred, but the reſt ſtaid at the Door, through which ſoon after paſs'd the Ambaſſador *Elſerak*, with all his Retinue, and asking for *Schaep* and *Byleveld*, was anſwer'd by the Seamen, That they ſtaid waiting in the next Room. *Elſerak* conducted thither, yet ſaw them not, becauſe he walk'd amongſt ſome *Japan* Servants to the place of Audience, without ſtanding ſtill to look for them ; where ſitting down, there appear'd *Sicungodonne* and *Sabroſaymondonne*, with a conſiderable Train of Nobles. After ſome Courtly Ceremonies, *Schaep* and *Byleveld* were brought in ; whereupon *Sicungodonne*, ſpeaking to *Elſerak*, ask'd if he knew thoſe Men to be ſuch Perſons as they pretended ? and likewiſe, If he would willingly be bound for them, that they were ſent with the Ship *Breskens* to *Tartary*, and were no ways guilty of the bringing over *Portugueſe* Prieſts to *Japan*, or any other bad Deſign againſt this Nation ?

Strange Tranſactions there.

Elſerak anſwer'd, " Honor'd *Sicungodonne*, I know the Captain and Merchant
" very well ; this is *Henry Corneliſon Schaep*, and he *William Byleveld*, who came
" from *Batavia* the third of *February*, not to carry over Prieſts, which are ſworn
" Enemies to the *Hollanders* ; but to ſeek a new place of Trade in the *Tartarian*
" River

"River *Polyſange*, without any prejudice to the Empire of *Japan*: Which "Truth to affirm, not only I, but all the *Eaſt-India* Companies Ships, which "Annually Trade to *Nangeſaque*, will freely be bound. Upon which proffer, *Elſerak* was anſwer'd, "That he ſhould perform his Promiſe, by Sealing a "Writing to morrow before the Emperor, or at leaſt the Chief Councellor of "State; which he willingly accepted.

Elſerak tells the *Hollanders* of their Diſcharge.

Their great joy.

Then *Sicungodonne* and *Sabroſaymondonne* conducted the Ambaſſador *Elſerak* to the Portal, where the remaining *Hollanders* ſat, to whom *Elſerak* ſaid, *Men, you are redeem'd.* It is not to be expreſs'd what an alteration theſe Words caus'd in them, having from Hour to Hour, and after divers ways, ſtrove as it were with Death, and been a long time doubtful betwixt Hope and Deſpair: For what could they expect of a barbarous *Japanner*, but a mercileſs Death? Not knowing but that the Interpreters might interpret falſe, either out of their own ill nature, or elſe their ignorance in the *Dutch* Tongue: And the more, becauſe they knew the ſtrictneſs of the *Japan* Magiſtrates, who paſs the Sentence of Death for the leaſt untruth. The Tears which flow'd from their Eyes, expreſs'd ſufficiently their exceeding Joy; and the ſudden News, made them doubtful to credit it: Yet they bow'd their Heads to the Ground, after the *Japan* manner, and thank'd *Sicungodonne* and *Sabroſaymondonne*, for their kind Inclination toward them during their Impriſonment.

Muſt leave *Elſerak*'s Retinue.

But whilſt the *Dutch* Priſoners were wiſh'd Joy by their Countreymen of their Liberty, *Elſerak* was call'd back by *Sicungodonne*, and after ſome Diſcourſe, return'd to his Retinue, being commanded, that the ten Priſoners ſhould walk before in the Streets, and for ſome private Reaſons, not go amongſt his Attendants.

Schaep and *Byleveld* entertain'd by *Elſerak*.

But *Elſerak* invited *Schaep* and *Byleveld* to Supper with him; and coming to his Inn he receiv'd them with all Friendſhip. At the Table ſeveral Diſcourſes paſs'd, of what had hapned to them on their Voyage, and ſince they were taken Priſoners at *Namboe*. After Supper, *Schaep* and *Byleveld* return'd to their Companions in their new Lodging, whither they were remov'd to make room for *Elſerak* and his Retinue; who on the next day invited his two Gueſts again, giving them Clothes and Bedding, which they had great need of in Winter.

Receive order to ſtay in their Inn.

And whilſt they were thus buſie, an Interpreter call'd *Sioske* came in, who commanded the Captain and Merchant to return to their Lodgings, and to keep in there, till *Elſerak* had made his appearance at the Emperors Court: Which Order was ſent from *Sicungodonne* and *Sabroſaymondonne*, ſo that they immediately obey'd. In the Evening they heard that *Elſerak* had been at Court, and was return'd home: But becauſe *Sioske* told them, That after two Hours time they ſhould again ſee *Elſerak*; which Promiſe failing, and *Elſerak* himſelf ſending them no word concerning his Succeſs at Court, they were in great fear that the Buſineſs had met with ſome new hinderance or other; which trouble increas'd, becauſe they heard not any thing thereof all the next day, doing how it ſtood with their Releaſment, or the Ambaſſador *Elſerak*.

Hollanders are again very much troubled.

A great Earthquake at *Jedo*.

¶ THey were poſſeſs'd with theſe melancholy Thoughts, when on a ſudden the Earth was ſhaken, the Timbers and Roofs of Houſes tumbling down to the Ground, the Walls falling one towards another, and much harm in thoſe places where the Motion was greateſt.

It is approv'd of by the moſt Learned Philoſophers, and Experience hath taught

Earthquake at JEDO

taught us, That the greateſt Earthquakes happen in *March* and *September*, becauſe thoſe times produce the greateſt Vapors; whereas in the Summer, the Earth being open'd by warmth, affords free paſſage for the Winds that lye in its Caverns. In the Winter time the Ground is lock'd, and the Warmth too weak to occaſion great Shakings.

Moreover there are reckon'd three ſorts of Earthquakes. The greateſt is a Gaping, which often ſwallows up Houſes, Villages, whole Countreys, and Iſlands. The great Lakes and bottomleſs Waters in *Japan*, hide under them formerly famous Places and People, and thereby teſtifie enough how this Empire is plagu'd by ſuch Evils. For the ſecond, the Learned reckon that which ſhakes the Earth, heaving it up and down, and ſhakes that which is on the top thereof, in ſuch a manner, that all things tremble and fall down. The third and ſmalleſt is, when the Ground moves to and again, like a Boat on the Waves. Such a one was this that hapned at *Jedo* whilſt the *Hollanders* were there.

The fore-running Signs thereof.

It hath alſo often before, as well as now, been obſerv'd, That a little before the Earthquake the Air was very calm, the Winds being lock'd in the Boſom of the Earth: The Air is alſo colder than at other times it us'd to be in that Seaſon of the year, which hinders the breaking forth of the Winds: There likewiſe appear'd a long thin Cloud in the Sky: The Sea rag'd exceedingly, notwithſtanding there was no Wind ſtirring: All Pools and ſtanding Waters ſtunk very much; and the Water it ſelf taſted of Brimſtone.

This the Learned *Gerard Voſſius* aſcribes to the Fire which is under Ground, and lies hid in deep places, under Mountains, Iſlands, and Seas, by which the Earth alſo is ſhaken many Miles together; ſo that not only Cities, Villages, Territories, but whole Countreys, are totter'd, and turn'd topſie-turvey by it.

This Fire vomits out many ſulphurous and burning Vapors, which Experience hath taught us, becauſe the Earth often rending aſunder in Earthquakes, ſends forth hideous Flames. The Fountains alſo ſmell ſulphury, becauſe the Spirits aſcending, mix themſelves with the Water.

By this Sign *Phracides*, Maſter to *Pythagoras* the *Lacedemonian*, foretold of an approaching Earthquake, which he judg'd would be terrible, becauſe the Waters taſted exceedingly of Brimſtone. *Plin.* lib. 2. cap. 79.

Hereto is added, That the Countreys in which Burning Mountains are found, are moſt ſubject to ſuch Damages. *Joſephus Acoſta* relates the like of *America*; and our daily Experience of *Campania*, *Sicily*, and other Places, wherein Mountains either vomit forth continual Smoke, or hideous Flames, confirms this Opinion.

Burning Mountain in *Japan*.

About eight Leagues from *Meaco*, near a great Lake, lies the Mountain *Siurpurama*, which ſends forth horrible Smokes and Flames, that aſcend into the Sky; and below, ſeveral Sulphurous Streams.

Sicily is at the preſent leſs troubled with Earthquakes than formerly, becauſe the Vent or Hole of Mount *Etna* being burnt wider and wider, affords a freer Paſſage to the Vapors and the Fire.

Before the burning of the Mountain *Veſuvius*, where *Pliny* died, a great Earthquake hapned. It is alſo obſerv'd by the *Japanners*, That the Mountain *Saperjama* burns vehementeſt after an Earthquake.

¶ The

¶ THe eighth of *December* the impriſon'd *Hollanders* were inform'd by the Interpreter *Phatſyoſamon*, That *Elſerak* was that day to appear before the *Japan* Emperor, and his Council; and that then they ſhould have their free Liberty: But no ſooner was *Phatſayoſamon* gone, but the *Hollanders* had order to dreſs themſelves. Their Landlords Son conducted them along, without telling them whither, or what they were going about: So paſſing from Street to Street through *Jedo*, they came at laſt to the Emperors Caſtle, which is ſurrounded with four Moats, over which they paſs'd through ten ſtately Gates; and coming within next to an Arch, whereof the Floor was cover'd with Mats, they receiv'd order to ſtay, till they were call'd to appear before his Imperial Majeſty.

Hollanders appear in the Emperors Caſtle.

Soon after, they ſaw the two Interpreters, *Toſaymon* and *Manikebe*, coming thither; and alſo, amongſt other Courtiers, a Gentleman call'd *Pochycennemondonne*, who ſhew'd them a great Wooden Portal, through which they ſhould be carried to the Emperor *Owyſamma*.

Magnificence of it.

And whilſt they ſtaid waiting at the foreſaid Place, they ſaw with admiration a great many Lords, Secretaries, and other Nobles, which continually paſs'd to and fro, ſhewing ſuch Reverence one to the other, that they exceeded the moſt Complimental People in that kind.

Civility of the Courtiers.

At laſt *Pochycennemondonne* brought the *Hollanders* over a broad Court, pav'd with Free-ſtone, through the Portal which he had ſhewn them, before a rich gilded Gallery, where they were commanded, after the *Japan* manner, to kneel, with their Faces bow'd down to the Ground. Soon after they eſpied the chief Councellors of *Japan*, and the Ambaſſador *Elſerak*, in the fore-mention'd Gallery. *Sicungodonne* ſpeaking in the Emperors behalf, ſaid to *Elſerak*; "Notwithſtanding the ten *Hollanders* here preſent deſerve to be puniſh'd, becauſe "they Cruiſed ſeveral days on the *Japan* Coaſt, as if they had ſome private "Deſign; and alſo for Firing their Guns in the Haven of *Namboe*, to the great "amazement of the good Inhabitants: Yet ſince they manifeſt their Innocency, and ſince your Words agree with theirs, the Emperor ſets them at liberty, and gives the *Hollanders* to you, upon Proviſo, That you be bound for "them, if at any time certain Information be brought againſt them, That "they deſign'd any thing againſt the *Japan* Empire. Which *Elſerak* accepted, as alſo the *Hollanders*, who were commanded by *Sicungodonne* to promiſe, That they would be ready to come from *Holland*, to appear before the Magiſtrates of *Japan*, if they at any time ſhould be accus'd, that they had any Deſign upon that Empire. Laſtly, *Sicungodonne* ſaid, *Well, the Emperor* Owiſamma *diſcharges you from your Impriſonment; Be at liberty.*

Hollanders are ſet at liberty by the Emperor but upon proviſoes.

Exceeding joy of the *Hollanders*.

They ſeem'd by this ſaying to be rais'd from death, and were amaz'd, partly at their delivery from ſo long and dangerous an Impriſonment, and partly at the inexpreſſible Glory and Riches which they there beheld. No Age nor Countrey makes mention of any Royal State, which doth not come much ſhort, if compar'd to the Splendor of the *Japan* Emperor.

Alexander the Great, after he had ſubdu'd moſt part of *Aſia*, and was become Maſter of the *Perſian* Power, would have denied Humane Frailty, and was ambitious to be honor'd as a God. In the interim, ſitting amongſt his Gueſts, he was fill'd with Meat and Drink, and reverenc'd by them with bowing Heads, and ſmoaking Myrrh, when after Meals he withdrew behind his Hangings.

How

The Emperors
THRONE

How highly is *Solomon*'s Ivory Throne and his Riches eſteem'd? Of which the Holy Scripture ſaith thus: *And King* Solomon *made two hundred Targets of beaten Gold: ſix hundred Shekels of Gold went to one Target. And he made three hundred Shields of beaten Gold, three Pound of Gold went to one Shield; and the King put them in the Houſe of the Foreſt of* Lebanon. *Moreover the King made a great Throne of Ivory, and overlaid it with the beſt Gold. The Throne had ſix Steps, and the top of the Throne was round behind: and there were Stays on either ſide on the place of the Seat, and two Lions ſtood beſide the Stays. And twelve Lions ſtood thereon, on the one ſide and on the other, upon the ſix Steps: there was not the like made in any Kingdom. And all King* Solomon's *Drinking-Veſſels were of Gold, and all the Veſſels of the Houſe of the Foreſt of* Lebanon *were of pure Gold, none were of Silver, it was nothing accounted of in the days of* Solomon. 1 *Reg.* 10. v. 16, 17, 18, 19, 20, 21.

But though *Solomon*'s Riches and Splendor could not be parallell'd in thoſe Times; yet were he now in being, he could not compare to the *Japan* Emperor. It cannot be deſcrib'd, in what a proud and haughty manner he gives Audience to Foreign Ambaſſadors, and his Subſtitute Kings, which come by turns from the Eaſtern and Weſtern parts of *Japan* before his Throne.

Great Splendor of the *Japan* Emperor, when he gives Audience to Ambaſſadors, or his Subſtitute Kings.

Along the inner Wall of the Court ſtand ſtately Watch-houſes, built like Galleries. In the Front thereof hangs the Emperors Flag, under which ſtands a Pike-man, who keeps Sentinel. In the Gallery ſit the Soldiers, who ſpend moſt of their time with a Game call'd *Piſango*, not much unlike our Draughts, which requires much Conſideration and Care. They alſo ſmoke ſtrong Tobacco. Along the Walls, upon Wooden Hooks, lye their Muskets and Pikes. The lowermoſt Edge of the Roof is adorn'd with Golden Balls. Before the tenth inner Gate ſtand the Overſeers of the Court, which receive the Preſents of the *Japan* Kings and Foreign Ambaſſadors, brought thither on Horſes and Wains: Their Servants open the Goods.

At the Gate ſtand two of the Emperor's Deputy-Secretaries, which write down and take an account of every Piece of what ſhall be ſhewn to the Emperor; which done, they are put into the Store-houſes that joyn next the Gate, which are built ſecure againſt all Fire. On the corners of the Roofs lie Couchant Dragons, all gilded, whoſe foremoſt Feet lye upon Golden Balls. Here is generally great crowding; ſome carrying the Preſents in, others carrying them out, and others putting them in good order in the Store-houſes. Through the ſaid Portal appears the Rail, by which the Imperial Throne is ſeparated from the open Court. One ſide of the Throne is guarded by Musketeers, and the other by Pike-men. Juſt before the Throne is a large and ſpacious Field, about which ſtand high Watch-Towers, built on the Out-wall of the third inner Court. Next the Towers are ſtately Gates, both ſides thereof guarded with Watch-houſes, built long-ways on ſquare Pillars. More inwardly appear exceeding high Towers, which the thick Walls of the ſecond inner Court bear, not without marvellouss Art and Charges. Before every Tower is a Watch-houſe, ſhut round about: The lower Edges of the Roof are adorn'd with Golden Balls. In this place the Chief of the Nobility keep Watch. On the ſides you walk through the Gates of the ſecond Inner-Court. The Emperor ſits under a Pent-houſe of his Banquetting-Turret, from which a Way through a Door leads to the Throne, whoſe Supporters on both ſides, and upper parts, are adorn'd with curious Imagery of maſſie Gold. Right before the Door, behind the Emperor, ſit four Lords, which are neareſt allied to him in Blood: As many of the Chief Council ſtand on the right ſide

of the Throne; and on the left ſide, four Nobles of State: All of them dreſt in Princely Apparel, ſit ſo low, that they can juſt look on the Ground of the Throne. Behind the Councellors, Nobles of State, and Lords allied in Blood, ſtand about three hundred of the other Nobility of *Japan*, which encompaſs the Throne like a Half-Moon.

Coſtly Roof of the *Japan* Emperors.

The Roof under which the Emperor ſits, is cover'd with Plates of Gold: At each of the two Corners lies a great Dragon Couchant, of maſſie Gold. The Cieling repreſents all manner of Imagery, wrought in Gold, and in ſome places adorn'd with Precious Stones. This Covering reſts on four thick Columns, no leſs beautiful than marvellous: The firſt is adorn'd with the Pictures of the Heavenly Luminaries; the ſecond, with all manner of known Beaſts which live on the Earth; on the third are wrought Fiſhes, and all other Creatures that reſide in the Water; on the fourth, are inlaid Fiery Dragons and Serpents of Gold.

How the *Japan* Kings honor the Emperor, like Slaves.

Between the two outward Pillars come one half Year all the Kings that inhabit the Weſt part of *Japan*; and the other, thoſe of the Eaſt, and one by one throw themſelves down, with rich Preſents, on the ſecond Step upwards that leads to the Throne: For by three Steps you aſcend to a ſquare place, whoſe utmoſt Corners bear the two foremoſt Pillars. Right forward riſe the Steps which aſcend to the Throne, which being ſeven in number, are all cover'd with rich Tapeſtry. By the King that lyes with his Face flat on the Ground, are two of his Nobility, in the ſame poſture, on the firſt Step; and behind them, the Kings Private Guard-Man lies, in the humbleſt poſture that may be.

No *Japan* King, how powerful ſoever he be, may bring into the Emperors Inner Court above three Servants.

The Emperors Apparel.

The Emperor ſits in a Suit embroider'd with Gold, with his Leggs croſsways under him: This Coat, which covers his Under-Garment, is claſp'd together a little below his Chin, and the reſt open before, ſo that the Lappets thereof hang on each ſide of his Breeches. Between the gaping of it appears a broad Girdle, ſtifned with Gold, and beſet with Pearls and Diamonds. On his Head he wears a little Golden Crown, which riſes aloft with three ſpiring tops.

Japan Government, how.

¶ BY this Splendor and State may eaſily be judg'd the ground of the *Japan* Government, namely, To bring the Power of the Empire into one ſole Monarchs Hands, of whom all Perſons are in fear.

Their Emperor never appears, but he is dreaded for his Power, and reverenc'd for his Magnificent Splendor, which ſo dazzles the Eyes of the Beholders, that no Subject, nay Prince, or King, that doth not fear and tremble at his Authority; much leſs dare they offer to Plot or Rebel againſt him. And indeed, who would not be terrified, where the Sword being drawn, puniſhes the leaſt Offence offer'd againſt the Supreme Power; and deſtroys not onely the Malefactor and his whole Family, but his Relations to the third Generation? Who would not be afraid of ſuch a Commander, before whom the powerfulleſt Kings in *Japan* fall down on the Earth? So that *Japan* is by his Strictneſs and great Power kept in good Order; whereas otherwiſe theſe People are ſubtile, and ſtout enough to plot and undertake great Deſigns, and in their Performance to undergo the greateſt Torments, and look upon the cruelleſt Deaths.

¶ After

¶ AFter the Impriſon'd *Hollanders* were by *Sicungodonne* diſcharg'd in the Emperors Name, they receiv'd Order to go to the place where they waited firſt, being wiſh'd Joy for their happy deliverance by *Poechennemondonne*, beſides other Perſons of Quality that attended the Court. Laſtly, the Ambaſſador *Elſerak*'s Retinue came alſo to wiſh them Joy, and deſir'd them all in his Name, and likewiſe the Merchant *Paul Corneliſon Veer*, to go to the *Dutch* Inn, whilſt he took leave of ſome of the Council, to waſh away the Sorrows they had ſuffer'd during their Impriſonment in *Jedo*.

Joy wiſh'd to the releas'd Hollanders.

¶ THe four and twentieth of *December*, *Elſerak* went with his releas'd *Hollanders* out of *Jedo*, and riding that day ſeven Leagues, lodg'd in *Cawaſacca*: From thence he travell'd as followeth: From *Cawaſacca*, through *Cammagowa*, *Fundaga*, *Taska*, where he din'd, *Foviſſauwa*, *Tamra*, *Banio*, and *Firaski*, he came againſt the Evening to *Oiſo*, being twelve Leagues Journey: Going from thence, he found a troubleſom way through the Mountain *Toukery*; ſo that he travell'd ſcarce ſix Leagues, and lodg'd in *Odauro*, a ſtately City at the Foot of that Mountain. The next day he went as far again: For after having din'd in *Faukeney*, where on the hanging of the Mountain lies the pleaſant Village *Faccone*, he came late in the Evening through *Jammakak* and *Scabary*, to *Miſſima*: From *Miſſima* he travell'd to *Nomatz*; and from thence, through *Farri Juſſiwarri*, over the River *Fiſicaw*, to *Cambaro*, where he refreſh'd himſelf; and viewing *Ini* and *Okis*, ſtaid at *Jeſares*, having travell'd thirteen Leagues that day. Then they view'd the famous City *Surunga*, the Town *Miriko*, the Villages *Ocambe*, *Tovisjeda*, and *Simanda*; and croſſing over the River *Oyengauwa*, lodg'd in *Kaneia*.

Elſerak's Journey from *Jedo* to *Nangeſaque*.

Next day the Ambaſſador Mr. *Elſerak* travell'd along the Foot of the Mountain *Comi*, whoſe Top is crown'd with lofty Cedars, and ſaw in the way as he paſs'd the Villages *Niſaca* and *Kakingow*, refreſh'd himſelf at *Foucorai*, ſaw many Rarities at *Mitske* and *Nagaiſum*, loſt ſome time before he could be Ferried over the River *Terni*, met with divers Woods and Foreſts between *Terni* and *Tannama*, where ſtaying a Night, he went by Day-break to the Villages *Meiſacca*, *Arei*, *Straski*, and *Itagawa*; and dining in *Arei*, he afterwards view'd the beautiful City *Joſinda*: Then leaving *Aſtanamica* on the left Hand, he travell'd through *Goi*, and ſtaid that Night at *Accoſacci*.

Elſerak's Journey further.

On the firſt of *January*, *Anno* 1644. going on forwards, the firſt Village he came to was *Fuitzawa*, from whence he came to the great City *Occoſacki*; ſo paſſing on through the Villages *Siriomi* and *Narromi*, to *Mia*. This City lying in a Bay of the *South-Sea*, is very Populous, and hath many ſtately Buildings. Oppoſite to it, lies *Quano*, where he reſted, and afterwards went through the Villages *Tonuda*, *Jokeitz*, *Owaka*, *Oiebakits*, *Zono*, *Iſacuts*, the City *Cammiamny*, and lodg'd, after having travell'd eleven Leagues, at *Siceonoſiro*. Then he Poſted thirteen Leagues further, and by the way ſaw the pleaſant Village *Sacca*, Ferried over at *Jocatangauwa* to *Sintzamma*, ſcituate on the Shore of the River; and having paſs'd by the Foot of the Mountain *Coetſekajamma*, din'd at *Minacutz*; from whence travelling on, he paſs'd another Ferry at *Jacatungauwa*, and ſo through the Village *Itzibe*, came and ſtaid a Night in *Cuſatz*, ſhaded in the middle of a pleaſant Grove, through which he rode to the River *Oſacci*, which brought him into the great Lake of *Meaco*, on whoſe Shore, in the middle of a Bay, lies *Jeſi*, a conſiderable City; and about two Miles further, on a Promontory,

montory, *Oets*, border'd by the forementiond Lake. In *Oets* he eat freſh Cod, whoſe taſte agreed with thoſe in *England* and *Holland*. Towards Evening *Elſerak* enter'd the City *Fißima*, famous for the ſtately Palace in which the Emperor *Taicoſama* kept his Court. Taking Shipping at *Fißima*, he left *Meaco*, and ſailing by *Sonda*, ſaw *Achas* on the right ſide, and *Firaskatta* on the left, and at laſt landed at *Oſacca*, ſixteen Leagues diſtant from *Fißima*: So that *Elſerak* in twelve days time had travell'd a hundred and forty Leagues; for ſo far *Jedo* lies diſtant from *Oſacca*. The redeem'd *Hollanders* alſo ſpent twelve days in going a hundred thirty two Leagues, from *Namboe* to *Jedo*.

But *Elſerak* ſtaid ſix days in *Oſacca*.

¶ NOt far from this City (as generally through all *Japan*) were ſeen ſeveral Burying-places, or Tombs, on which the *Japanners* beſtow great Coſt and Charges, as indeed moſt People do in *Europe*: Wherefore the *Heathens* accounted them barbarous that miſus'd dead Corps: Of which the *Greek* and *Latin* Writers accuſe the *Lotophagi*, which threw their Dead without Cheſts or Coffins, into the Sea; judging it to be all one, if they rotted in the Earth, or whether they were conſum'd by Fire, or decay'd in the Water. The *Sabeans* caſt their deceaſed Friends, nay their Kings dead Bodies, on the Dunghils. The *Taxili*, *Iberi*, and *Brachmans* gave departed Corps to the Crows and Ravens to eat. This Cuſtom alſo was obſerv'd by the *Barchæi*; but onely to valiant Men, that were ſlain in the Wars: Thoſe that died a natural Death they burnt. The *Parthians* gave the Fleſh of the Dead to Dogs, onely burning the Bones. The *Hyrcanians* in their Life-time bred up great Maſtiffs, that when they died they might be eaten by them. The *Eſſedons* brought their departed Friends Bodies out at their Doors, where calling their neareſt Relations together, they cut the Corps aſunder; ſo mixing and boyling it amongſt Sheeps Fleſh, they eat it, as a Solemn Funeral Feaſt. The *Maſſagetes* carbonado'd their Dead alſo, and eat them. The ancient *Jeren* accounted it Religious to feed upon the Fleſh of their Deceas'd Friends, Parents, and Relations. The *Dervices* ſlew all their Men and Women before their Altars, when they came to ſeventy years of age. The *Hyperboreans* made Feaſts for their dead Bodies, hanging Garlands about their Necks, at laſt throwing them from the Rocks into the Sea. On the Iſland *Code*, thoſe that attain'd to ſixty years were forc'd to drink Poyſon, becauſe their Proviſions ſhould not grow ſcarce. The *Caſpians*, ſo ſoon as their Fathers and Mothers were ſeventy years old, lock'd them into a Chamber, or drove them to deſolate and uninhabited Wilderneſſes, that there they might die of Hunger.

The ſtrange Dealings and Cruelty of ſome People, us'd to their dead Corps.

¶ BUt although theſe People wanted Humanity, acting ſuch unnatural things with their Dead; yet others have beſtow'd vaſt Charges on their Funerals; nay ſome have not ſtuck with prophaneneſs to erect Monuments for their Beaſts, of which *Lacys* was one, who with great Ceremony Entomb'd a Gooſe, that whilſt it liv'd would not go from him. *Alexander the Great* made a ſumptuous Feaſt at the Death of his Horſe *Bucephalus*. The Emperor *Auguſtus*, and after him *Adrianus* and *Commodus*, built every one for their dead Horſes a ſtately Marble Tomb. *Cimon* and *Xantippus*, famous Generals amongſt the *Greeks*, Interr'd their Dogs with Funeral Ceremonies. And nothing was more uſual and common amongſt the *Egyptians*, than to take dead Cats, Crowes, and Cranes, and having Salted and Imbalm'd them, to wrap them in fine Linnen, and in a Coffen Interre them.

Remarkable Ceremonies us'd about the burning of Beaſts.

Yet

Japan toomes or burning places.
Begrabenisse
Japanse Begraaf Plaetsen

Yet far greater Coſt was beſtow'd on the Burying of Men. How famous is the Tomb which *Artemiſia* erected for her deceas'd Husband *Mauſolus*? The Stones thereof were all Marble; it contain'd in the Circumference four hundred and eleven Foot, and five and twenty in Height, ſurrounded by twenty ſix curiouſly ingraven Pillars. The famous Architects, *Scopas*, *Briar*, *Timotheus*, and *Leocares*, had ſcarce finiſh'd every one their Parts, when *Artemiſia* died, after having burnt the Bones of her Husband to Powder, and drank them up, and ſpent all her Revenues on the before-mention'd Structure. Of Men.

Who hath not heard of the famous Pyramids, which were the Burying-places for the Kings of *Egypt*? of which three are yet remaining: The greateſt is ſquare, and runs up ſloaping; yet on the top ſo broad, that there may ſtand fifty Men: The breadth from one corner to another, at the bottom, being three hundred twenty four Paces, and riſing aloft with two hundred and fifty Steps, every Step five Foot high, and each Foot nine Inches long. At each of the four Corners is a low Deſcent, to which none can go but ſtooping. *Peter Belloon* relates, That he found this Pyramid, *Anno* 1548. built within after this manner: Creeping through a narrow Paſſage, with a Wax Candle in his Hand, he came into an empty Room, where turning on the left Hand, they found a ſpacious Place, to which a curious Gallery led the way: The Gallery was pav'd with great Free-ſtones, curiouſly poliſh'd, without Steps, ſo that he was forc'd to ſupport himſelf by the Rails on both ſides, after which manner he aſcended ſixteen Paces; at the end of which appear'd a handſom ſquare Chamber, in which ſtood a Cheſt of twelve Foot long, five high, and as many broad, without a Cover, hewn out of one entire piece of black Marble, wherein the *Egyptian* King lay Interr'd that built this Pyramid: Beſides theſe, he found ſeveral other Apartments, and alſo a Well fill'd with Stones.

Moreover, the *Athenians* made ſo much ado about the Burying of their Dead, that they condemn'd ten Commanders, becauſe they neglected to do that Office to two departed Soldiers.

The *Hebrews* neglected not to bury their Enemies.

The famous *Roman* Orator *Paulus* accounts it Death for thoſe that dig up dead Bodies out of the Ground.

Alexander the Great kept ſo magnificent a Funeral in *Babylon* for *Hepheſtion*, that the Charges amounted to ſix hundred Tun of Gold.

Furthermore, the Ancients beſtow'd great Sums of Money on Pillars, Images, Coffins, Imbalmings, and other ſtrange Ornaments, with which they adorn'd the Burying-places, every one according to his Capacity. This ancient Cuſtom is yet obſerv'd amongſt the *Japanners*, where the Bodies being burnt after the *Roman* manner, they lay the Aſhes under ſtately Tombs. *Japanners* burn their Dead.

It is certain, that the *Romans* have not always burnt their Dead; for their ancient Law commanded, *Bury none in the City, nor burn none*. *Cornelius Sylla*, a *Roman* General, was the firſt that order'd his Body to be burnt, fearing ſome might out of revenge do to him what he had done to *Marius*, whoſe Bones he digg'd up, and threw into the River *Anienis*. After that, the *Romans* us'd only Funeral Pyres; which Cuſtom decay'd and became void in the Emperor *Antoninus* his Reign, he commanding again, That the Dead ſhould be buried in great State, and have coſtly Tombs erected over them.

The *Roman* Pride in thoſe Affairs, the *Japanners* have taken an exact Pattern by: for when a Perſon dies, they ſet the Corps on a Bier, with his Head bow'd forwards, and his Hands folded together, in a praying Poſture, clad in White, Their remarkable and ſtrange Ceremonies uſed about the Dead.

White, over which hangs a Paper Coat, paſted together, whereon is written the Religion of that Idol whom the deceas'd honor'd and worſhipp'd. In this poſture four Men carry it out of the City to the Fire; then a great number of his Relations and Friends, which attended the Corps, ſtand round about the Fire, and call a whole Hour together on the Name of the Idol, whether *Amida*, *Xaca*, *Canon*, or any other, to whoſe Service in his Life-time the Departed was moſt devote; whilſt the *Bonzies* play, making a horrible noiſe, by ſtriking on Copper Kettles and Baſons. The Pit wherein the Fire is made, is ſquare, hung round about with Mats, and hath an Entrance that opens towards the four Winds: The Pit it ſelf fill'd full of Wood, which is cover'd with a Sail. On both ſides thereof ſtand Tables, fill'd with Meats, all dreſs'd in Blood, and Veſſels fill'd with Perfumes; and next them, lie great Heaps of Sweet-wood. When the Bier with the Corps approaches, they faſten a long Rope about it, on which every one that can come near lays his Hand, and call all together on the Name of the Deceaſed's Idol. Thus they carry the Body three times about the Pyre, on the Shoulders of four Men: At laſt ſetting the Bier with the Corps on the Pile of Wood, the chief *Bonzie* waves a lighted Torch three times over the dead Bodies Head; which done, he throws it away; but it is taken up again by the neareſt of the Deceaſeds Relations, of which one ſtands on the Eaſt, and the other on the Weſt ſide of the Bier. Three times they give it from one to the other over the Corps; then they ſet Fire on the Pile of Wood, whilſt others that ſtand next to them pour Oyl and Eſſences thereon; ſo that the Flame ſuddenly aſcends the Sky, and conſumes the dead Body to Aſhes.

Mean while, the Children and neareſt Relations go to the Tables, kindle the Veſſels with Perfumes, and ſhew Worſhip to him that is burnt: Which done, every one returns home; onely the Common People that follow'd the Corps, make themſelves merry about the Fire, with the Meat that ſtands on the two Tables by the Funeral Pit.

The next day the neareſt Allies return again to the Fire, and there gather the Aſhes, Teeth, and Bones into a gilded Urn, which carrying home, they ſet in a private Chamber, and cover with a rich Cloth. Seven days together they mourn, accompanied all the time with ſome of the *Bonzies*, who receive great Rewards for the time they ſpend in ſuch Services. On the ſeventh day the gilded Urn is Interr'd without the City, in the place where the Body was burnt; which done, they ſpare no Coſt nor Charges in erecting a ſtately Monument.

Deſcription of the *Japan* Burying-places.

Firſt great Stones are laid over the gilded Urn, ſometimes three-ſquare, ſometimes after an oval faſhion, and at other times with ſeveral Corners. The Sides thereof are Ingraven with curious Imagery; either a Lion-Rampant, making towards a *Japanner*, that holds his Swords in his Hand, ready to reſiſt him; or of Armed Men, deeply engag'd in a Battel; or elſe of Flowers, which are commonly the Graves of Women. On theſe Stones are ſquare or round Marble Pillars, on which are ingraven in *Japan* Characters, his Birth-day, his Life, Imployment, and other Atchievements, and the time of his Death, whoſe Bones lye there Interr'd.

Next theſe Graves are to be ſeen the Repreſentation of the Idol worſhipp'd by the Deceas'd, which are generally cut to the life out of Marble. Then are there Men and Womens Pictures, ſitting after the *Japan* manner, with their Legs acroſs under them, every one dreſs'd in faſhionable Apparel; the Men holding

holding their Hands together in a praying posture: The Women, on the contrary, hold theirs asunder, and look side-ways over their Shoulders.

Description of *Siquani*, the deceas'd Children's Idol.

¶ MOreover, you do not onely meet with very costly Tombs in *Japan*, but also large Temples dedicated to their Gods that rule over the Dead.

Not far from *Osacca* is a stately Temple, where the Idols *Jene* and *Siquani* are worshipp'd by all Mourners. This Idol *Sequani* sits on a round Pedestal, cover'd with a Scollopp'd Cushion; adjoyning to which, a silver Parrot appears on a Pearch. The Face of the Image represents a Youths; the Hair of the Head ty'd behind with a String of Pearls, one Lock being curl'd, standing upright: His four Arms are cover'd with wide Sleeves, full of sparkling Stars: About his right Arm a Serpent is twisted, whose Head he holds aloft in his Hand: From the Elbow of this Arm grows another, which embracing a young Child, squeezes it against his Breast: In his left Hand he holds a Scymiter, in a ready posture to fight: Half from the left Arm appears a second, with the Hand downwards, holding a round String with Beads. The Child looks stedfastly towards the Sword, with his Hands folded together, and with his Legs across under him, sits on *Siquanies* wide Breeches.

[illegible]t the Idol *Jene* is held in great Adoration by the tenth Sect of the *Bonzie*. He sits in State on a High Altar, which is curious to behold; for at every corner stands a square Pillar, a little distance from the Altar, and is joyn'd Arch-wise to the uppermost Ledge thereof, which is engraven with Stars, and other Curiosities, and the Spaces betwixt, full of *Japan* Characters. On every corner of the Altar stands a flat Dish; onely behind the Idol, towards the right side, stands a deep Platter, in which Perfumes are continually burnt. The Plates serve to hold the Money which the People offer. In the middle, *Jene* sits on a round Scollop'd Cushion, being represented with four Bearded Faces, the Heads whereof are all joyn'd together behind: He wears a Golden Crown, with seven Spires, on whose tops are round Balls full of Diamonds. On his Breast hangs a double String of Pearls, and at the end thereof a Rose of Diamonds: His left Arm he holds aloft, and his folded Hand grasps a Staff, which he sticks into a Sun: From this Arm hangs a second downwards, in the Hand holding a pleited Garland. In the uppermost right Hand is a *Japan* Plant; but that which points downwards, thrusts a Golden Staff into the Smoke over the Perfuming Vessel.

Idol *Jene* rules over ancient deceas'd People.

This their Idol, as they say, rewards Good and Bad after Death: To him are the Souls of aged and married People committed: Wherefore those that mourn for their Fathers, Mothers, Wives, Husbands, or any other near Relations, come in great numbers to this Temple, to offer for the Departed Souls on *Jene*'s Altar.

Jene's Temple.

Moreover, this Temple is always kept lock'd; for the Image stands in an open place, under the azure Canopy of Heaven, between the Temple and the *Bonzies* Habitation, which look after the performance of their Divine Service to *Jene*. Before the Temple is a square Portal, on whose Roof at each end rise two Spires, of an exceeding height. On one side lies the *Temple-Grove*, which with pleasant and shady Trees takes up a great deal of Ground.

This Ceremony and Custom of the *Japanners*, us'd about their Funerals; the burning of their Dead out of the City, costly Burying-places, and Offerings for the Deceas'd Souls, acknowledge a great age, and were us'd by most

of

of the People that inhabit the Earth; for long before the Birth of our Saviour the *Celtes* us'd to burn their Dead: So did the *Germans*, *Belgians*, *Gauls*, *Spaniards*, and *Britains*. The *Indians* and *Romans* alſo had the ſame Cuſtom. Of the *Teutonicks* and *Gauls*, the *Greek* Writer *Diodorus Siculus* relates, That burning their dead Bodies, they threw Letters into the Fire to them, which they believ'd were read by the Departed. *Appianus Alexandrinus* tells us of the *Spaniards*, That they plac'd the dead Body of their General *Variatus*, richly adorn'd, on a great Pile of Wood, and burnt it. *Strabo* and *Solinus* acknowledge, That this Burning of the Dead hath been a Cuſtom amongſt the *Indians* above two thouſand years; but without any particular Ceremony or Charge: Whereas the *Romans*, on the contrary, ſpent vaſt Sums of Money on Perfumes, Sweet-wood, Clothes, Pots with Silver and Gold, and other Riches. *Pliny* makes mention of the Emperor *Nero*, who caſt into one of thoſe Fires more ſweet-ſmelling Herbs, and coſtly Perfumes, than the whole Countrey of *Arabia Felix* could produce in a Year: Theſe are the Words of *Julius Ceſar*; "The *Gauls* "throw all into the Fire, which was acceptable to them in their Life-time, as "Beaſts, nay, Servants and Hirelings, which were known to be belov'd by "them, were burnt with their dead Lords.

Lib. 5. *Hiſtor.*

In Hiſpani.

Lib. 15. *Geog.*

Lib. 11. Cap. 18.

Gall. Lib. 6.

Moreover, though the *Lacedemonians*, according to the Laws of *Lycurgus*, buried their Dead in the City, and near the Churches, yet it was forbidden by other *Grecians*.

In a Field not far from *Athens* was the Burying-place of the *Athenians*, full of Poſts and Pillars, on which, the Names of the Deceaſed were Ingraven. In the time of the Conſul *Cnejus Duillius*, the *Romans* made a Law, by which every one was commanded to bury their Dead, either near the *Flaminian* or *Latin* way, or elſe in his own ground near *Rome*. Nay the Emperor *Adrianus* order'd, That any one that made a Grave in any City belonging to the Power of *Rome* ſhould forfeit two hundred Crowns; yet notwithſtanding, ſometimes the Aſhes of ſome Generals that had Conquer'd their Enemies, were burn'd

bury'd in the Market-places, which honor was done to the Emperor *Trajan* in *Rome*.

Elſerak's Voyage from Oſacca to Mangeſaque.

¶ But the Ambaſſador *Elſerak*, after ſix days ſtay in *Oſacca*, took Shipping on the tenth of *January*, *Anno* 1644. and at Evening came to Anchor before the Village *Sangya*, three Leagues diſtant from *Oſacca*, where he was forc'd to ſtay two days, by reaſon of contrary Winds, and then ſetting Sail, ran in the Dusk of the Evening into the Haven of *Fiungo*; after that, he had a freſh Gale, with which he paſs'd by *Swoja*, *Tackeſſima*, *Akas*, and *Firmenſi*, about Sun-ſet they were oppoſite to *Muro*; but Sailing on all Night, he reach'd to the end of fifty Leagues in twenty four hours. In the Morning he diſcover'd *Bignatum*, where he Anchor'd. Then he left *Mewarri*, *Tantonomi*, *Jocoſimi*, *Caminagari*, and *Camro* on their Starboard, and the little Iſlands *Syriais*, *Caroto*, *Szuwa*, *Jowe*, and the mighty Iſland *Tonſa* on their Larboard.

Apparel of the Inhabitants of Tonſa.

¶. THe Inhabitants of *Tonſa* differ a little in their Apparel from the other *Japanners*, the Men wear a long Cap, whoſe top hangs over their Faces, about their Shoulders a looſe Furr'd Cotton Coat, over a Silk under-Coat, their Middle girt with a broad Girdle, in which they take great Pride, it being richly Embroyder'd, one end whereof hangs over their Belly almoſt to the ground. The Women of any quality carry continually a Fan in their Hand; on their Shoulders having a thin Cotton Cloth folded together, and made faſt on their Breaſts, which hangs behind half way down their Coats, their Girdles alſo of Silk or Cotton, according to their Eſtates, are Pleited together: As for their remaining Apparel, it is like that of all other *Japan* Women.

Elſerak arrives at Nangeſaque.

¶ THe ſixteenth of *January*, about midnight, *Elſerak* came to an Anchor before the Village *Camenoſacci*, from thence he Sail'd to the little Iſland *Mocko*. Then the Wind coming contrary, and in regard he could gain but little by Rowing, he Rode three days at Anchor; then ſetting Sail again, he enter'd that Evening the Haven of *Simoniſacci*, and the next day drop'd Anchor at *Aymiſima*; here he ſtay'd but little time, but went on ſo ſucceſsfully, that late in the Evening he came up with *Firando*, which paſſing by, he ran into the Channel of *Zetta*, and on the four and twentieth of *January* Arriv'd at *Nangeſaque*, where on the Iſland *Diſma* he found the Servants of the *Eaſt-India* Company in good health and condition.

Advice to the Eaſt-India Company, concerning the redeem'd Hollanders.

John Van Elſerak the Ambaſſador, thus come to *Nangeſaque*, ſent advice of the ten releas'd *Hollanders* to *Cornelius Vander Lin* Governor in *Batavia*, who found the buſineſs to be of ſo weighty a concern, that he Writ to the *Eaſt-India* Company in the *United Netherlands*, that ſetting out the Ketch *Breskens*, to diſcover *Tartary*, it fell upon the *Japan* Kingdom *Naſſame*, where they fired ſeveral Guns in the Haven of *Namboe*, for which the Commanders of the Ship going Aſhore in their Boat, were taken Priſoners, and carry'd to *Jedo*, and were at laſt (notwithſtanding they were to ſuffer Death according to the *Japan* Laws) releaſed. The Emperor, who had (during the *Hollanders* Impriſonment in *Jedo*) been very ſick, was on *Elſerak's* Arrival there, reſtor'd to his former health, whom he found very well diſpoſed, and in a good humor towards him, which prov'd very luckily for the Impriſon'd *Hollanders*. The Emperor granting them his Pardon, becauſe he found, that their offence was committed rather out of ignorance than wilfulneſs.

Find it convenient to ſend an Embaſſy, in return of thanks to the *Japan* Emperor.

¶ THe *Eaſt-India* Company took this Letter into ſerious conſideration, and at laſt concluded to requite the *Japan* Emperor by a peculiar Embaſſy for his Mercy ſhewn to the Impriſoned *Hollanders*, and his uſual civility to their People and Commerce at *Nangeſaque*. To make the Embaſſy the more acceptable, they ſent the Emperor for Preſents, two Braſs-Guns that carry'd a Shot of forty Pound weight, with Rammers, Spunges, and Charging-Ladles, a great Looking-Glaſs in an Ebony Frame, ſurrounded with ſmall Looking-Glaſſes in Silver; nine Pieces of fine Cloth, of ſeveral Colours; one great Perſpective Glaſs, inclos'd in a Gold Enammell'd Caſe, and one Surratiſh Alcative.

On this Order from the *United Netherlanders*, *Cornelius Vander Lin*, Governor in *Batavia*, reſted not, but Conſulting with the Lords *Francis Caron*, *Charles Reinerſon*, and *Garret Demmer*, concluded on the following Order, the ſeven and twentieth of *June*, *Anno* 1649. according to which Orders written down, the Ambaſſador *Peter Blockhoffe*, ſent to *Japan* in the Ketch *Robin*, was to carry himſelf: The Contents theſe.

Orders given by the *Indian* Councel, according to which the Ambaſſador muſt carry himſelf to the *Japanners*.

¶ "STeer your Courſe directly for *Japan*, and put not in for *Formoſa*, nor "any other Countrey, becauſe it is already late in the Year, that you "may not looſe the uſual Trade-Winds. In your Voyage, examine the Ships "Company for Papiſt-Books, Pictures, or any other Trifles belonging to the "*Roman* Religion; and the more, becauſe the *Japan* Councel ſtrictly Examin'd "if the Ship *Breskens* had not brought *Portugal*-Prieſts from the *Manilla*'s: When-"you come near the *Japan* Shore, you will get Waiters on Board, which you "muſt entertain civilly. The Order which the *Japan* Governors or Comman-"ders give you, and alſo what the Interpreters and Servants to the *Eaſt-India* "Company, on the Iſland *Diſma*, counſel you, you ſhall obſerve, and not fol-"low your own Inventions.

"When you are ready to go to *Jedo*, Clothe your Men in Blue Serge, which "Apparel let them wear all their Journey, except when you go to any *Japan* "Lord, or thorow a great City; then let your Attendance put on their Pink "Colour'd Cloth Suits: When you go to ſpeak with the Emperor or Com-plement any of the Councel, then let your Retinue wear their beſt and rich-"eſt Liveries, being White and Red.

"Be careful that you are not curious to ſee ſtrange Novelties, except you "are invited to it by Perſons of Quality: At your firſt Arrival at *Nangeſaque*, "make the reaſon of your Embaſſy known to the Governors there, and ask "Advice of *Dirk Snoek*, and *Antony Brookhurſt*, and follow the counſel of the "*Japan* Interpreters. You muſt learn the Words of the chief cauſe of your "Embaſſy perfect, that you may ſay them by Rote; becauſe when you appear "before Perſons of Quality, they privately Write them down, and after-"wards modeſtly ask the ſame Queſtion again, to ſee if the laſt agree with "the firſt.

"Moreover, excuſe your ſelf to the *Japan* Lords, that you are a Stranger, and "by that means, not knowing their Cuſtoms, entreat their favorable aſſiſtance "thereof for the *Eaſt-India* Company, and Governor at *Batavia*, depend ſolely "upon their Friendſhip: Shew them the Inventory of the Preſents ſent to the "Emperor; with Intreaties, to find a means to convey them to him; proffer the "Governor of *Nangeſaque* ſome of them.

"If

" If you ſhould be ask'd at *Nangeſaque*, or in the Emperors Court, or elſe-
" where, In whoſe Name you perform this Embaſſy? What Authority and
" Power the *Eaſt-India* Company hath? What their Employment? If they
" have the Government in their own Hands? If the Preſents came from the *Ne-*
" *therlands* or from *Batavia*? If they are onely ſent to the Emperor, or alſo to
" his Counſel? Give them a ſhort Anſwer to all their Queſtions; As for ex-
" ample, The *Eaſt-India* Company conſiſts of the Eminenteſt Perſons of the ſe-
" veral Cities in the *United Netherlands*; Drive a vaſt Trade through all the
" World, with the great Stocks that are laid up by the Company; They keep
" not one conſtant Government, but change ſometimes: Add here, That you
" were ſent thither by the ſaid Company, to officiate in that Embaſſy, and to
" give the Preſents made in the *Netherlands* to the Emperor; beſides ſeveral
" Pieces of Cloth that were to be given to the *Japan* Lords, according as the
" Governor on the Iſland *Diſma* ſhall judge, what every one likes beſt: When
" you ſpeak, uſe but few Words, when with ſilence you cannot give ſatisfacti-
" on; for otherwiſe Silence is no where ſo great a Vertue as in the preſence of
" the *Japan* Lords. Preſent thoſe Lords high that uſe to give Gifts to the *Eaſt-*
" *India* Company, though you give away all the *European* Clothes.

" Concerning the Peace concluded between the *United Netherlands*, *Spain*,
" and *Portugal*, which they very much fear'd would be ill Reſented by the *Ja-*
" *pan* Emperor, the *Spaniards* and the *Portugueſe* being his mortal Enemies: You
" may tell them, That according to the Relation ſpread ſome time ſince in *Ja-*
" *pan*, all Chriſtendom being tyr'd out with a long War, were now inclin'd
" to Peace; ſo that *France* and *Spain* had made a League of Amity with the Empe-
" ror of *Germany*, in which League were included, *Denmark*, *Poland*, and *Italy*;
" onely *France* and *Portugal* were at Wars againſt *Spain*, yet ſo, that two Medi-
" ators were choſen for the deciding of the Differences, which without perad-
" venture would be done in a ſhort time, having already by woful experience
" taſted the Cruelty of a long War; whilſt the *Turk*, a ſworn Enemy to all
" *Chriſtians*, had made himſelf Maſter of ſeveral Fortreſſes, Cities, and Territo-
" ries. The Peace which the *Chriſtians* make amongſt themſelves, is onely to
" joyn their divided Forces, and ſo United, ingage the *Turks* Army which con-
" ſtantly lies on the *Chriſtians* Borders.

The remaining Orders which *Blockhoffe* was to obſerve were theſe: " You
" muſt well conſider of your Words before you ſpeak them, and excuſe your
" ſelf, that being a Merchant you cannot give any great account concerning
" State-Affairs. The *Japanners* are ſubtle enough to know, that you do not
" come thither to give them an account of the *Netherlanders* Government; in
" which Relation, ſome ſought to gain Praiſe, but indeed had like to have ſpoil'd
" the buſineſs of the *Eaſt-India* Company by it; for indeed the *Japanners* deſpiſe a
" Common-wealth, and eſteem no Government but ſole *Monarchy*.

" When you are invited to Dinner to any Noble-man, be ſparing in Drink-
" ing, and alſo of your Words; ſpeak little, when with ſilence you cannot
" give ſatisfaction; onely the returning of Thanks for good Entertainment,
" or Benefits receiv'd, repeat ſix or ſeven times over: Keep no Feaſts, becauſe
" the Converſation with *Japanners* is dangerous; yet if any Perſon of Quality
" ~~hath~~ a mind to *Netherland*-Meat, and deſires to Eat thereof, refuſe him not,
" but provide all things fit for his Entertainment, without ſparing of Coſt; and
" then go you and ſit at the lower end of the Table, and thank your Gueſt for the
" Honor he hath done you by his Company.

" But to Citizens and Merchants obſerve your Authority as beſeems your " Office; follow the Advice of the Interpreters, which continually bear you " company, and tell you how you muſt converſe with Perſons of Quality, and " the rather, becauſe the Interpreters are Politick-men, on which you may de- " pend, and becauſe their own welfare conſiſts upon the good Eſtate of the " *Eaſt-India* Company.

What Feaſt the Ambaſſador muſt prepare for the *Japan* Lords.

" In the Interim, when you are return'd from *Jedo* to *Nangeſaque*, and the " Preſents accepted by all Perſons, then prepare a ſtately Dinner for the prime " *Japan* Commanders there; you muſt on your Return at *Jedo*, *Miaco*, or *Oſacca*, " furniſh your ſelf with Wine, Salmon, Habberdine, Carps done in Rice, and " a Crane, although he coſt ſeventy Tail (every Tail is an *Engliſh* Crown) all " which Meats muſt be well Salted, and Dreſs'd after the *Japan* manner; of " which the Interpreters take great care.

" So ſoon as you Land at *Nangeſaque*, you ſhall beſpeak for your ſelf and " every one of your Retinue, three pair of Buskins, and ſix Pair of thin Shoes " of Dreſs'd Buck-Skin, to uſe in your going and coming from Court; for the " *Japanners* lay coſtly Mats on their Floors, which never are trode upon with " Shooes; Boots and Spurs are not us'd in *Japan*.

" Your ſelf ſhall wear no Weapon, but your People muſt every one wear a " Silver-Hilted Rapier, which they are carefully to preſerve from Dirt and " Rain, that the beauty thereof may not be gone when your People Wait in " the Emperors Hall, whilſt you are admitted to private Conference with the " Emperor.

" In *Oſacca* furniſh your ſelf with *Umbrello*'s made of Yarn, every couple of " your Retinue muſt have one of them, but each an Oyl'd Paper Cloak againſt " the Rain, which in dry Weather are laid in Woodden Cheſts: You ſhall " likewiſe buy in *Oſacca* as many Wax'd Lethern-Portmanteaus as your Goods " require: The Blankets, Cuſhions, and Quilts are in the day time Pack'd up, " and carry'd on Horſes, but at Nights ſpread on a Floor in your Inn to " Sleep upon.

" From the Accounts kept by thoſe that Travel yearly to the Emperor, you " may gueſs what you have to pay for the Meat which you have in your Inn; " namely, to give them twenty Guilders when they ask ten, and a hundred " when fifty.

" Moreover, *Peter Blockhoffe* ſhall have the upper hand of all the *Japan* Go- " vernors on *Diſma*; and next the Merchants *Dirk*, *Snock*, *Anthony Brockhurſt*, " and *Andrew Friſius* ſhall keep their places according to their old Cuſtom; but " *Blockhoffe* is not to concern himſelf with the Trade, though it be requeſted " from him by the *Japanners*; for he may excuſe himſelf, that he comes onely " to officiate an Embaſſy to the Emperor. The uſual Preſents muſt be double- " divided, becauſe laſt year, by an accident, they were not parted.

" Before you go from *Nangeſaque* to *Jedo*, deſire the Governors there to give " you Letters of Recommendation to *Sicungodonne*, which when you give him, " ſhew him the ſame Requeſt as you did the Magiſtrates at *Nangeſaque*; and " humbly deſire him, that he would be pleas'd to direct you, how, in what " manner, and to whom the Preſents muſt be given. Tell him that his Name " is famous in all the *Netherlands* for his courteous Services ſhown to the *Eaſt-* " *India* Company: Upon the delivery of the Preſents, none ſhall appear be- " fore the Emperor, but *Blockoffe* and *Friſius*, your Retinue muſt ſtay in the Hall, " as you will underſtand from the Interpreters.

" There

" There hath oftentimes by the Emperors Command been Order given for " a Mortar-Piece, which through urgent Occaſions hath been neglected; but " now acquaint him, that you have brought a Man (Experienc'd in that Art) " thither for the Emperors Service; beſides the foremention'd Preſents for his " Imperial Majeſty, you have good ſtore of fine light colour'd, black and red " Cloth, beſides Crown-Serges, ordinary Serge, and Damask, to beſtow plen- " tifully on his Nobility. Excuſe your ſelf, that you give not richer Preſents, " becauſe the *Eaſt-India* Company know not what was moſt acceptable to his " Majeſty and his Councel.

" Before you appear to the Emperor, you will be Examin'd, What your " Embaſſy is for? Reply, For nought elſe, but to thank the Emperor for his " kind Delivery of the ten *Hollanders*, and to Extol his great Favors ſhown to " the *Eaſt-India* Company in *Japan*. *Andrew Friſius* is order'd to be your Secreta- " ry, who is to keep a Journal of all daily Obſervations and Paſſages of Re- " mark, which deſerve to be Regiſter'd. *John Hakkins* ſhall be your Gentleman- " Uſher, and to prepare the Silver Veſſel.

" Take ſpecial care that none of your People debauch themſelves with " Drinking or Whoring, but puniſh them ſeverely; let your People keep their " Nails Cut, their Hair Comb'd, and wear clean Linnen, and Waſh themſelves " in all places they can conveniently. The Load-ſtones which you have, the " Phyſical Herbs, Spectacles, Proſpective-Glaſſes, Tent, Wine, Cheeſe, *Dutch* " Butter, Brazile Wood, *Italian* Earthen Ware, Barrels for Guns, and Multiply- " ing-Glaſſes, give ſome to every one that asks for them: The red Beads, give " now and then to Noble-mens Children, their Servants, or your Landlords, as " a thing to remember you by.

" Concerning the Lord of *Firando*, who is Indebted twenty five Thouſand " Guilders to the *Eaſt-India* Company, you muſt ſeriouſly adviſe about it with " the Interpreters, if we ſhould not incur the Diſpleaſure of the *Nangeſaquean* " Magiſtrates; if the ſaid Lord be Diſcharg'd from the Debt, becauſe being " Impoveriſh'd by Fire, he is not able to Pay. It would at leaſt be a Courteſie " that would Obliege the Lord of *Firando*; yet if the Interpreters ſhould ad- " viſe the contrary, *Blockhoffe* muſt follow their counſel, but give order, that " the ſaid Lord hereafter be no more ask'd for the Debt, as heretofore they had " done yearly.

" Your beſt Apparel, Silver-Work, and all things elſe which are for a ſhew, " let them not be ſeen in the Streets, at your Table, nor Lodging-Rooms, un- " leſs to ſome Noble *Japaners*: Intreat by all means, that the Ship *Robin* may " continue in the Haven of *Nangeſaque*, till you have done your Embaſſy to the " Emperor; that then you may come directly, without touching at *Formoſa* or " elſewhere, in her to *Batavia*, and from thence to *Holland*, with the Fleet which " goes thither in *December*, that the *Eaſt-India* Company may be inform'd by " your ſelf, concerning your Affairs with the *Japan* Emperor.

" Remember your ſelf likewiſe, that you never come before any Perſon of " Quality with your Hat off, but to Common People you need not ſo much " obſerve that State. Laſtly, Becauſe *Blockhoffe* went ſick Aboard, *Andrew Fri- " ſius* had ſtrict Order, that if *Blockhoffe* ſhould happen to die by the way, to " preſerve his Body by Embalming, that it might be ſeen by the *Japaners* that " were ſo minded: For the making of the Coffin, the Maſter of the Ship had " Wood provided for that purpoſe.

Friſius

Friſius ſent to ſucceed *Blockhoffe*, was to obſerve all the foremention'd Orders exactly: Mean while, *Blockhoffe* dying on the way between *Batavia* and *Japan*, *Friſius* and *Brookhurſt* Officiated the Embaſſy, according to the Relation given you in the firſt Part.

An Embaſsy of *Zacharias Wagenaer*, to the Emperor of *Japan*.

¶ SInce their being at *Jedo*, the Splendid Embaſſy of *Zacharias Wagenaer* is very remarkable: The *Eaſt-India* Company are much concern'd for the Trade of *Japan*, notwithſtanding they in Traffick, deliver and receive Goods through all *India*, and farther.

For the *Javan* Cities *Bantam*, *Molaſſery*, *Charga*, *Bayas*, *Cuconu*, *Cherelas*, *Charita*, *Cheregin*, *Labnan*, *Buanium*, *Iſchongoir*, *Parmam* and *Punctam*, Truck for *Cormandel* Cotton againſt Pepper, *Cubebes*, *Storax*, and *Cardamoms*.

Jortam lying oppoſite to the Iſland *Madura*, hath a ſafe Harbor againſt all Winds, and affords abundance of Rice, and Cotton-Yarn.

Banda, and the Iſlands *Lontor*, *Gounongapay*, *Pouloway*, *Pouleron*, and *Roſſangayn*; near which lie three uninhabited Iſles, *Poulomon*, *Poulocapel*, and *Pouloſwangay* in five Degrees Southern Latitude; all theſe produce plenty of Coco-nuts, Lemons, Oranges, and chiefly Nutmegs and Mace; ſo that they can deliver yearly three Thouſand five Hundred *Sokkels* of Nutmegs and Cloves, every *Sokkel* reckon'd a Hundred Pound of *Holland* Weight, and Twenty Pounds of Nutmegs to one of Mace. The Trees whereon this Fruit grows, bear thrice a year.

The chiefeſt Plant, by the *Bandanees* call'd *Eyer Ponte*, which ſignifies *White Water*, is ripe in *July* and *Auguſt*. Whilſt they gather their Nutmegs, the Water is as white as Milk.

The ſecond Fruit, by them call'd *Monſon Java*, is ripe in *March*; the third and ſmalleſt, nam'd *Conarg*, in *October*; ſo that there is ſcarce any time in the year but the Trees bear either ripe, or at leaſt green Nuts.

Theſe Iſlands barter for *Jortan* and *Baleian* Linnen, *Cormandel* Clothes, wove after the *Maleian* manner: and amongſt Proviſions in ſcarce Times, they rather deſire Rice than Silver or Gold.

Ternata is eight Leagues in circumference, hath beſides ſeveral Villages uninhabited in times of War, three Cities, *Gammalamme*, the Reſidence of the antient King of *Ternata*; *Maleye*, now call'd *Orange*, and *Tacony*, nam'd *William-Stad*. To *Ternata* belong alſo the Iſles *Machian*, *Motier*, and *Meau*, all like *Ternata* producing abundance of Cloves, for they afford yearly two thouſand Bars, every Bar reckon'd to ſix hundred twenty five Pound; for which in Barter they receive Cotton, Linnen, and Rice.

Amboina was formerly taken by the *Spaniards* from the King of *Ternata*; but *Steven vander Hagen*, a *Dutch* Admiral, Conquering *Amboina*, brought it under the ſubjection of the *Holland Eaſt-India* Company.

The Cloves which grow here are commonly gather'd green in *Auguſt*, and dry away at leaſt twenty Pound in a hundred.

Batſian, taken from the *Spaniard* by the Vice-Admiral *Simon Horn*, abounds with Clove-trees, yet few Inhabitants to look after the gathering of them.

Achyn, the chief City for Trade in the North of *Samutra*, barters Pepper, Diamonds, Gold, and Tin, againſt *Negapatan*, *Surat*, and *Aracan* Cotton, as alſo againſt Elephants Teeth and Rice.

Before *Achyn* lies the Iſland *Amacau*; where they find Ambergreece.

On the Eaſt-ſide of *Samutra* lie ſpread a vaſt way in the Ocean the Iſlands *Jamby*, *Palmbam*, *Andregiro*, and *Campar*.

Towards

Towards the South againſt *Samutra*, lie *Priman*, *Paſſaimanticos*, *Baros*, *Bedi*, *Dampin*, and *Manancabo*; all ſurrounded by the Ocean, and yield great ſtore of Pepper, but the Iſland *Jamby* is the chief of them all, and produces, as moſt of them do, beſides Pepper, *Benjamin*, and Camphire.

Queda and *Pera*, lying about *Malacca*, in ſeven Degrees Northern-Latitude, produce likewiſe good Pepper, which they exchange for *Negatapan* Cotton and Rice.

Manair, before the Promontory *Comoryn* in the *Straights*, between *Ceylon* and *Cormandel*, affords Pearls.

Ceylon yields Cinamon, Ginger, Ivory, Saffron, Pearls, and ſome Pepper.

Biſnager, *Narſinga*, and *Cormandel*, produce Diamonds, Pearls, Cotton, fine painted Linnen; with which, and Cotton together, the *Portugueſe* us'd formerly to lade a *Carrack* at *St. Thomas's*, to go to *Malacca*, where the ſaid Commodities are changed with the neighboring *Indians* for Proviſions; and when by contrary Winds the *Carrack* ſtay'd behind, *Malacca* generally ſuffer'd Famine, as it happen'd *Anno* 1602. when the *Engliſh* Admiral *Lancaſter* Conquer'd a *Carrack*, and barter'd away the Cotton at *Bantam* againſt Pepper.

Moreover, *Malacca* uſes to vend *Opium*, Flannel, Serges, red Cloth, Coral, Roſe-water, Saffrons, red Kerſies, Glaſſes both to Drink in, and Look in, and Paper.

The Iſlands *Nicuber*, lying in ſeven Degrees Northern-Latitude, between *Ceylon* and *Sumatra*, afford abundance of Amber-greece, given in exchange for Rice, and all manner of Proviſions.

The vaſt Kingdom of *Pegu* is twelve Degrees Northerly of *Nicuber*: The chiefeſt Cities for Trade are *Martabam*, *Fatty*, *Conſuim*, *Cabban*, *Camland*, *Ava*, and *Berma*, where they drive a great Trade with Rubies and Civet, in exchange for *Maſulipatan*, *Palicatan*, and *Bengala* Linnen, Drugs from *Cambaya*, Silk, Stuffs, Mace, Nutmegs, Saffron, Roſe-water, Copper, Quickſilver, Vermillion, and Coral.

Cambaya and *Borneo* produce *Benjamin*, Rice, and Pepper.

On the North of *Cambaya* lies the Golden *Lais*; on the Eaſt, *Campa*; where *Calambak*, which is the ſame as Aloes, is weighed againſt Silver. Here alſo is good Timber for the building of Ships.

Bengala hath that Name from its Metropolis, cut through in the middle by the mighty River *Ganges*, and hath beſides *Bengala* the Cities *Satigam* and *Catigam*, lying Northward from *Pegu* in twenty Degrees, it produces Cotton-Clothes painted with Flowers, white Linnen, Ginger, Sugar, Wax, Rice, and Precious Stones.

The vaſt Iſland *Borneo* boaſts of the Towns *Banjarmaſſing*, *Lave*, and *Sukkedan*: where againſt Copper, Iron, Quickſilver, Gold, Glaſs, Woollen Clothes, Cotton, Paper, and *Chineſe* Money call'd *Paps*, they exchange rich Diamonds, the beſt Camphire, *Mirabolans*, Sugar, Wax, Rice, Cinnamon, Tortoiſe-ſhells (very much deſir'd on the Coaſt of *Cormandel*) and the *Bezoar* Stone.

To the Eaſt of *Borneo* lies *Patany*, famous for the abundance of Pepper it produceth, and great Trade there driven with the *Chineſes*, *Siammers*, and *Peguahs*, Trucking for Cotton, woven after the *Maleian* manner, *Bengala* Clothes, Woollen-Clothes, and Ryals of Eight.

Cochinchina jets Eaſtward againſt *Bengala*, and ſells Gold, Pepper, Aloes, and ordinary Silk-Stuffs, for Silver.

The Iſland *Agano*, ten Leagues from *Cochinchina* produceth abundance of Pearls.

Mexo,

Meaco, *Chincheo*, *Liampo*, and *Hitium Fenquoſo*, the chief Cities of the Province of *Matquiem*, afford Pearls, Gold, Copper, Steel, Iron, Lattin, Tin, Lead, Quickſilver, Vermilion, Musk, Civet, Amber, Brimſtone, Rhubarb, *China*, Camphire, Ginger, Sugar, Porcelin, raw Silk, Cotton, Linnen, and Precious Stones: in Barter for which they receive fine red Coral, Silver, Drugs which grow on *Cambaya*, Wood from *Timor*, *Engliſh* Clothes, *Opium*, *Palicatta* Cottons, *Holland* Linnen, Ivory, Pictures with Landskips, *Spaniſh* Wine, Cryſtal Glaſſes, Carpets, and all ſorts of Kerſies.

On the Iſlands *Lequeo* and *Pequeo* is much Gold.

Timor and *Solor* produce *Sandal*-Wood, for Silver and *Cormandel* Linnen.

Siam affords *Benjamin*, Rubies, Gold, and abundance of Proviſions; which they exchange for all manner of *Netherland* Commodities.

Lohor, bordering to *Siam*, brings Aloes and Porcelin to Market.

Cambaya borders upon the Coaſt of *Malabare*: Here is the beſt *Indigo*, either wrought or unwrought Cotton, Sugar, Ginger, *Mirabolans*, Wheat, Butter, and the Plant *Ingawa*, which are Truck'd againſt Ivory, *Sandal*-Wood, Tortoiſe-ſhells; *Malabarian Cardamoms*, *Chineſe* Silk, *Maldivian Coco's*, Quickſilver, Allom, *Benjamin*, Porcelin, Musk, *Netherland* Kerſies, and Saffron.

What Commodities are Vended in *Japan*.

To *Japan* the *Chineſes* carry in their Jonks, raw Silk, white and red *Gilems*, Glaſſes, Flannels, Sattins, Flaxen Linnen, Liquoriſh, white and brown Sugar, *Cambodian* Nuts, *Caimans* Skins, red Leather, Allom, Wax, Steel, Cotton, *Sublimat*, *Caſſia Fiſtula*, *Spaniſh-Green*, *Tee*, Porceline-colour, Camphire, *Calembak*, Musk, *Chineſe* Mats, Buck-skins, Combs, Cow-hides, Paper and *Chineſe* Books.

Concerning the Trade which the *Hollanders* drive in *Japan*, the following Matter ſhall at large declare.

Orders given to the Ambaſſador *Wagenaer* to obſerve in his Embaſsy to *Japan*.

¶ BUt to return: *Zacharias Wagenaer* being diſpatch'd by the Governor *Maetſuiker* and the *Indian* Councel at *Batavia* to *Nangeſaque*, on the eleventh of *July*, *Anno* 1656. to diſpoſſeſs *John Bouchelion*, he receiv'd the following Orders:

"Bear always with the high Ambition and Pride of the *Japanners*, that "you may preſerve their Favor: *Sicungodonne* the chief Speaker for the *Eaſt-* "*India* Company at the Emperor's Court, deſires to have Looking-glaſſes, "Cryſtal Eyes, Perſpective-glaſſes, and Spectacles; take care that they are deli- "ver'd to his hands: without leave and conſent of the Governor of *Nangeſaque* "do not go to *Jedo*: You may make ready for your Journey the fifteenth and "twentieth of *December*, *Sicungodonne* having aſſur'd us, that before *New-years-day*, "by the *Japanners* call'd *Songuats*, and agrees with the thirteenth of *February*, "you ſhall have Audience at the Emperor's Court. In *Oſacca* Preſent the Go- "vernor *Makido Sandoſamma*, whoſe Father is a great Favorite of the Emperor's. "Of *Sandoſamma* you muſt deſire a free Paſs; he is a courteous Gentleman, and "uſes to ſpeak with all the *Holland* Ambaſſadors that paſs through there, "which is againſt the cuſtom of his Predeceſſor *Souwoſamma*, who would ne- "ver ſee them. Forget not to Preſent alſo the new Councel in *Jedo*. The In- "terpreter *Phatſioſaimon*, who with the remaining Interpreters accompanies "the Embaſſy, muſt enquire of *Sicungodonne* what is beſt to be done. Forget "not to Complement the old Governor of *Nangeſaque*, who being grown "antient hath retir'd from all Courtly Employments; and thank him for "his former Courteſies done to the *Eaſt-India* Company; and alſo Preſent "him with ſome *Tent*, which he hath deſir'd. Enquire by the Interpreter

"*Scheſcymon*

" *Schefcymon* of *Sicungodonne*, what is beſt to be done with the ſtately *Surattiſh* " *Alcatiff*, of late repair'd, and now on the Iſland *Diſma*? If it would be fit to " be Preſented to the Emperor? The Water-Engine which his Imperial Maje- " ſty hath ask'd for, will be ready to be ſent the next year. Moreover, we " have receiv'd advice, that the *Dutch* Seed and Plants grow very well in *Sicun-* " *godonne*'s Garden, and are much admir'd by the *Japan* Councel. Take great " care for the young *Siam* Apple-trees, that the Roots thereof be now and then " water'd in the Ground, that ſo they may come ſafe to *Sicungodonne*'s hands. " Let alſo your Head Chirurgeon, *Hans Hunke*, go with the Embaſſy to *Jedo*, " that he may inform the way how to uſe the *Dutch* Medicines againſt ſome *Ja-* " *pan* Sickneſſes, according to the Requeſt of *Sicungodonne*: in whoſe Houſe are " remaining eight Fowling-Pieces and a Pocket-Piſtol, which for ſome reaſons " were the laſt year judg'd to be unſerviceable; let *Sicungodonne* keep two of " them for himſelf, and give order what ſhall be done with the reſt. The " Preſents which are to be given to the Emperor, his Councel, and other Per- " ſons of Quality, are by times, as the *Hollanders* Landlord and Interpreter " think fit, divided at *Jedo*, becauſe thereby they may raiſe the value and " eſteem of them, and an Inventory thereof deliver'd to *Sicungodonne*, who " looking it over, alters it divers times. Moreover, there hath been chiefly de- " ſir'd by *Jaabaminoſamma*, Lord of *Odoura* an Aſtronomer, three Pieces of " white Velvet, and two coſtly Perſpective-glaſſes; the Councellor *Botſokey*, a " green Thrum Blanket; the Councellor *Matſondeiro Iſſinocamy*, five Pocket " Looking-glaſſes, one Reading-glaſs, and three Spectacles; the firſt Coun- " cellors Son *Juſienſamma*, a Piece of *Engliſh* Dy'd Damask, one Piece of white " Velvet, and three Pieces of black Cloth-Serge; *Mito Siovangoſamma*, the Em- " peror's Uncle, five Strings of red Coral, and three pair of Spectacles: of all " which give to every one their deſir'd Commodities. For the Emperor we " have ſent with you beſides, rich Pieces of Pluſh, Padaways, two great Cop- " per Globes, a rare Looking-glaſs, and a live *Caſuaeris*.

Dutch Seed and Plants grow in *Japan*.

Goods requir'd by the *Japan* Lords.

The Emperor's Preſents.

This Bird is taken on *Banda*, and much bigger than a Crane, hath brown Feathers, but neither Wings, Tongue, nor Tail; his Breaſt is arm'd with an Oval Shield, exceeding hard, his Neck like that of a Turky, onely that his moveable Combe being red and blue, hard and ſtiff, of the thickneſs of a Mans Finger, ſtand upwards athwart his Head, his Feet yellowiſh, are moſt like unto thoſe of an Oſtrich. The moſt to be admir'd in it is, his devouring and evacuating that which he hath eaten, ſwallowing not onely all that comes before him, but alſo glowing Coals, which come cold from him again.

Deſcription of the Bird *Caſuaeris*.

Wagenaer arriving at *Nangeſaque* took poſſeſſion of *Bouchelion*'s Place; who going Aboard of the Fly-boat call'd *The Evening-Star*, ſet Sail on the ſecond of *October*; *Anno* 1656. for *Batavia*. After which *Joffieſamma*, the new Governor of *Nangeſaque*, went to viſit the Governor *Wagenaer* in the *Eaſt-India* Store-houſe on the Iſland *Diſma*; where he took great delight in the Garden behind the Store-houſe, being planted after the *Dutch* manner. Mean while *Wagenaer* prepared himſelf to Complement the Emperor, the Governor giving him his own liberty, when he pleas'd to go; ſo that he concluded to ſet forth on his Journey the ſeven and twentieth of *December*. But the Interpreters having a Cuſtom to make the *Hollanders* Requeſts known to the Governor *Sacquemondonne* the chief Magiſtrate, their Journey was put off, *Sacquemondonne* telling them, that the twenty ſeventh of *December* was by the *Japanners* accounted amongſt the unlucky Days: Which Opinion hath long reign'd amongſt the *Heathens*.

Wagenaer arrives at *Nangeſaque*.

Is forc'd to put off his Journey becauſe of the fooliſh opinion of the *Japanners* concerning Days.

The *Romans* and *Greeks* accounted thoſe fatal Days on which their Countrey or City ſuffer'd any miſchance: yet ſome of them deſpiſed this fooliſh Fancy; for *Lucius Lucullus* led his Army againſt *Tigranes* on the ſixth of *November*, by the *Romans* accounted unfortunate to begin any weighty matter upon; yet it ſo fell out, that *Lucullus* with ſmall Forces routed a great Army.

The *Macedonians* reckon'd the Moneth of *June* to be fatal: notwithſtanding *Alexander* the Great ſleighted that idle Opinion, when in *June* he encountred with the *Perſian* King *Darius*.

Ventidius alſo was no way daunted to venture againſt *Pacorus* the *Parthian*, on the ſame day whereon *Craſſus* with a great Power of the *Romans* had been defeated by the *Parthians*.

But *Sacquemondonne* had another opinion concerning the Times; he thereby ſeem'd to be careful of *Wagenaer*, and thought it convenient to put off the unfortunate Day till the tenth of the *Japan* Moon, which agrees with the laſt day of the *European December*: But the Governor ſtill putting it off from time to time, *Wagenaer* did not ſet out of *Nangeſaque* till the ninth of *January* 1657. leaving the Government of the Iſland *Diſma* to *John Odgers* and *Meindert Meſtecker*, ordering them to take care that the Store-houſe ſhould be carefully look'd after, to keep out the Rain, and other Water from ſpoiling the Goods; that the Book-keepers ſhould keep no Fires in their Chambers, ſo to prevent all danger that might happen, having underſtood before his departure, that a great Fire had been at *Jedo*; that the *Chineſe* Jonks which come to *Coxenga* with Fleets conſiſting of thirty Ships at a time from *Anhay* and *Chincheu* to *Japan*, may eaſily be prohibited, becauſe they had dealt like Enemies with the *Japanners*, by Sailing to the *Manilla's*; by which means the *Eaſt-India* Company would reap great benefits; for when the *Chineſes* come often thither, then the *Japanners* raiſe their refin'd Copper Bars, and their Camphire to a high rate. The Camphire Trees grow moſt in the *Japan* Province *Satſuma*.

Wagenaer's Journey for *Jedo*.

Left Orders concerning the *Netherland* Store-houſe

Is forced to ſtay at *Oſacca*.

Whereupon *Wagenaer* taking Shipping arriv'd in twelve days at *Oſacca*; where in two days he provided all things neceſſary for his Journey by Land: but when ready to ſet forth he receiv'd Order to ſtay in his Houſe, the Day approaching on which the former Emperor died, which was kept very ſtrictly through all *Japan*: After that, *Wagenaer* having already hir'd eighty five Footmen, and ſix and forty Horſes, to carry the Preſents, and their other Luggage to *Jedo*, had leave to depart.

Japanners Marry many Women.

¶ AS the *Japanners* with great ſtate and ſorrow keep the Day of the Emperor's death, ſo likewiſe their Ceremonies of Marriage are perform'd in as great ſtate and ſplendor, with unexpreſſible joy. It is the Cuſtom in *Japan*, as in moſt Parts of *Aſia*, to Marry ſeveral Women; which Cuſtom the *Japanners* have brought from *China*, where a Man is not bound to one Woman.

This unlimited laſciviouſneſs took place in *Aſia* many Ages ſince. And who knows not that the *Perſians* and *Medes*, nay the *Iſraelites* themſelves, and mongſt them the wiſeſt of Kings, *Solomon*, were given over to that wanton Luſt.

Where a Woman hath many Husbands.

But if this Crime deſerves to be puniſh'd, then we may condemn the foul Cuſtom obſerv'd by the antient *Arabs*, *Nebatheans*, and *Britains*, namely, that one Woman was common to a whole Family; to which when any one went, he ſet his Stick up at the Door, as a ſign, that at that time none might come in and concern himſelf with her, on puniſhment of Adultery.

Some *Moors*, as alſo the *Garamantes* and *Limiriri*, Lay with the Women by the hundred,

hundred, and after five years the Children begotten out of ſuch a mixture were diſtributed, every man taking one which was moſt like him.

The *Troglodites* gave the betrothed Brides firſt to be known to the Bridegrooms neareſt Relations and Brothers.

Of ſome People about their Marriage.

Yet though the *Japanners* take as many Women as they will, yet they hold one as their true and lawful Wife, which onely ſits with her Husband at Table, whilſt the reſt are like Servants. The Children alſo which he gets by his Concubines, at his Death get but very little of his Eſtate: for thoſe that are born of his lawful Wife inherit all; Which Cuſtom is alſo deriv'd from *China*; where the Emperor, before the *Tartar* made himſelf Maſter of that Empire, Marry'd beſides his Empreſs, thirty other Women, being the moſt beautiful that could be found in all his Dominions of *China*: all which remain'd in the Palace till the Emperors Death; when his Succeſſor, after the Burial of the deceaſed Emperor, Clothing the thirty Women in rich Apparel, carry'd them to his ſecond Palace, there placing every one on a ſtately Throne: whereon ſitting with their Faces cover'd, thirty *Chineſe* Princes choſen by the Emperor, entred the Hall, every one of them taking one of the ſaid Women by the Hand, and inſtantly Marry'd them.

Strange kind of Marriage obſerv'd by the *Japanners*.

The *Chineſes* and *Japanners* obſerve chiefly, that the Brides and Bridegrooms differ not much in their Age, Eſtate, and Extract. The Betrothed are in the Morning early carry'd in coſtly Coaches, drawn either by Oxen or Horſes from their Houſes out of the City, accompanied with all manner of Vocal and Inſtrumental Muſick to a high Hill, attended by a great number of People, and ſometimes are ſo crowded, that they are forc'd to have Soldiers with them to clear the Way: After the Bridegroom's Coach follow ſeveral Wayns loaden with Preſents, with which he buys the Bride. Which Manner they have likewiſe brought out of *China*: for there the Man gives to the new marry'd Woman divers Marriage Goods; which ſhe delivers to her Father or Mother, as a requital for the bringing of her up; ſo that the chief Riches increaſe from the number of their Daughters, and chiefly when they are beautiful.

The antient *Babylonians* bringing their Daughters to Market at a certain time of the year, ſold them to thoſe that proffer'd moſt: the Price was ſet according to their Beauty, thoſe that were handſomeſt yielding the beſt Rate; and ordinary Faces were ſold for leſſer Sums: yet the homelieſt alſo went off; for the Money which was beſtow'd for the faireſt, was given as Portions for the hard-favor'd; ſo that they in ſtead of being bought, they purchas'd Husbands for themſelves.

Far more ſhamefully did the *Phœnician* Maidens order their affairs, when they went into the Temple of *Venus* to proffer their Virginities to ſale, and with that Money ſo gotten, bought them Husbands.

The ſame Cuſtom was obſerved by the *Cyprian* Maids, who for Money proſtituted themſelves ſo long to Strangers, till they had gotten Wealth enough to purchaſe Marriage with ſome of their election.

Nay, the *Armenians* had a Law, according to which the Maids in the antient Temple dedicated to the Goddeſs *Anetis*, whoſe Image was made of Maſſie Gold, ſhould at a ſet time proſtitute themſelves in common to all Men; after which there were none but deſir'd her in Marriage, that had been ſo conſecrated to the ſame Goddeſs.

The antient *Indians* brought their Daughters into the Company of fine Youths, that they might chuſe one out of the number, which in Strength,

ſwiftneſs in Running, Wreſtling, and well-timberdneſs of Body exceeded the other.

The *Cathaians* obſerve the ſame manner, but upon inviolable promiſes, that ſhe will be burnt with her Husbands Body, if he chance to die before her.

The *Indian* Women alſo leap into the ſame Funeral Fire; and thoſe that out of fear do not go in to be burnt with their Husbands, are accounted diſhoneſt.

The *Laxamatees*, near the Lake *Meoſis*, may not Marry before they have ſlain an Enemy: and alſo the *Carmani* may not betroth themſelves before they have brought an Enemy's Head to the King.

Roman and *Greek* Brides muſt bring Portions, but in *Japan* the Bridegrooms.

The antient *Romans* and *Greeks* maintain'd quite another Cuſtom than the *Japanners*; for with them the Brides were to bring Portions to the Bridegrooms: wherefore the *Roman* Conſul gave the Daughters of the famous Generals, *Gneius Scipio*, and *Martus Curius*, their Portions out of the Treaſury, becauſe being poor they could not be Marry'd according to their Birth.

The like did the *Athenians* to the Daughters of the valiant Heroe *Ariſtides*.

But *Solon* and *Lycurgus*, both *Greek* Law-givers, commanded ſtrictly, That no Bride ſhould bring Money into the Bridegrooms Pocket.

The *Germans* took no Marriage to be lawful, unleſs the Man produced his promis'd Eſtate: Which Law was alſo obſerv'd by the *Biskiners*.

The *Egyptians* never Marry'd for Eſtates; for if the Woman brought any Riches to the Man, then he, according to their Laws, was to be her Slave.

Moreover, the *Lacedemonians* durſt not ſeem to Marry for Money: wherefore thoſe were ſeverely puniſh'd, that at *Lacedemon* Courted *Lyſander*'s Daughters, and after the Deceaſe of their Father forbore their Suit; which the Judge interpreted thus: *That they had not Courted the Perſons, but their Money.*

Juſt ſo it is in *Japan*, where the Man Marries not onely a Bride without a Portion, but muſt give her divers Goods for Marrying of him: Which Cuſtom is likewiſe Extracted from *China*; where the Bride brings no Money to her Bridegroom, though ſhe carry all manner of Houſholdſtuff to his Houſe, as Stools, Chairs, *Umbrello's*, and other things, ſufficient to fill up a ſmall Street; for it is all bought with the Money which the Bridegroom hath given her.

Confirming of Marriages in *Japan* very remarkable.

Furthermore, the *Japanners* celebrate their Marriages in the following manner: When the Bride approaches one ſide of the foremention'd Hill, ſhe gets out of her Coach, and aſcends the Steps that lead to the top thereof: On the other ſide the Bridegroom gets up; both their Attendants wait below, onely their Parents, with ſome Muſicians aſcend the Hill alſo by divided Steps; for in the middle thereof is a broad Rail, or Partition, both ſides thereof on the top adorn'd with Golden Balls, by which thoſe that get up, hold faſt. The Bridegroom takes the right-hand of the Bride when he goes up the Stairs, and is follow'd by the Muſicians: On the left-ſide the Bride walks up, accompany'd with her own and his Parents; on the top of the Hill their Parents ſtand behind the Bride, and the Muſicians at ſome diſtance behind the Bridegroom; the Fathers and Mothers ſtand two and two under a Canopy, held over their Heads by their Servants; the Muſicians on the one ſide are very buſie, ſitting flat on the Ground, and Play on a kind of Dulcimers, Citterns, Viols, but differing both in ſhape and ſound from the *Europeans*; others ſtand before great Copper Baſons hanging by Chains under a ſharp Roof, which reſt on two Pillars; on theſe they ſtrike with thick Peſtles, according to the time of their ſeveral Tunes. Between the Parents of the Betrothed and the Muſicians ſtands a moſt

beautiful

beautiful Tent, whoſe Cover on the top is made of Oyl'd Paper, and underneath of *Japan* Silk, hanging over an eight-ſquare Frame; the top whereof riſes up ſharp, with eight Balls, one leſſer than the other; the Covering reſts on eight Pillars; in the middle of them ſtands a ſtately Altar, on which ſits their Wedding Idol; which ſpreading his Arms aſunder, holds in the hands a ſtrong Copper Wyre coming like a Semicircle under his Chin. This Idol is repreſented with a Dogs Head, by which the *Japanners* would expreſs the faithfulneſs and conſtancy that belongs to a Marry'd Life; and by the Copper Thred, the ſtrong tye of Marriage. Such was the beginning of Idol-Images, by whoſe deform'd ſhapes ſome realities of things are ſhewn, by their agreeing with the ſigns and the ſignifi'd matter.

The *Japanners* Wedding Idol.

Before the Idol with a Dogs-head ſtands a *Bonzi*, or *Japan* Prieſt, on his right-hand the Bride, and on his left the Bridegroom, both holding lighted Torches in their Hands; the Bride lights her Torch by one of the eight Lamps which ſtand round about the Tent, but not without great mutterings of the *Bonzi*; which done, the Bridegroom lights his by the Brides; whereupon a joyful ſhout is made, all with a loud voice wiſhing joy to them, whilſt the *Bonzi* gives them his Bleſſing.

How they are Marry'd.

The antient *Romans* and *Greeks* us'd Torches at their Ceremonies of Marriage made of Pine-branches, which were carry'd before the Brides in the Night by five Youths: But among the *Greeks* the Brides Mother carry'd it.

Moreover, the Bleſſing which is ſpoke by the *Bonzi*, is of a very antient Extract: for the *Iſraelites* obſerv'd that Cuſtom when the concern'd Parties in *Beth-hillula*, that is, *A Houſe of Praiſe*, flock'd together, and ſung joyful Hymns before the Bride and Bridegroom, the chief Prieſt taking a Cup full of Wine, ſaid, *Bleſſed art thou, O Lord our God, which haſt created joy and mirth, give love to the Bride and Bridegroom, a Brotherly inclination, peace, and quiet dwelling. I pray, O Lord, let there immediately be heard in the Cities of* Juda, *and in the Streets of* Jeruſalem, *the voice of the Bride and Bridegroom. The voice of joy and the Nuptial Bed is ſweeter than any Feaſt, and Children more acceptable than the pleaſing harmony of delightful Songs*: then he gave the new Marry'd Couple the Cup.

The preſent *Jews* alſo agree with the *Japanners* in this Point, performing the Ceremonies of Marriage, not in their Houſes, but under a Tent, that ſo they may renew the Promiſe made to *Abraham* concerning the multiplying of his Seed. Therefore the Bridegroom goes out with the Prieſts, and the Bride follows, accompany'd with Vocal and Inſtrumental Muſick, and Acclamations of the uſual *Baruch-habba*, that is, *Bleſſed is he that comes*. The Bride coming near the Bridegroom, runs round about him, who follows after her; then both are ſtrowed with Wheat, thereby to expreſs the multiplying of their Seed; wherefore the Gueſts cry whilſt ſtrowing, *Increaſe and multiply*: then they ſuddenly turn all their Faces towards the South. The Rabbies, or *Jewiſh* Teachers bleſſing the Bride and Bridegroom, command them to drink out of a Flask with a narrow Neck, if ſhe be a Maid; if a Widow, out of one with a wide mouth: then he thanks God for the perfecting of the Marriage, and gives another Glaſs to the new Marry'd Couple to drink out of it; which done, the Bridegroom breaks the Glaſs to pieces againſt the Wall or Ground, partly thereby to remember the ruine of the Temple in *Jeruſalem*, and partly to ſhew the vanity of all tranſitory things.

Jews and *Japanners* Marry under the blue Canopy of Heaven.

During the time that the *Japanners* are thus buſie in perfecting the Marriage, there is no leſs ſtir amongſt their Gueſts below about the Hill; ſome ſitting near

Further relation of the *Japanners* Marriage.

near the Wayns in which the Money lies for the Brides Portion; others make a great Fire, in which they throw all the Brides Play-things; others hold a Spinning-wheel aloft, and others a Bundle of Flax. This they ſeem to have borrow'd from the antient *Romans*, who carrying the Bride in the night-time on a Wayn to the Bridegrooms Houſe, immediately gave her Flax, that ſo ſhe might inſtantly learn what was to be done in Houſhold affairs. Laſtly, the *Bonzies* kill'd two *Siam* Oxen juſt before the Stairs that aſcend up to the Hill, and ſome Sheep, which they ſacrifice as a burnt-offering to their Nuptial God with a Dogs-head, that thereby they may receive his Bleſſing.

The *Romans* differ'd herein from the *Japanners*, that they worſhipp'd not one peculiar Idol for Marriage, for they acknowledg'd ſeveral; ſo that a peculiar Deity was worſhipp'd at their ſeveral Ceremonies of Marriage. The Idol *Jugatinus* was call'd upon when a Maid and Batchellor were betrothed to one another; *Domiducus*, whilſt the Bride rode to the Bridegroom; *Domitius*, when the Bride entred the Houſe; the Goddeſs *Minturna*, that the new Marry'd People might live long together; *Virginienſis*, when the Maiden Girdle was unty'd; *Mutinus*, when the Bride, being Chaſte and Baſhful, ſat on a Mans Privacies made of Wood; *Subigus*, whilſt ſhe undreſt her ſelf; and *Prema*, the Goddeſſes Mother, ſo ſoon as the Bridegroom was laid in Bed.

Japan Weddings, how kept.

But after the finiſhing the forementiond Ceremonies, the Bride at the giving of joy to the Marriage, being put into her Coach, is carry'd to the Bridegrooms Houſe, her Ears all the way thither delighted with Vocal and Inſtrumental Muſick, whilſt the Youths are buſie in the Bridegrooms Houſe, in hanging out of Pendants and Flags from the Roof, ſtrowing the Floors with Flowers, and every where, within and without about the Roof, hanging of Garlands. The Wedding generally laſting eight days, coſts them great ſums of Money.

How the *Japanners* Betroth their Children to one another.

Moreover, the *Japanners* often betroth their Children whilſt they are yet in the Cradle, which afterwards they inviolably perform. They alſo Marry very young; but yet not ſo ſoon as the *Muſcovia* Maids, which commonly enter the ſtate of Matrimony in their tenth and eleventh Year, no otherwiſe than as if they were *Egyptian* Mice, which; as *Pliny* ſaith, come big with Young into the World.

Joſeph Scaliger relates, That a *French* Youth, aged eleven years, got his Neece of nine years old with Child.

Hieronimus, that antient Father ſaith, That he ſaw a Girl that was big by a Boy ſcarce nine years old.

Pope *Gregory* makes himſelf an eye-witneſs, to have ſeen a Girl of ſeven years old, to be with Child by a Youth which was but two years older. And if any doubt the truth of theſe famous Perſons, none will queſtion the ſacred Scripture, which ſaith plainly, That *Achaz* at the end of his eleventh Year had a Son, whom he call'd *Hezekiah*: for *Achaz* was made King in his twentieth Year, Govern'd *Juda* ſixteen years; ſo that he died in the thirty ſixth year of his age: at which time his Son *Hezekiah* was five and twenty years old; which being ſubſtracted from his Fathers thirty ſix, there remains no more than eleven when *Hezekiah* was born.

But beſides the Nuptial God with a Dogs-head (which ſeems to be derived from *Egypt*, where there was ſcarce any Idol found but what had a Beaſts Head; for *Oſiris* in former times was there repreſented with an Ox-head; *Pan*, with a Bucks; *Ammon*, with a Rams; and *Anubis*, with a Dogs;) the *Japanners* alſo like the *Chineſes* worſhip the Goddeſs *Puſſa*, who is ador'd not onely for to

increaſe

increaſe the Generations of Mankind, but alſo gives helps to Beaſts, Plants, and Tres..

The *Bonzi* relate this Story concerning the Goddeſs *Puſſa*: Ten Ages ago three celeſtial Virgins nam'd *Angela*, *Changela*, and *Fecula*, deſcended from Heaven to bathe themſelves in a pleaſant Stream; who whilſt they waſhed in the Brook ſpi'd a Tree, under whoſe Leaves, being longer and ſharper than thoſe of a Holm-Tree, hung a black Fruit upon long Stalks; which *Fecula* taſting, found ſo exceeding pleaſant, that ſhe could not be ſatisfi'd with eating.

Deſcription of the *Japan* Goddeſs *Puſſa*.

The like Story *Homer* relates of three Sea-men belonging to *Ulyſſes*'s Fleet, which going aſhore where the *Lotus* grew, would not return, they being ſo much delighted with the taſt of that Fruit.

Several Operations are aſcribed to this Plant, as being good againſt the falling of the Hair, the Bloody-Flux, Womens monethly Diſeaſe, Falling-ſickneſs, and giddineſs in the Head, as *Dioſcorides*, *Theophraſtus*, *Pliny*, and *Galen* have it.

But *Fecula*, ſay the *Japanners*, finding her ſelf with Child by eating that Fruit, ſaw with ſorrowful Eyes her two Companions, *Angela* and *Changela*, aſcend again to Heaven, whereas ſhe was forc'd to ſtay till ſhe was Deliver'd: after nine Moneths ſhe had a Son, who when he was wean'd ſhe laid on a ſmall Iſle, commanding him to watch for a Fiſher-man, who would bring him up, whilſt ſhe aſcended to Heaven; from whence ſhe ſometime ſince deſcended with *Angela* and *Changela*. No ſooner had ſhe ſpoke theſe words, and took her Journey towards Heaven, but a Fiſher-man found the Youth, and carry'd him to his Houſe; where he grew up in ſuch a manner, that at laſt he Govern'd all the Countrey far and near, and gave Laws to ſeveral Kingdoms. After this accident *Fecula* receiv'd the Name of *Puſſa*, which the *Japanners* worſhip in the following manner:

Worſhipping of *Puſſa*, after what manner.

On the ſhore of a River ſtand thick Poſts, made of the conjoyn'd Bodies of the *Lotus* Tree; on the ſides whereof appear black branches, not unlike Elephants Teeth; the Poſts are adorn'd with great Gilded Flowers. On the left-

ſide

ſide lies a flat Shell, on two thick Branches, in which Shell *Puſſa*'s Son kneeling, repreſents the Poſture of Praying. On the top of the Branches lies ſloaping a Cuſhion, on one end whereof ſtands a Flower-pot, on the other a crooked Branch juts out: In the middle ſits *Puſſa*, but is onely ſeen from the Waſte upward; her Face repreſenting that of a moſt beautiful Woman, ſurrounded with darting Sun-beams: Under a Cloth that hangs before her Breaſt appear ſixteen Arms, whereby they expreſs, That *China* and *Japan* have been happily govern'd ſixteen Ages by this their Goddeſs *Puſſa*. Their Worſhip to this Deity is thus perform'd: Two *Japanners* ſtand up to the middle in Water, juſt before the conjoyn'd Bodies of the Trees on which *Puſſa* ſits; whilſt a Boat made faſt a little from the Shore, hath a Ram-Goat hanging over her Prow; to Sacrifice which, a *Bonzi* ſtands ready in the middle of the Boat, before a Table, attended by two Servants, with a Hanger in his Hand.

¶ BUt to return again to our Embaſſador *Wagenaer*, who ſtaying in *Oſacca*, was amongſt others viſited by two Brothers Merchants, from *Saccai*, who told him, that about three Months thence they would ſend four Veſſels laden with Copper to *Nangeſaque*: *Wagenaer* reply'd, That they ſhould be welcome; but the *Eaſt-India* Company would not buy their Copper ſo dear this Year, as they had done the laſt: Whereat they looking one upon another, laugh'd ſcornfully.

Wagenaer arrives at *Jedo*.

Wagenaer proceeding in his Journey, came the ſixteenth of *February* to *Jedo*, and firſt made his coming known to *Sicungodonne*, and *Joffieſamma* the Governor of *Nangeſaque*, with Intreaties of a quick Diſpatch to deliver the Preſents to the Emperor. *Sicungodonne* and *Joffieſamma* return'd him for Anſwer, That he ſhould on the fifteenth of *Songats* (which is the *Japanners* New-year, the which fifteenth agrees with our twenty ſeventh of *February*) appear before the Emperor. Soon after, *Sicungodonne* ſent not onely for the Inventory of the Preſents, but the Preſents alſo, and lock'd them up in his Store-houſe, built againſt all Caſualties of Fire.

Appears before the Emperor.

The Ambaſſador *Wagenaer* being carried to the Imperial Caſtle at the appointed time, waited in a Hall above two Hours, when afterwards he was brought before the Emperor, who ſat on a high Throne, in a very ſplendid manner, to whom he proffer'd the Preſents, in which his Imperial Majeſty took great delight, and chiefly to ſee the *Dutch* Piſtols, a Sword, and a curious Flower'd Box: The coſtly *Alcatif* was little regarded, becauſe the often unpacking had ſpoil'd and made it full of Holes.

Preſents to the *Japan* Council.

The next day *Wagenaer* deliver'd the other Preſents to the three Chief Councellors; the fourth, *Kannicfaeſamma*, being over-grown in Years, had quitted his Office, ſo that he receiv'd no Preſents: But the reſt of the Nobility receiv'd their part of the Preſents, according to the uſual Cuſtom; all accepting them very courteouſly by their Stewards.

What the Preſents and Journey amount to.

Theſe Preſents amounted to above fourteen thouſand three hundred *Guilders*. The Charges of the Journey were much greater; for it coſt for Horſes, Guards, Interpreters, and Expences in Inns, and for other Conveniences, almoſt ſixteen thouſand *Guilders*. The remaining Goods *Wagenaer* ſold for three thouſand *Tail*, every *Tail* being an *Engliſh* Crown. The *Japan* Nobility buying theſe Goods, paid much leſs than they coſt: And none was more ſatisfied than *Sicungodonne*, ſaying, He had never ſeen ſuch choice Goods.

It was always his Cuſtom to invite and entertain the *Holland* Ambaſſadors

in

Afbeeldinghe
van 't Branden tot
JEDO.

a Portraiture of the fyer at
JEDO.

in his Garden not far from *Jedo*; but by reaſon of the exceſſive Cold, he invited *Wagenaer* to a Feaſt in his Palace, which whilſt it was preparing, *Sicungodonne* ſat down next to *Wagenaer*, near a Window, before a great Cole-fire, and inquir'd of the Chyrurgeon *Hans Hunko* about the preparing of the *European* Medicines which he had brought for him.

¶ IT was at this time, the ſecond of *March*, *Anno* 1657, when on a ſudden all *Jedo* was in confus'd hurry, every one crying *Fire*: And ſoon after they ſaw from *Sicungodonne*'s Palace, toward the North end of the City, a terrible Flame riſing towards the Sky, which by ſtrong North Winds was driven directly into the City, the Sparks flying over *Jedo*: At which *Sicungodonne* excus'd himſelf, that he could no longer enjoy the Ambaſſadors Preſence, it being his Office in ſuch a Calamity to order all things requiſite to reſtrain its inlarging: Yet he ſent his three Secretaries to entertain *Wagenaer* in his abſence; but he deſir'd leave to depart, that he might ſee how his Affairs ſtood in the *Hollanders* Inn, which was granted him; and mounting his Horſe, he poſted home; for the Fire, though it was near a League from him, yet he ſaw it come on like a Sea, which impetuouſly breaking in, overflows both Fields and Banks: Wherefore he gave warning to all thoſe where he paſs'd by.

Sicungodonne goes out to give order about the Fire.

A great Calamity in *Jedo*.

But coming at laſt to his Inn, he found the Merchant Aſſiſtant *Cornelius Mulock*, and the *Japan* Servants, buſie packing up the Papers in Cheſts that lay on the Table, and alſo the remaining Preſents, their Plate, Clothes, and Letters, to ſecure them in the Stone Store-houſes built againſt Fire, by the *Japanners* call'd *Goddon*. Every one reſted, when they heard that the Wind was turn'd, and that there was no danger of the *Dutch* Inn; ſo that the *Japan* Servants forbore carrying away the Goods: But between four and five a clock, the Street in which the *Hollanders* Inn ſtood ſwarm'd with People, and little Wains, in which they carried their young Children and aged People: Whereupon *Wagenaer* himſelf got on the top of the Houſe, and ſaw plainly, that the Fire, as far as he could diſcern, was ſpread more and more, and was alſo driven towards them by a ſtrong North Wind: He ask'd therefore their Landlord *Ginnemon*, Whether he thought it beſt to carry the Goods of the *Eaſt-India* Company and ſecure them in the *Goddon*, or elſe to *Joffieſamma*. *Ginnemon* judg'd the *Goddon* to be ſufficient, having not long ſince endur'd a great Fire: And here already a great part of the Goods lay; but the *Bonjoiſes* judg'd it fit to carry the Cabinet with the *Eaſt-India* Companies Money, to *Joffieſamma* Governor of *Nangeſaque*; and that which was in the *Goddon* ſhould remain there, becauſe the Doors and Windows were already plaiſter'd up with Clay, and all things that were too near the *Goddon* pull'd down: Yet *Wagenaer* would rather have carried them out of the *Goddon*; but whilſt he diſputed with *Ginnemon*, the Flame laid hold on the *Verver* Street, which was but a Muſquet-ſhot from the *Hollanders* Inn; it was therefore time to fly for ſafety. *Ginnemon* ſending his Mother, Wife, and Children before, who amongſt a great Crowd of People got out of the Street. The Ambaſſador *Wagenaer*, *Ginnemon*, and the reſt belonging to the Ambaſſador, alſo forſook their Inn, which ſince the laſt Fire was not quite finiſh'd; and getting out of Doors, they found themſelves in great danger; for the Streets being full every where with Wains, Cheſts, Trunks, Houſhold-goods, and People thronging between them, that they were not able to paſs either one way or other. Here they lay heap'd, being tumbled one upon the other; there they were ſqueez'd betwixt the

Wagenaers Tranſactions in his Inn.

Wagenaer and his Retinue are in great danger to be burnt.

Goods; yonder with a hideous Cry they throng'd their way through; ſome being trodden to death, ſome their Breath ſqueez'd out of their Bodies, and others crawling over all.

Mean while the Fire approach'd, the Sparks and Smoak whereof was ready to choak them: Nay, the Smoke ſo darkned the City, that the Afternoon ſeem'd rather to be midnight; onely now and then the Sun pierc'd through the thick aſcending Cloud, and the Night ſeem'd to come on ſix Hours too ſoon. None could have known whether to have fled, had not the Flame lighted them: And the horrible Cry of thoſe that were in danger, calling to others that were ſomewhat ſafer, to fly further, enough to deafen the Hearing.

Wagenaer and his Retinue found themſelves ſtraitned on all ſides: Before them the Street was fill'd with Goods and Men, that lay heap'd one upon another: On one ſide the Flame had paſs'd them; on the other, it went ſomewhat farther from them; behind the Fire purſu'd them very cloſely, whilſt they ſtood in a thick Smoke, full of innumerable Sparks, which were driven by the North Wind like Flakes of Snow: The Fronts of Houſes ſometimes tumbling forwards into the Street, ſo covering in a glowing Grave both Men and Goods, which by reaſon of the Throng could not get away. Sometimes falling ſidelong or inwards, they ſeem'd to cover the Flame, ſo as at preſent to keep it from ſeeking any farther Food: Here crack'd the Wainſcots and Partitions, which ſuddenly taking Fire, haſtned the ruine of the Floors and Walls. The Roofs cover'd with little Wooden Shingles, generally took Fire firſt; unleſs ſometimes one Houſe burning ſet fire of another, either about the middle, or the bottom. There the Timber and whole Stories tumbled down; yonder great Splinters of burning Wood flew into the Streets; in another place the Roofs fell through into their Cellars; elſewhere the Ground was ſhaken by falling Towers. Theſe kind of Falls, and ſeveral Blows, would have been more diſtinctly heard, had not the miſerable Cry of Young and Old, or thoſe that lay ſcorching in the Flames, or fear'd being burnt, deadned the ſound thereof.

It may eaſily be gueſs'd in what an exigence of danger the *Holland* Ambaſſador was with his Retinue; which they perceiving, at laſt ſtrove to ſave themſelves, by helping one another over the Heaps of Goods and Lumber: So ſtepping over Men, Cheſts, and all things that lay in their way, to get farther and farther out of the Preſs; and breaking through Fences, Pales, and Walls: In which Work had not the *Bonjoiſen* and the Interpreters been great Aſſiſtants to them, none of the *Hollanders* had eſcap'd with Life from the Fire.

At laſt getting into an open place, not without extraordinary danger, they went to ſeek for ſhelter againſt the cold Night. They judg'd it convenient to go to *Joffieſamma* his Palace; but the Way thither being exceedingly crowded, the Ambaſſador *Wagenaer* went to the Lord of *Firando*'s Houſe, being not far diſtant from them. Their Requeſt of Lodging there was modeſtly denied, notwithſtanding the ſaid Lord was indebted a conſiderable Sum to the *Eaſt-India* Company, which had not yet been demanded of him: After this, *Wagenaer* went to four places more, but could not be admitted: So that walking moſt part of the Night to and again in *Jedo*, he got at laſt Weſtward out of the City, near the River, where he knock'd at the Hut of a poor Ruſtick, who gave him leave to come in; but found neither Fire nor Candle. Mean while it froze exceeding hard; and ſoon after ſeveral that were fled from the Fire came alſo thither, and inform'd *Wagenaer*, that half an Hour after his departure, the *Hollanders* Inn was laid in Aſhes.

Wagenaer can find no Lodging.

Gets out of *Jedo* into a Hut.

At

At day-break *Wagenaer* went again into the City, where he found all the South part of *Jedo* lying in Aſhes, and the Fire raging with more fierceneſs than the day before; the Flame about Noon taking hold of the Emperors Caſtle: Here the great Gates were burnt from the Hinges; Half the Watch-houſes tumbling into the Moats, were there quench'd, and the remaining part thereof became Fewel for the Fire. About the Evening the Imperial Palace alſo began to kindle: The Flame never appear'd more terrible, than when it blazed out of the high Turrets; for it ſeem'd to threaten the Sky. This Spoil went on ſo ragingly, that the Emperor and his Council had ſcarce time to ſecure themſelves in the Play-houſes built on the North ſide of the Caſtle.

The next day views the Fire.

The Palace is burnt.

In two days time the Imperial City lay all in Aſhes, above a hundred thouſand Houſes being burnt to the Ground.

The fourth of *March*, *Wagenaer* requeſted of the chief *Bonjois*, that he would be pleas'd to order ſome of the Soldiers that attended the Embaſſy, to ſearch if they could find any Silver under the burnt *Goddon*. The *Bonjois* approving of it, provided him Men, with which *Wagenaer* and *Verſchuren* went to the place where the *Hollanders* Inn ſtood. Approaching the City, of which nothing remain'd but the Eaſtern and Weſtern Suburbs, he ſaw, with admiration, as far as poſſible he could diſcern, a great Plain, ſmoaking in ſeveral Places, where two days before had ſtood a little World of Houſes; the Ground heap'd with whole and half-burnt Timber, and abundance of Aſhes, according as the Building had been greater or leſſer: All the Ways, far and near, miſerable to behold, which but a little before were adorn'd with Habitations for above a Million of Souls, ſtately Palaces, fair Towers, ſumptuous Temples, and the Imperial Caſtle, no ways inferior to all *Amſterdam*: Now nought but a bare Wall ſurrounded the Plain, whereon *Jedo* the Metropolis of *Japan* ſtood but eight and forty Hours before.

Wagenaer ſearches for his melted Silver.

The Ambaſſador could ſcarce go ten Paces, but he ſaw ſeveral ſtrange deform'd Bodies, of which ſome had been ſqueez'd flat under the Timber of Houſes, ſome ſtifled in the Smoke, and others had their Limbs burnt off; and not a few were ſo ſtrangely handled by the Flames, that it was impoſſible to know them by what Limbs they had left. In ſome places they lay three or four one upon another, being either crowded to death, ſmother'd, ſcorch'd, or burnt. In the Street along which they paſs'd to the *Hollanders* Inn, the Ambaſſador *Wagenaer* told above three thouſand dead Corps.

At one of the outmoſt Points of *Jedo*, lies a corner of the City, that is ſeparated from the other by ſtrong Walls and great Gates: Thither a great number fled, thinking they ſhould there be ſafe; wherefore thoſe within lock'd the Gates: But it was not long before the Flame took hold of thoſe Houſes that ſtood along the Walls, ſo that in that ſmall place above eight hundred were deſtroy'd, beſides the Emperors Priſoners that were carried thither. The *Japanners* reckon'd the number of thoſe that died by that Calamity, to be above a hundred thouſand.

Above a hundred thouſand People burnt.

Wagenaer, accompanied with twenty *Bonjoiſes*, *Verſchuren*, and *Ginnemon*, whoſe Houſe within three Years had been twice burnt, came to the ruin'd *Goddon*, that there they might if poſſible dig up ſome of their Plate; but ſo ſoon as the Aſhes were ſtirr'd, it made ſuch a Smoke and Heat, that they could not proceed any farther: Wherefore they return'd with no ſucceſs; yet they left a Watch there.

Wagenaer loſt in the ſaid *Goddon* ſix thouſand ſix hundred forty three *Guilders*,

in ready Money, which was lock'd in a Cabinet, beſides a great deal of Plate for his Table, and that which remain'd of the Preſents; yet moſt of the Treaſure was ſav'd; for *Wagenaer*, upon the advice of the *Bonjoiſes*, truſted not the ſame in the Store-houſe; but putting moſt of the ready Money into a Trunk, ſent it to *Joffieſamma*, though not without danger: *Wagenaer*'s People having much ado to get through the Crowd, and afterwards ſought all Night through the City for their Lord, being troubled for him, and their rich Burthen.

Wagenaer ſav'd ſome Goods.

Mean while not one of all the Ambaſſadors Retinue came to any miſchief, but onely his *Japan* Cook *Siobe*, which ſometimes ſerv'd him for his Interpreter, who being hemm'd in by a broken Wall, was there ſmother'd to death, and when found, was decently buried.

¶ WHo will now compare the Deſtruction of *Troy* with *Jedo*, though one of *Virgil's* Maſter-pieces to deſcribe? Or *Rome*, ſuppos'd to be fir'd by *Nero*, which *Suetonius* relates rag'd ſix Days and ſeven Nights? But a Stone yet to be ſeen near St. *Peter's* Church in *Rome*, hath an Inſcription, which ſignifies, that it burnt nine Days? Or the deplorable Fire of *London*, which made ſo miſerable a Devaſtation, in few Days the whole City within the Walls ſwallow'd up in a Deluge of Fire, in which periſh'd ſo many thouſand Houſes, and almoſt a hundred Churches, amongſt which, *St. Pauls*, the ſtatelieſt Cathedral in the World? But yet, if we conſider, this was nothing to the burning of *Jedo*, where there were an hundred thouſand Houſes burnt, beſides above as many Inhabitants, and an infinite number of Palaces and Temples: So ſudden and over-ſpreading was that dreadful Conflagration.

The burning of *Troy*, *Rome*, and *London*, not to be compar'd to *Jedo*.

¶ MOreover, the Ambaſſador *Wagenaer* and his Retinue, by *Joffieſamma*'s Order, were Lodg'd in a more convenient Houſe than where they ſhelter'd themſelves the firſt Night after the Fire, from the Cold: Yet he ſuffer'd not a little; for whilſt his *European* and *Indian* Proviſions and Neceſſaries were burnt, he was forc'd to buy all things at a dear Rate; and indeed he was in danger of his Life; for the Multitudes being almoſt ſtarv'd, rang'd up and down like hungry Wolves, by thouſands in Companies, with their Wives and Children, lying under the cold Canopy of Heaven.

Wagenaer is in danger of his life in *Jedo*.

His Landlord *Ginnemon* was very earneſt, though he had been preſented with a Piece of black Stammel and Cloth-Serge, which he preſerv'd from the Fire, that he might keep the melted Silver, Copper, and Lead that ſhould be digg'd out of the ruin'd *Goddon*: The *Bonjoiſes*, Interpreters, and *Joffieſamma*, were not backward in interceding for him; wherefore *Wagenaer* was neceſſitated, though he had great need thereof himſelf, to give the digg'd up Metal to *Ginnemon*.

¶ BEfore *Wagenaer* went from *Nangeſaque*, his Interpreter *Fatſiſeymon* undertook to deſire of *Sicungodonne* to grant longer time for the Ships that Sail'd from *Nangeſaque* to *Batavia*, that they might not be haſtned ſo upon their going away, which was to their great damage; or at leaſt, that their Hatches might be left unſeal'd. *Gunemon*, *Sicungodonne's* Interpreter, took alſo upon him to entreat the ſame of his Lord; but he going to ſecure his Mother from the Fire, was burnt with her. Moreover, *Fatſiſeymon* durſt not venture to ſpeak about the prolonging of time, becauſe of this great Calamity that had lately hapned.

In

In the interim, all things were loſt; for thoſe Perſons of Quality that had the Goods that remain'd of *Wagenaer*'s Preſents, were ſpread up and down in the Countrey, none having paid him a Penny, but *Ando Ockioſamma*, and *Mitoſamma*; and he could not ſee any way to find his Creditors, whilſt he was in danger of his Life amongſt a company of hungry People: Wherefore he humbly beſought *Sicungodonne*, that he might have leave to depart. The Emperor granted this his Requeſt; yet told him by his Council, It was convenienter to ſtay ſomewhat longer, at leaſt ten days, becauſe the Ways were very dangerous, the People that were burnt out ranging all over the Countrey, and making Prey of whatever they found; and alſo becauſe the Emperor would furniſh him with Rice and other Proviſions for fifty Men. The next day *Wagenaer* receiv'd, by Order of his Majeſty, ſix Bags of Rice, which the *Bonjoiſes* took as a Heavenly Gift, and for ſo great an Honor, as the Emperors had never ſhewn to any Ambaſſador in the World: So that they concluded, That the *Hollanders*, above all other Nations, were in great favor at Court.

Japan Nobility go away without paying *Wagenaer*.

But *Wagenaer* was left ſolely at his own choice, either to go, or ſtay; and whilſt he was doubtful of both, he at laſt reſolv'd to be gone to *Nangeſaque*, becauſe *Joffieſamma*, which had ſhewn him very great Favors, urg'd him to be gone, ſaying, "The ways were not ſo dangerous as it was reported: And what "need you fear, ſince the *Holland* Ambaſſador goes not without *Bonjoiſes*, which "Guard conducts you in the Emperors Name; therefore what Man dares do "do you harm, being under their Protection? *Joffieſamma* added moreover, "The Return (ſaid he) for your Preſents, and Payment for the Goods ſold, I "will keep for you, when they are paid, and deliver you them at *Nangeſaque*.

Upon this Promiſe and Advice, *Wagenaer* ſet forward on his Journey the ninth of *March*, and found great trouble to get out of *Jedo*; for the Bridges were every where burnt, onely in ſome places part of an Arch appear'd above the Water; yet he could ſcarce get over any where; therefore they judg'd it convenient to find a Way through the Emperors Caſtle, where the Ambaſſador ſaw all things ruin'd, the Stones in great Flakes flown aſunder, the high Towers levell'd with the Ground, the Sentinel-houſes in Aſhes; but the Marble Bridge over the firſt Moat was not ſo ſpoil'd, but that they might go over it. Little leſs than an Hour was *Wagenaer* riding through the Caſtle, before he could get out on the other ſide; but having gotten thus far, he rode round about the Eaſt ſide of *Jedo*, and at laſt came into the right Road.

Wagenaer travels out of *Jedo*.

Through the burnt Caſtle.

The Journey prov'd better than the Councellors foretold; for he got on the ſeven and twentieth of *March*, without any hinderance, to *Meaco*, where he was preſented by the great Judge, *Makino Sandoſamma*, with five *Japan* Coats of Silk, and ten Boats of Silver. The next day getting to *Oſacca*, he took Shipping there, and on the ſeventh of *April* arriv'd ſafe at *Nangeſaque*, and alſo found all things in good condition on the Iſland *Diſma*.

Arrives at *Nangeſaque*.

¶ But not long after there aroſe no ſmall Inconveniences, occaſion'd by three Reaſons.

Firſt, The *Japanners* that liv'd in *Nangeſaque* took a great diſlike againſt the *Hollanders*, on this occaſion. *Frederick Coyet*, Governor in *Formoſa*, ſent a Ship call'd the *Red Fox*, under the Command of a Merchant nam'd *Daniel Six*, to *Tamſuy* and *Quelang*, for Coals and Buff-Skins; which Ship ſailing again from *Quelang* to *Tayovan*, was by a Weſterly Wind and ſtrong Current drove to the Northward, ſo that they could neither reach *Quelang* nor *Tayovan*, but were a long

The *Hollanders* are at variance with the *Japanners* about the *Chineſes*, and a Fly-boat.

long time toſs'd up and down in the Bay of *Arima*; till at laſt their Proviſions beginning to grow very ſcant, the Captain was forc'd to make a Vertue of Neceſſity, and ply it up to *Nangeſaque*. The arrival of this Ship out of the Seaſon, occaſion'd ſtrange Thoughts in *Quienmonſamma* Governor of *Nangeſaque*, who was not ſatisfi'd with his making ſtrict inquiry after *Six* his Voyage, though he was to anſwer and give an account, When he ſet Sail from *Tayovan*? When he arriv'd at *Tamſuy* and *Quelang*? What Trade he drove in thoſe Places? How far diſtant *Tamſuy* and *Quelang* lay aſunder? At what time, and from whom the *Hollanders* took *Quelang*? With how many Soldiers the Garriſon was Mann'd? What Profit the Adjacent Countrey brought? What People inhabited it, White or Sallow, Valiant or Cowardly? Theſe Queſtions ask'd by *Quienmonſamma*, and anſwer'd by *Six*, were written down, and ſent to *Jedo*: After which, no farther Inquiry was made about it; but *Six* had free liberty as others, to ſell his Coals and Buff-Skins.

Second Reaſon of the *Japanners* diſlike.

To this firſt, hapned a ſecond Occaſion, thus: A *Chineſe* Jonk ſailing from *Cambodia* to *Japan*, met near *Tayovan* with the Ketch *Domburg* from *Batavia*, who took ſeveral Pounds of Wax out of the Jonk, which the Men belonging to it reported at *Nangeſaque*, to the great diſgrace of the *Hollanders*, that it was done by force, and that they were Pyrats: So that it little avail'd what the *Hollanders* ſaid for their Defence, That *Hans Parys* and *Poynts*, the Commander and Merchant of the Ship *Domburg*, were ſecur'd in Priſon by *Peter Coyet*, to ſuffer condign Puniſhment, after Examination of the Crime.

The third.

The third Reaſon, being the chiefeſt, was occaſion'd thus: The Pink *Breukelen* took not long after a *Chineſe* Jonk betwixt the Illands *Aur* and *Candor*, and put in the Ship *Urk* eleven *Chineſe* Priſoners, three Pieces of Scarlet Cloth, eight Hangers, ſixteen Barrels of Tin, and, beſides ſome Trifles, four ſmall Braſs Guns. *Urk* being by a ſtrong Current driven paſt *Tayo*, fell upon the *Japan* Coaſt before *Satſuma*, there Cruiſing to and again, till at laſt the Lord of that place ſent a ſmall *Japan* Veſſel with a Pennon, call'd *Faiſena*, which conducted the Ship *Urk* to *Nangeſaque*; where dropping Anchor, the Governor caus'd the *Chineſe* Priſoners, and alſo ſeven and twenty, as well Commanders as Seamen, to be fetch'd from aboard, and brought aſhore, which he deliver'd into *Wagenaer*'s Hands, he being bound for them all. Mean while, the Common People mutinying, threw Stones againſt the Doors and Windows of the Houſe in which the *Hollanders* were, crying, *There lies the* Hollanders *thieving Ship, which comes vaporing here with her ſtoln Goods: The ſame Deſign had the* Red Fox; *but becauſe it did not take, ſhe under a pretence brought Coals hither to ſell.* Moreover, they told what a cruel Death thoſe Pyrats deſerv'd. But the Governor quieting them, ſent the Interpreters to and again with Queſtions written down to the twenty ſeven *Hollanders*, whoſe Anſwers on every Particular being alſo ſet down, were ſent to *Jedo*.

Japanners deal ſtrangely with the Ship *Urk*.

The common *Japanners* are againſt the *Hollanders*.

Then the *Chineſe* Goods which they had taken were alſo fetch'd from aboard, at which the People in *Nangeſaque* cried, *Fie*, Dutch *Pyrats*: *What Death is cruel enough for ſuch Offendors*? And though the *Chineſes* gave *Wagenaer* a Receipt, that they had receiv'd ſatisfaction for all the Goods which *Urk* had taken out of *Breukelen*, yet they came again ſome days after, and complain'd that they wanted more Goods: Againſt which, it avail'd not that *Wagenaer* ſhew'd them their Receipt: Wherefore the Magiſtrates of *Nangeſaque* gave order, That the Ship *Urk* ſhould be ſearch'd a ſecond time, for the Goods which the *Chineſes* requir'd.

The

The eighteenth of *October* they went to work: The *Chineſe* Interpreter *Kioube*, and alſo the *Netherland* Interpreters, going aboard the Ship *Urk*, caus'd Packs and Cheſts to be open'd, in the preſence of the Merchant *Meindert Janſon Meſtecker*. They ſearch'd all things very narrowly, till at laſt they found in the Sea-mens Cheſts ſix and twenty little Bales of Cotton, two Bales of Tee, two fine Mats, a Copper Baſon, four *Chineſe* Coats, two pair of Breeches, as many Stockins, a Girdle, a Silk Cuſhion, a Hair Net for the Head, and a red Silk Sute. The Searchers, as Trophies of their Victory, went aſhore with the forementiond Goods, where thouſands of *Japanners* and *Chineſes* waited for their return; they holding them aloft, carried them amongſt a great Crowd of People to the Governors, who a conſiderable time look'd upon them, and at laſt gave them again to the *Chineſes*.

Chineſes fetch their Goods out of the Ship *Urk*.

Wagenaer endeavor'd in vain to excuſe the Deed, by telling them of the innocency of the *Indian* Conſul at *Batavia*, who ſeverely puniſh'd Pyracy: But the Magiſtrates took not this his Teſtimony, thinking, that if it had hapned only once, it might have been excus'd; but ſince ſo many Complaints of the robb'd Jonks were brought in daily, it could not be otherwiſe, but that the *Holland* Ships had order at *Batavia* for the performing ſuch Pyracy; or at leaſt, the *Indian* Conſul wink'd at it.

Wagenaer's Excuſe is not taken.

But *Wagenaer* afterwards bringing this News to *Batavia*, the Conſul look'd upon it to be nothing elſe but the inſufferable peeviſh diſpoſition of the *Japanners*, which appear'd ſufficiently, becauſe *Saujoe* the Owner of the Jonk made not ſo much ado as they, which were no ways concern'd with it; and the more, becauſe the Jonk was not coming to *Japan*, but going to *China*. And ſince the *Chineſes* found ſuch Interceders of the *Japanners*, they thought themſelves incourag'd by them to bring all manner of falſe Complaints againſt the *Hollanders*.

Japanners ſet the *Chineſes* againſt the *Hollanders*.

Wagenaer alſo propos'd to them, That by a Letter he would inform the Magiſtrates of *Japan*, that the *Hollanders* would rather part from them in Friendſhip, and remove their Staple from thence, than endure the Complaints of the *Chineſes*, who every time they came, had Audience granted them for the falſe Reports and Tales they told of them. Or elſe, to prevent farther trouble, it would be convenient to give ſtrict order to all Ships, That they ſhould let all Jonks, either *Coxenga's* or *Tartarians*, paſs in quietneſs.

Wagenaer's Propoſal concerning the *Japanners* ſeverity.

Mean while, ſome experienc'd in State-Affairs judg'd, that if the *Japanners* obſerv'd, that the *Hollanders* were in earneſt to remove from thence, they would then be better natur'd; for they would not only miſs the *Netherland* Preſents, and their great Trade; but alſo that of the *Chineſes*, whoſe Traffick would be ſpoil'd by the Pyrats that ſhould be ſent from *Formoſa* and *Batavia*: And *Japan* alſo might fear, that the *Hollanders* joyning with the *Engliſh*, *Portugueſe*, and *Spaniards*, would do no ſmall miſchief to that Empire.

¶ WHilſt this Controverſie was at the higheſt, between the *Hollanders* and the *Chineſes*, the ſecond Governor of *Nangeſaque*, *Joffieſamma*, came home from *Jedo*, the twenty ſecond of *September*, and brought no more than thirty Imperial Coats, and ſixty Boats of Silver, from three of the Council, which indeed was but a ſmall Return for the *Netherland* Preſents. Moreover, there was not one Penny receiv'd of all the Debts due from the Nobles at *Jedo*, nor any News from *Sicungodonne*.

¶ After

Remarkable Diſcourſe betwixt *Kiemonſamma* and *Wagenaer*.

¶ AFter that, there hapned a remarkable Treaty between *Kiemonſamma* and *Wagenaer*, which proceeded from this occaſion: A *Japanner* call'd *Bozymon* had written from *Batavia*, That many died daily there of Hunger, wanting Proviſions, becauſe thoſe of *Bantam*, being at Wars with the *Hollanders*, prevent any Relief from coming to them; and alſo, That the Condition of the *Eaſt-India* Company in *Canton* was but very mean. This Letter was given to *Kiemonſamma*; who thereupon ſent for *Wagenaer* to come to him, that from his mouth he might receive better Information concerning that buſineſs, asking him, From what occaſion the War aroſe between *Bantam* and *Batavia*? What hopes they had of Peace? What ſpace of Ground was between the two fore-mention'd Places? *Wagenaer* replied, That as for the Famine, War with *Batavia*, nor the Affairs of *Canton*, he had not the leaſt Advice; which not being mention'd in his Letters from *Batavia*, he look'd upon it to be onely a rais'd Report. Moreover, *Bantam* lay about nine Leagues from *Batavia*.

Kiemonſamma ask'd again; Why do there come ſo many Frigats of War to *Nangeſaque*, whereas heretofore none but Flyboats came to an Anchor there? The Emperors Order was to take the Rudder from all *Dutch* Ships, ſo ſoon as they came before *Nangeſaque*; which could not be done to the great Ships, without cutting a hole in the Cabbin; to prevent which inconvenience, he had permitted that they ſhould keep them on; but hereafter they would do ſo no more, but follow his Order.

Wagenaer replied, That moſt of their Flyboats were gone, ſo that they were forc'd to take what Ships they could get.

Netherland Interpreters.

¶ SHortly after this, the Magiſtrates of *Nangeſaque* made ſome alteration amongſt their Interpreters on *Diſma*; for diſmiſſing the old *Kitſobe* of his Imployment, they gave the Place to his Son *Sinkits*, who ſpake good *Portugueſe*, for Chief Interpreter; to whom they gave for an Aſſiſtant one *Firandees Joſſeyemon*, otherwiſe call'd *Braſman*, reaſonably well experienc'd in the *Dutch* Tongue. Theſe to be paid by the *Ottena*, that is, *Overſeer of the Eaſt-India Companies Store-houſe*, who beſides fed with no meaner Diet than Quails the Interpreters *Mangale*, *Scheſeymon*, *Fatſimon*, *Sitſibe*, *Niſyoye*, and *Joſſeyemon*, without whom no Buſineſs can be done, for their Voyces muſt be in it.

The Emperor ſends for two Globes.

¶ MEan while, News came from *Jedo*, That *Sicungodonne* demanded for the Emperor a Globe and Sphere, the former being burnt in the late Fire, with all the other Preſents. He thought alſo to get great eſteem with the Engine; wherefore he commanded ſtrictly, that none ſhould ſee it, but that it ſhould be ſent with all ſpeed to *Jedo*: But the Magiſtrates of *Nangeſaque* little regarding *Sicungodonne*'s Commands, ſhew'd it daily to Perſons of Quality, who, to try it, play'd Water out of the ſame.

The Emperors Sentence concerning the Ship *Urk*.

With this Advice, came other Orders from the Emperor, concerning the Ship *Urk*, out of which the *Chineſes* took their Goods. The Orders being theſe, were read to *Wagenaer* and *Bouchelyon* in *Joffieſamma*'s Hall: "The Frigot *Urk* "ſhall with the other Ships go for *Batavia*; the eleven *Chineſe* Priſoners in a "Jonk to *China*: The Goods and Jonk taken by the Ship *Breukelen* muſt be re-"ſtor'd to the Owner. If the *Hollanders* at any time hereafter plunder any "more Jonks that are coming to *Japan*, they ſhall for ever be baniſh'd from "the Empire. Moreover, *Wagenaer*, whom *Bouchelyon* was to ſucceed in his "Place,

" place, and was ready to go for *Batavia*, ſhould make the *Japan* Emperor's " Edicts, read to them, known to *Coyet* Governor of *Formoſa*.

Strange Requeſt of *Todo*.

¶ But a little before *Wagenaer*'s departure, *Todotaychoſama*, a mighty Lord of that Countrey came and proffer'd a great Sum of Money for an Oſtritch, which was brought thither from *Batavia* with the laſt Ships; but the Magiſtrates of *Nangeſaque* forbad the ſelling of it, judging it convenient to ſend this ſtrange Bird to the Emperor for a Preſent, which indeed did not pleaſe *Bouchelyon*, becauſe of the great Expences and Charge which the Carriage of them thither amounts to. Laſtly, *Todo* deſir'd by the Interpreters, to have ſix Turkies, ſome Singing Birds, two white Harts, as many Apes, and one Pair of the leaſt flying Crocodiles: He received for anſwer, that care ſhould be taken to enquire for them in all places.

Ambergreece.

¶ THe Interpreter *Scheſeymon* brought alſo Tidings, That the Lord of *Satſuma* had a Piece of Ambergreece that weigh'd a hundred and thirty Pounds, which he valued at fourteen thouſand Tail. Moreover, the *Japanners* alſo at ſeveral times brought ſmall pieces of Ambergreece to ſell in their Handkerchiefs.

Its Original.

Concerning the Original of this Amber are ſeveral Opinions, for ſome think, that it is either the Spawn or Dung of a Whale; others look upon it to be a Spungy Earth that grows in the Sea under the Rocks, by the beating Waves waſh'd off in Pieces, which by reaſon of their lightneſs, Swim above the Water. But thoſe that ſeem to come neareſt the truth, as the Learned *Bernard Paludanus* judgeth, approving of *Linſchot*'s Opinion, hold Amber to be a ſort of Pitch, ariſing up from the Ground, and hardned by the Sun, and is found not unlike Brimſtone or Coral: But its Original from a Whale hath not the leaſt appearance of truth; for if Amber ſhould proceed from the Spawn or Dung of a Whale, it would needs be found moſt in thoſe places where the greateſt number of Whales frequent: But it is known to the contrary, that *Green-Land*, *Spitsbergen*, or elſewhere, where theſe Sea-Monſters abound, never produce any Amber; whereas on the contrary, *Soffala*, *Moſambique*, *Melinde*, the *Maldivian* Iſlands, the Promontory of *Comoryn*, the Province of *Satſuma* in *Japan*, and other *Indian* Countreys, produce Amber, before whoſe Coaſts ſeldom or never any Whales are ſeen to Swim.

Which is the beſt Amber.

The beſt Amber is Grey, with White Veins, wherefore it is call'd Ambergreece; that which is Black yields not the Price of the Grey; the beſt is known when Try'd, by putting a ſmall Stick into it, upon which it yields much Oyl. The *Indian* Nobility uſe abundance of Amber in their Meats, to provoke Letchery. *Paludanus* aſcribes to Amber, that with its pleaſant Smell, it ſtrengthens the Heart and Brain, takes off Watery Humors from the Stomach, cures Falling-Sickneſs, and Riſings of the Lights; and is generally good for all Ancient and Decrepit People.

Why the *Japanners* make but little Camphire.

They were alſo inform'd on the Iſland *Diſma*, concerning Camphire, that the Workmen of *Satſuma* had given over preparing of it, becauſe of the ſmall profit they reap'd by it, wherefore moſt of them were gone to dig in the Silver Mines. The *Chineſe* Camphire which is made in *Cincheu*, as alſo the *Japan* in *Satſuma*, differ much from that which *Borneo* produces; for one Pound of *Bornean* would yield ſixty times as much more (by one that hath skill in Camphire) as the *Japan* or *Chineſe*. Camphire grows on Trees, not unlike Nut-Trees, being

How it is made.

a Gum, which Swetting, drops from the main Body of the Tree: The drops are white, and diſtinguiſh'd in four ſorts; The *Indians* uſe alſo ſeveral Sieves, ſo to have every ſort by it ſelf; thorow the fineſt falls the worſt, and thorow the greateſt and courſeſt the beſt; the filthineſs and Droſs they take from it with hot Water, Sope, and Lemon Juyce, which dry'd in a Pan becomes whiter than before: The *East-India* Company were to expect no more Camphire from *Satſuma*, becauſe there they had given over preparing it fit for uſe.

The making of Wax.

But in making of Wax'd Merchandize the *Japanners* proceeded as formerly, wherein the Art of the Workmen is to be admir'd; but much more the Piſmires which make the Wax. The Workmen beat the Wax to Powder, and melt it, then mix with the melted Wax all manner of Colours, according as they think beſt; and then pour it upon long round Pieces, which Pieces they ſtick on Wood made hot, about a Nail thick; then Poliſh it over with Straw or dry Broom: After which manner they make their Cheſts, Tables, Boxes, and other things, which *Japan* and *China* furniſh *Europe* with in a plentiful manner.

Concerning the Original of Wax, the Antient Philoſophers conteſt amongſt themſelves, and chiefly the *Arabians*; ſome think as *Raſis* and *Serapio*, That Wax falls from Heaven in *Arabia* on a *Sorben* Tree: *Garcias ab Orta*, That upon the *Piguan* Sticks lying in the Mud, which the Rivers flowing over the Countrey, and after returning to their own Limits, left behind, grow great Piſmires, which produce abundance of Wax: About the Piſmires, *Garcias* relates the truth, but the other Relation is but fancy; the *Hollanders* which have, and do Inſpect *India* ſufficiently, find the buſineſs thus; In *Pegu*, a Province which lies between *Aracan*, *Cambodia*, *Ava*, and *China*, grows a great Tree full of round Leaves, green above, and white below, of a ſharp Taſte, the Bloſſoms without ſcent, and the Fruit call'd *Jujubes*. This Tree in the Summer time ſwarms with great Wing'd Piſmires, which conſtantly ſuck upon the Gum of the foreſaid Tree, by the *Indians* call'd *Ber*, and as the Bees do the Honey, they make the Wax round about the Boughs; when the Branches are fill'd therewith ſhining of a Red colour then they are cut off, and laid a drying; the leſs Wood there is within the Wax, the better it is, which being peel'd from the Sticks, detains ſome of the Shell or Bark thereof; the Branches are like Haſel but have a thicker Peth, and repreſent deep and Scollop'd Scars under the Shell; the Wax is generally mix'd with the Wings of the foreſaid Piſmires.

Of what Beaſts, and how ſtrangely Wax is made.

Japan Council treat concerning the *Hollanders* Journey to *Jedo*.

¶ MEan while, *Zacharias Wagenaer* made a ſhort Voyage to *Batavia*, but ſoon after return'd again, that he might officiate a ſecond Embaſſy to the Emperor of *Japan*; whilſt he prepar'd all things for that Voyage, *Anno* 1656. much ado had been in a *Dancon*, (for ſo a Conſultation of the Grand Councel is call'd by the *Japanners*) about the uſual Journey from *Nangeſaque* to *Jedo*; for ſome thought it fit, that from that time forward, the *Holland* Ambaſſadors ſhould travel thorow *Bungo* by Land to *Cocero*, and there to Ferry over to *Simoniſeci*, ſo to ſhun the danger of the Sea, which the *Hollanders* endur'd the year before on the Coaſt of *Facata*. The Chief Counſellor in *Sinoſamma* urg'd on the buſineſs, but yet durſt not take upon him to give order for it; therefore it was thought fit to acquaint the Emperor, and have his Conſent therein, but *Joſſieſamma* adviſing to the contrary, ſaying, it was not fit to trouble the Emperor about ſuch trivial things; the Councel proceeded no farther with it, but let the *Hollanders* come their uſual way by Water. *Wagenaer* therefore Ship'd his

Preſents,

The Shade
SACCAI
The City
SACCAI

Preſents, and other Goods in a hired Barque, two *Bengala* Oxen in a ſmaller Veſſel, and ſet Sail the ſecond of *February* from *Nangeſaque* : Before his departure, amongſt others, he gave theſe Orders to the Merchant *Erneſt* of *Hoogenbock*, and *Cornelius Mulok*, that they ſhould conſtantly ſee Divine Service perform'd every Evening, at which their ſmalleſt Youths ſhould be preſent.

Wagenaer's troubleſome Voyage.

Wagenaer toſs'd by contrary Winds, and great Showers of Hail, found a no leſs dangerous, than long and tedious Paſſage by Water, being ſometimes neceſſitated to Ride ſeveral days, one after another, at Anchor; his Barque ſeeming more like a Priſon, than a Ship, becauſe none could ſtand upright in it, but muſt either lie or ſit; ſo that moſt of the People by that means grew very Lowſie: The Cold Weather alſo did them no great good, whilſt their Proviſions grew very ſcant. Thus having been toſs'd forty four days at Sea, he drop'd Anchor the ſeventeenth of *March* before *Oſacca*.

Deſcription of the ſtately Japan City Saccai.

¶ HE Sail'd cloſe by *Saccai*, which made a fine Proſpect into the Sea. This City lying in the Kingdom of *Quio*, five Leagues below *Oſacca*, is one of the ſtatelieſt Cities in all *Japan*: The Inhabitants exceeding moſt of the *Japan* Nobility, few but raiſe their Generations either to Kings or Princes: In the Civil War which ſufficiently harras'd *Japan*, ſince the Depoſing of the *Dayro*, *Saccai* ſtood in fear of none; when other Cities and Fortreſſes in great numbers were utterly ruin'd, no Conqueror whatſoever durſt meddle with *Saccai*. On the Weſt, the City lies towards the Sea, and is for the moſt part Surrounded with a Moat, full of Water, except where it riſes up againſt the Mountain, where it is ſecured againſt any Enemies Invaſion whatſoever, not onely by an exceeding high Wall, rais'd from the Ground with Free-Stone, but alſo Fortifi'd with an invincible Caſtle, built on the higheſt top of the Mountain; this Caſtle reckons fifteen Bulwarks, to which is no paſſing, but by a narrow and dangerous Path. This keeps the whole City in awe, and defends the Wall which is built againſt the Mountain.

The City of Saccai.

Another Caſtle.

On one ſide of this Caſtle ſtands another, in the hanging of the Mountain, yet is equal in height; for being built of Free-Stone, it riſes up fifty Foot. On the other ſide, near the upper Caſtle, ſtands the Royal Palace, inhabited by the King of *Quio*, in which Province *Saccai* is built. The Palace appears with two high Towers above the City, the biggeſt is nine Stories high, whereof one is leſſer than the other, ſo that at laſt it ends in a Pinacle.

The King's Palace.

Iſland Pyenes.

In the Sea before the Haven, lies the Iſland *Pyenes*, which hath round about a Level Shore, generally crowded with People, becauſe thoſe that offer themſelves to *Canon* come thither, not without great attendance of Servants, and Friends. The *Bonzies* of the ſeventh Sect walk before the Multitude, Tabering on great Copper Kettles, conducting the Conſecrated to *Canon*, to a *Japan Sioen*, (that is, a Barque, but built after another manner) made faſt to the Shore. The *Sioen* hath three Maſts, and as many Sails, from the Maſts and Yards blow long Vains and Silk Pennons. Moreover, the *Sioen* is Wax'd all over, and adorn'd with Golden Imagery: The Conſecrated leaping and Dancing at the hoiſe of the Baſons, at laſt enter the Veſſel, which putting off from the Shore, hangs great Stones about his Neck, Middle, and Legs, and then to the Honor of *Canon*, jumps into the Sea before the Haven of *Saccai*, after having ſat two days before ſpeaking with the Idol, in the Portal of his Temple.

Japan Sioen.

How the Japaners drown themſelves.

This Self-Murther is not always done out of pretended Zeal, but ſometimes becauſe they are weary of Life, by reaſon of their Poverty or incurable Sores or Diſtempers.

On this Iſland *Pyenes* (of which the middle is ſeen at a great diſtance, by reaſon of two high Hills) is a great Temple, Dedicated to *Canon*, built of Stone on the hanging of the Mountains, and no ways inferior to that belonging to the ſame Idol in *Ofacca*. Moreover, round about the Iſland lie ſeveral handſome *Sioens*, and other ſmall Veſſels for the purpoſe aforeſaid.

Oppoſite to *Pyenes* appears a Water-Caſtle, built on a Promontory, being the Foot of a ſteep Hill, which lies at one end of *Saccai*. This is a moſt Artificial and ſtately Building, a large Tower of two Stories high, and flat on the top, ſtanding in the middle of ſtrong ſquare Walls, towards the Mountain two great Paths direct the way, at the end of which is another Square Tower, the top cover'd with a broad Roof, that jets over the ſides. By this Water-Caſtle no Ships muſt paſs, before they pay Cuſtom to the City.

Haven of *Saccai*.

Behind this Fort, the Sea makes a Bay before the City, and Waſhes over againſt the Water-Caſtle the Foot of a Rock; near which others are of an incredible height. Moreover, the Haven comes juſt before the Wall of the City, that conſiſts of Free-Stone, rais'd out of a deep Moat full of Water, except where it riſes up againſt the Mountain; for *Saccai* being built on the hanging of a great Hill, the Moat is dry half way; and although the Wall by its ſtrength and height is a ſufficient Defence of its ſelf, yet it is Fortifi'd by the two Caſtles that Crown the top of the Mountain. Not far from the Walls that face the Water-Caſtle, is the ſtately Palace, inhabited by the Vice-Roy of *Saccai*, which having an exceeding high Turret in the middle of it, is ſeen at a great diſtance. All the Buildings, both within and without *Saccai*, are of Stone, which the Neighboring Rocks afford them in plentiful manner. This City is kept in ſuch good order, that neither Robberies, Diſſentions, or Quarrels at any time diſturb the Inhabitants; and if any Diſturbance hapneth, each Street Locks up their Gates, and the cauſer of it taken by an Officer, is carry'd before a Magiſtrate, where he is ſure to be ſeverely puniſh'd; yet notwithſtanding this ſtrict Order in the City, every one hath liberty to decide his Quarrel with a drawn Scymiter, a Stones caſt from the Wall.

Walls.

Saccai is built of Stone.

Strange Orders obſerv'd there.

The great Temple of *Saccai* full of all manner of Images.

¶ But above all things in *Saccai*, is moſt remarkable the Temple, which exceeds all others in *Japan*, both in coſtlineſs and bigneſs; Dedicated to the ſtrange Gods of *Aracan*, *Pegu*, *Cambodia*, *Tayovan*, *Couchichina*, *Borneo*, *Philippines*, *Corea*, *China*, *Siam*, and one terible Idol, borrow'd from the Salvage Inhabitants of *Jeſſo*.

Such a Temple of all ſorts of Images ſtood formerly in *Rome*, which being call'd *Pantheon*, was Built by *Agrippa* the Emperor *Auguſtus* Son-in-Law, to this day the Foundation of that Temple (which Pope *Boniface* the third, about the year ſix hundred and ſeven, being impower'd by the Emperor *Phocas*, Conſecrated to the Virgin *Mary* and the *Apoſtles*) is to be ſeen, and call'd, *Santa Maria Rotonda*, and is held (as the experienc'd Architect *Sebaſtian Serlius* relates) for the handſomeſt Building to be found any where, and ſerves as a Pattern to raiſe other Edifices by, notwithſtanding there is not the leaſt glance of its firſt Beauty remaining; for being Burnt in *Titus Veſpaſian's* time, it was Re-built by *Domitian*, and afterwards ſet on Fire by Lightning in *Trajan's* Reign, and Erected again by the Emperor *Adrian*; the Roof was cover'd with Silver Tiles Gilded, which the Emperor *Conſtantine's* Son took off, and carry'd with him to *Sicily*, where they fell into the Hands of the *Saracens*, that carry'd them to *Egypt*. In this *Pantheon* ſtood the Gods, *Jupiter*, *Mars*, and *Venus*; and beſides other Idol-Images, thoſe of *Auguſtus* and *Agrippa*.

Temple *Maria Rotunda*.

Pauſanias

Pauſanias the *Greek* Hiſtoriographer relates, That in *Athens* and in other places of *Greece* alſo, ſtood a general Temple for all manner of Gods: The ſame is found by *Zozomenus* the Eccleſiaſtical Writer, who relates, That in the Village *Bethelia*, where he was born, was a very ancient Temple, built on a Hill, that look'd over all the Village, and being Dedicated to all manner of Deities, was call'd *Bethelia*, agreeing with the *Greek* word *Pantheon*, both ſignifying, *A Temple of divers Gods.*

Temples with divers gods where in former times.

¶ But beſides the other ſeveral Images in the famous Temple of *Saccai*, the Queens Image of melted Jems, which they had from the *Siammers*, deſerves no ſmall admiration, and will be worth our labour to ſearch after the Original thereof: When the Queen to the King of *Siam* dies, her body is kept a whole year, wanting ſix days, notwithſtanding it ſtink, and putrifie before they lay it into the ground: Then the time being come to Burn the Corps in the Market-place, they place a moſt Artificial and Royal Throne about three hundred Foot high, whoſe inſide conſiſts of exceeding thick and long Poles, pleited about with Ruſhes, but without ſurrounded with Mats and cloven Reeds, curiouſly Painted and Gilt; the whole Edifice ſhewing like one entire Piece: Round about this Throne ſtand ſeveral Turrets, each about a hundred and twenty Foot high, with a Gallery leading from one to the other: Juſt before the Throne, is a Tower three times higher than the other, ſaving four Portals reſting within on great Pillars, curiouſly Engraven with Fruitage, and ſtand in order like our Church-Pillars; after which manner alſo they ſtand within the Throne, on whoſe Pillars lies a Roof ſix Fathom from the Ground, under which, about the middle of the Square inner-part, ſtands a very ſplendid Aſcent, twelve Foot high, not onely adorn'd with Gilt Imagery, but alſo beautifi'd with green Glaſs; on this the Corps is burnt.

Strange Image of a Queen in *Saccai*, borrow'd of *Siammers*.

A remarkable Funeral of the Queen of *Siam*.

This Edifice ſtands about ſix Muſquet Shot from the Palace; between both, a Way is made of Ruſhes Pleited, and Painted Red, which keeps off the Multitudes which flock to ſee the Funeral in incredible numbers: Along this Fence ſtand little Huts, the Roofs of which reſt on four Turn'd Pillars, the ſides ſeparated by Gilded Silk Curtains, within lie Iron Pots, Rice, and yellow Cloth for Prieſts.

Before the Corps come forth, their Players Act publickly in the Market-place, whilſt ſeveral heavy Golden Balls, ſome great and ſome little, are brought thither: The Street between the Palace and the Funeral Pire is full of Sledges that ſtand in two Rows, on which appear ſtrange deform'd Creatures, artificially made of Ruſhes; ſome repreſenting the ſhape of Elephants, Dragons, and Tygers; others, half Men and half Beaſts, *Rhinocerots*, every ones Back repreſenting a Seat like a Throne, on four Square Pediſtals curiouſly Painted, ſome of which Seats are fill'd with Sandal-Wood to burn the Corps: Theſe Pleited Monſters are made faſt with Ropes one to another, by which they are drawn forward through thouſands of people. Out of one of the foreſaid Houſes along the Rail of Red Ruſhes, comes forth the *Siam* Biſhop, and ſets himſelf down on one of the artificial Tygers: Behind the Biſhops, the Sons of the King of *Siam* get upon the back of one of the Elephants: The youngeſt Son rides juſt before the Chariot, whereon the Corps of his deceaſed Mother lies, his Elephant being made faſt to it by Cords of fine Linnen, full of Gold Rings, at leaſt an Inch thick. The Corps it ſelf ſtands on a Throne eighteen Foot high, which reſts on a Chariot ſix Fathom long.

Every

Every thing repreſents either Art or Splendor; for the Chariot and the Throne whereon the Corps ſtands, is cover'd with thick Golden Plates, and adorn'd with Imagery, Inlaid with Mother of Pearl, and green glittering Glaſs. The Coffin ſharp on the top, and ſtanding upon one end, is of Maſſie Gold, Emboſs'd with Rubies and Diamonds. The artificial Elephants, Tygers, *Rhinocerots*, Dragons, and other deformed Creatures, are drawn along with the Corps by all ſorts of People, but diſtinguiſh'd by their ſeveral Caps. Behind the Deceaſed Queen, follows the King of *Siam*, Riding on a She-Elephant, Capariſon'd in white Linnen, adorn'd with great Taſſels of Gold; he that leads the Elephant, holds a Golden Hook, beſet with Precious Stones; The King Apparel'd in White, hath a great Hat on his Head, made faſt under his Chin, the end of which hangs over his Shoulders: Behind the King ſits a prime Lord, with his Head and Body bent forward, which reaches him a Hanger of an Ineſtimable value: And laſtly, When the Corps with all the Riches is thrown into the Flame, after ſome time, the Aſhes of the Queen, and the melted Gold are gather'd out of the Fire; the Aſhes preſerv'd in a great ſquare Tower, Plated without with Gilt Tin; but the melted Gold ſerves to make an Image, repreſenting the deceaſed Queen, which when made, is put into the Temple, and Religiouſly Worſhipped; And after the Queen is Burnt, the *Siammers* may let the Hair of their Heads grow, for as long as ſhe was yet ſtanding on the Earth, they were neceſſitated to Shave their Heads every Fortnight.

When the *Siammers* muſt be Shav'd.

An exceeding ſtrange adventure that happen'd at the Funeral of the King of *Siam*'s Daughter.

¶ With ſuch a *Siam* Idol the Temple in *Saccai* is adorn'd; but to give you a ſomewhat nearer Relation concerning the Original of this Ineſtimable Image; it will be neceſſary to add hereunto the ſtrange adventure that happend on the three and twentieth of *February*, and the following days, *Anno* 1649. which the Governor *John Van Muiden*, at that time reſiding in *Judia*, the *Metropolis* of *Siam*, as Agent for the *Netherland Eaſt-India* Company, being an Eye-witneſs, relates thus:

"I was, ſays he, with the reſt of the *Netherlanders*, by the Interpreters call'd "to Court, to ſee the Splendid Funeral of the King's Daughter, Born by his "Royal Queen: But becauſe the Meſſengers came ſomewhat too late, the "Corps was already carry'd to the Funeral Pire; but going thither, we got "upon a Scaffold, which by the King's Order was built for us, not far from "the Fire. In the middle of the Market-place in *Judia*, in ſight of the Royal "Palace, ſtood five Turrets rais'd of high Maſts, hung round about with Gil-"ded Mats; four Towers more of the ſame height and ſhape, made an exact "Quadrangle: In the middle of the four was another Erected much larger and "higher; for whereas the four were but twenty Fathom high, the middlemoſt "was thirty, all Plated with Gold, and Emboſs'd with Precious Stones, Dazel-"ling the Eyes of the Beholder. Within the biggeſt Tower ſtood an exceed-"ing coſtly Altar, rais'd ſix Foot from the Ground, on which the Corps of the "King's Daughter was to be Burnt, and was now brought thither, after it had "been Embalm'd, and ſtood ſix Moneths in State in her Fathers Court. The "Corps its ſelf was Apparel'd in Majeſtick Robes, with Gold Chains, Arm-lets, "Neck-Laces of Pearl, and other Precious Jems; on her Head ſhe wore a "Crown of Gold; the Body ſat up-right in a Praying poſture, in a Cheſt of "Maſſie Gold an Inch thick; her Hands folded together, and her Face up to-"wards Heaven. Then the greateſt *Mandarines* or *Siam* Lords, with their Ladies "ſtept to the Corps, and every one ſhewing a very mournful Countenance,

"were

" were all Clothed in fine white Linnen, without any Gaiety, and Strew'd an " Handful of Flowers or Perfumes on the Deceaſed; after which, the Golden " Cheſt with the Corps was ſet on a high Throne, Erected on a ſtately Cha- " riot, and Preſented before the chief Peers and Ladies of the Land; where- " upon the Princeſſes make firſt a doleful cry, then wringing their Hands, and " Shreeking aloud, calling alſo ſeveral times together on the Name of the De- " ceaſed, ſhew all the Poſtures of a hearty ſorrow. Mean while, the Cha- " riot which was drawn by the Prime Nobility, began to approach the fore- " ſaid five Towers: Before the Corps, the King's eldeſt Son, the Deceaſed's " eldeſt Brother Rode on an Elephant: On both ſides his two ſecond Brothers, " whoſe Elephants were Capariſon'd in White, every one having a long Scarf " in their Hand, whereof one end was made faſt to the Coffin, ſo ſeeming as " if they drew the Body along: On both ſides of the Chariot, alſo walk'd four- " teen of the King's Children on Foot, Clothed in fine White Linen, and a green " Bough in their Hand: Juſt behind the Chariot follow'd all the Princes and " their Princeſſes in great State: On both ſides of the Way, through which " the Chariot paſs'd ſtood ſtately Scaffolds, each ſtanding twenty Fathom from " the other, on which the meaner ſort of *Mandarins*, or Lords ſate, who when " the Corps came before them, threw ſeveral Suits of Clothes amongſt the " throng of People, and alſo Oranges ſtuck full *Ticols* and *Maſees*, which is a " ſort of *Siam* Silver Coyn, the firſt valu'd at about two Shillings, and the laſt " at ſix Pence. The concourſe of People was ſo exceeding great, that ma- " ny were throng'd to death: But ſo ſoon as the Chariot ſtopp'd before the " middlemoſt of the five Towers, the Corps was taken down by the primeſt " Lords, and not without great Ceremony (whilſt the Muſicians Sung and " Play'd all manner of doleful Tunes) was placed on the Altar in the fifth " Tower, and ſurrounded with *Sandal* and *Agor*-Wood, ſprinkled with the " ſweeteſt Perfumes, and beſt of Eſſenſes.

Very remarkable Funeral.

" Then the whole Train of the King's Children and prime Lords return'd " to Court; but the Princeſſes ſtay'd two days and two nights with the " Corps: where ſitting round about the Altar, they may not during that time " ſtir a foot from thence, but muſt cry continually without ceaſing; to which " every one uſes her utmoſt endeavor, thereby to expreſs her exceeding ſor- " row; for if otherwiſe they forget this Ceremony, they are immediately, " without regard of their Quality, miſerably beaten with ſhort thick Cords " by Women order'd by the King for that purpoſe. On one ſide, at ſome di- " ſtance from the five Towers ſtood a brave Scaffold, cover'd with thick " gilded and oyl'd Paper; on which the chief Prieſts of *Siam* ſat Praying for " the Deceaſed; ſometimes ceaſing, they gave Alms amongſt the common " People, as abundance of Clothes, Pots, Pans, Beds, and other Houſhold- " ſtuff; and alſo Carpenters Tools, Axes, Saws, Augers, and the like. But " beſides this prime Scaffold, there were ſeveral leſs for the ordinary Prieſts, " whoſe numbers amounted to above a thouſand; which were alſo employ'd " either in Praying, or diſtributing of Alms amongſt the People. In a ſpacious " Place round about the five Towers ſtood twenty more, out of which after " Sun-ſet, for fourteen days together, rare and artificial Fire-works were " ſhown.

Princeſſes that muſt either cry or be beaten, where that Cuſtom is us'd.

The five and twentieth of *February* the whole Train that attended the Fu- neral two days before, appear'd again in a far more ſplendid manner. The King himſelf being preſent Rode on a young Elephant to the Altar on which

The King burns his Daughters Corps.

the

the Corps ſtood; where diſmounting he ſet fire on it with a lighted Torch; which ſuddenly grew to that heighth; that the Flame took hold of all the five Towers, and burnt not onely his Royal Daughters dead Body, but all thoſe Riches with which ſhe ſat in the Gold Cheſt, when after ſome hours the heat gone, and the Place grown cool, he caus'd a ſearch to be made amongſt the Coals for the Bones, Aſhes, and melted Gold, himſelf holding a Golden Urn in his Hand, and receiving the gather'd Bones into it; when a piece of raw Fleſh all bloody, which the Fire had not conſum'd, was found; at which the King being exceedingly amaz'd, ask'd his Council *Oja Sabartiban*, which ſtood next to him, and help'd him to gather the Reliques that were left, what he thought concerning it? *Sabartiban* anſwer'd, *Moſt mighty Lord, your great underſtanding eaſily apprehends the meaning, the buſineſs being ſo very apparent.* The King ſtruck with a conſternation, ran immediately like a diſtracted Perſon to his Palace, ſaying, *Now I ſee it plainly what I ſo long doubted, namely that my Daughter was poyſon'd.* Wherefore he ſuddenly ſeiſed on all the Women, not excepting any that ever Serv'd the Princeſs in her Life-time, and committed them all to ſafe Cuſtody; nay, he took all thoſe in his whole Dominions, that at any time convers'd with her.

Strange wonder of a piece of Bloody Fleſh.

The eight and twentieth of *February* he began his ſcrutiny: three hundred Ladies of Honor, and other great Perſons of Quality which had ever been in Company with the King's Daughter whilſt ſhe was living, were driven through a huge Fire, that (according to the *Siam* Law) they might be try'd, if they were guilty or not, which they knew by the Flames hurting or preſerving them.

This Trial was perform'd not without great Charms and Incantations; yet all of them paſſing ſafe through the Fire without receiving the leaſt hurt, were again ſet at liberty. Mean while there was great ſuſpicion, that the youngeſt Daughter to the former King (for the preſent King had in a Rebellion bereav'd his Predeceſſor both of his Life and Crown) might have committed the Fact; becauſe being this King's Concubine, ſhe had ſometime ſhew'd her ſelf very much diſſatisfi'd, becauſe he ſhew'd ſuch exceeding kindneſs and great reſpects to his eldeſt Daughter, and regarded not hers, who alſo acknowledg'd him for her Father: and indeed the ſuſpicion grew the greater when the King was inform'd, that this his Concubine was obſerv'd to laugh, whilſt every one preſent at the Funeral bewail'd the death of the Deceaſed: For this jealouſie the Princeſs, with a great Train of her Ladies of Honor, was forc'd alſo to go through the Fire, all of them paſſing through without being hurt, except the Princeſs, who was very much burnt on both her Feet: therefore ſhe was immediately loaden with Silver Fetters, and committed to a Priſon where none were ſuffer'd to ſpeak with her. On the ſecond of *March* ſhe had publick Audience before all the *Mandarins*, or Lords; where, whether out of fear of exquiſite tortures, or terrifi'd with the King's anger, ſhe freely ſaid, *If the King will promiſe upon Oath, that he will immediately Execute me, and keep me no longer alive, to be a ſcorn and deriſion to the World, there will need but little trouble to find out the myſtery of his Daughters death.* The *Mandarins* which remembred the former Condition and State of this Princeſs, when her Father was King of *Siam*, were no leſs amaz'd at her noble courage, than inwardly prick'd with compaſſion to find out a means for her Deliverance; but the fear they had of the preſent King quenched all ſuch motions: They reported that which ſhe had ſaid to his Majeſty; who immediately promis'd upon Oath, that the

Princeſs

Princeſs after real confeſſion ſhould not live an hour to be deſpis'd by the World. Upon which ſhe confeſſed, "That not without help of her "Nurſe ſhe had prepar'd a Poyſon, which was ſo Charm'd, that one piece of "his or her Fleſh that took it ſhould not be conſum'd by Fire, whene're the "ſo poyſon'd ſhould be burnt. This Compound by a miſtake the King's "Daughter greedily ſwallow'd, which thus prepar'd was intended for her "Father, that the death of ſo bloody a Tyrant, (who like a Villain treache-"rouſly took the Scepter out of my Fathers Hand, that was lawful King of "*Siam*, and oppreſs'd the true Royal Family) might ſatisfie my Revenge for "my Fathers Death, and to deliver thoſe of Royal Blood from inſupportable "ſlavery. No ſooner was this Relation of hers carry'd to the King, but he cauſed a great piece of Fleſh to be cut out of the Princeſſes Side, which he forc'd her with great threatnings to eat up; and whilſt ſhe was ſwallowing the laſt Bit, ſome of his Executioners, appointed for that purpoſe, fell upon her with drawn Swords, and left not off till they had chopp'd her into a thouſand pieces, which they afterwards threw into the River *Judia*.

Not long after the Princeſſes Brother, Son to the depos'd King of *Siam*, was alſo Executed, he being in the former Inſurrection ſpar'd alive, becauſe he was ſuppos'd to be frantick; but at his Death appear'd the contrary, he alſo ſubtily contriving with his Siſters to deſtroy the King, and make himſelf Maſter of the Crown; and had not the Buſineſs been untimely betray'd, he had no ſmall hopes to repoſſeſs his Fathers loſt Kingdoms.

When the fore-mention'd Funeral Ceremonies were ended, the King Strange Image in *Siam*. caus'd an Image to be made, on which he beſtow'd not onely all the melted Gold in the middle Tower, but alſo all the Preſents (amounting to ſeveral Tun of Gold) which the King's Daughter had receiv'd from the *Mandarins*.

This Image, repreſenting the Deceaſed, was placed in the chiefeſt Temple to be worſhipp'd; and ſuch a kind of Image ſtands in the great Temple in *Saccai*.

¶ *Wagenaer* having Sail'd paſt *Saccai*, came on the ſeventeenth of *March* to *Oſacca*, where he found Proviſion exceeding dear and ſcarce, occaſi-on'd by a great Storm which had ſpoil'd all the Corn about the Countrey; ſo that the Carriage of Goods on Pack-horſes, amounted to much more than at other times. *Wagenaer's* farther Journey to *Jedo*.

Wagenaer preſented the Governor *Faitoſamona* and *Tambeſamma*, who furniſh'd him with thirty Men to carry the two *Bengael* Oxen and their Carrs.

Whilſt *Wagenaer* ſpent five days in *Oſacca*, preparing all things neceſſary for his Journey by Land, news came from *Meaco*, that forty Streets were burnt down in that City, and not a few of the Inhabitants deſtroy'd by the Flame.

From *Oſacca*, *Wagenaer* took his Journey through *Firaskatta* to *Jonda*, which is a ſmall Town lying in the Territory *Jamaiſiro*, at the River which runs through *Oſacca*, and lies eight Leagues diſtant from thence. There is ſcarce any Place in *Japan*, that for pleaſantneſs ſurpaſſeth *Jonda*: for if you look for curious Buildings, here are ſtately Turrets, large Churches, and very neat Houſes: the Windows are clos'd with bright glittering Shutters: their Chambers are big-ger or leſs, according to their ſeveral Partitions, the Walls painted with all manner of Imagery on gilded Paper, and edg'd above, below, and on all ſides, with black wax'd Ledges: the Doors of the ſtanding Partitions are alſo adorn-ed like the Walls: at the upper end of the Chamber hangs generally a Picture; Deſcription of the City *Jonda*.

before which ſtands a Flower-pot; which kind of Furniture is us'd in all *Japan*.

Near *Jonda* lies an Imperial Caſtle, ſurrounded with a Stone Wall, raiſed out of deep Moat, within it a ſtately Palace, whoſe Turret may be ſeen at a great diſtance. The Countrey about it is Woody on one ſide, and abounds with Deer and wild Boars: on the other ſide appear pleaſant Meadows, which produce ſtore of Rice, and all manner of Plants. No Place affords more Swans, Geeſe, Ducks, Pheaſants, Pigeons, Partridges, Woodcocks, Quails, and all manner of Fowls than this. The River yields Breams, Place, and exceeding good Salmon, all which Fiſh come up the River out of the Sea: but thoſe that are taken at *Jonda* are much better than thoſe which are taken at *Oſacca*. It is to be admir'd, that their Salmon here, though the Heart be cut out, will live ſeveral hours afterwards, and that the Heart cut out dies not till a night and a day after. But though this Salmon be acceptable, and of a pleaſing taſte, yet the Head thereof is very unwholſom, for thoſe that eat much of it are ſubject to get a Fever.

Wagenaer arrives at *Jedo*.

Wagenaer got on the one and twentieth of *March* towards the Evening to *Meaco*, and preſented there the Grand Judge *Mackino Sandoſamma*; from whom he got a free Paſs to *Jedo*, where he arriv'd in ſafety thirteen days after he left *Meaco*, the foul and rainy Weather making the Journey longer than at other times; ſo that the uſual time on which the Emperor us'd to give Audience being paſt, the Ambaſſador was forc'd to ſtay a conſiderable time before he could be admitted to the Emperor's Preſence. Mean while he underſtood, that *Sicungodonne* had the year before, becauſe of his great age, given over following all publick Employments; and that the Emperor had given his Place to a prime Courtier call'd *Hootye Auwanno*, *Cammiſamma*: Yet nevertheleſs *Wagenaer* ſent an Inventory of all the Preſents to *Sicungodonne*, that he might order the dividing of them; but the Interpreters went not to *Sicungodonne*, but to *Joffieſamma*, Governor of *Nangeſaque*, who Read the Inventory over ſeveral times, and approv'd at laſt of the dividing of them, onely he would have the Ambaſſador to add two Pieces of black Cloth to the Emperor's Preſents; and ſince *Joffieſamma* would have it ſo, *Wagenaer* was forc'd to let the two Pieces of black Cloth go. Moreover he judg'd it unhandſom to leave out *Sicungodonne*, notwithſtanding he was retir'd from Courtly Employments, conſidering he had been ſo great a help to the *Hollanders* on all occaſions heretofore. Whereupon *Wagenaer* commanded the Interpreters a ſecond time to give the fore-mention'd Inventory to *Sicungodonne*; but he ſent it back without Reading of it, and modeſtly excus'd himſelf, that hence-forward he could not ſerve them in their Buſineſs; yet he was ſatisfi'd that they ſtill acknowledg'd him. *Sicungodonne*'s new Succeſſor *Hootye Auwanno* would not concern himſelf with the *Hollanders* this firſt time; therefore they were forc'd to Govern themſelves according to *Joffieſamma*'s humors, who was a ſtern and churliſh Perſon.

Wagenaer found no ſmall trouble about the ſecuring of his Preſents; for the Inn wherein he Lodg'd being nothing elſe but a Hut cover'd with Straw, having not been re-built ſince the Fire; and indeed all the Houſes in *Jedo* were made after ſuch a manner, that it ſeem'd rather a large Village than a City. The Store-houſe behind the *Hollanders* Inn lay ſtill buried in Rubbiſh. But *Joffieſamma* proffer'd *Wagenaer* his *Goddon*, and a Chamber in the Palace to divide the Preſents in, when they ſhould be given to the Emperor; and although *Wagenaer* conſider'd the removing, yet he durſt not deny the Proffer, but Packing up their Goods ſent them thither.

Mean

Mean while there came Orders, that the Councellors and *Japan* Princes to appear before the Emperor on the eight and twentieth of the new Moon, by them call'd *Ninguats*; which time agrees with our ninth and tenth of *April*: *Joffiesamma* acquainted *Wagenaer* with it two days before, ordering him, that he and his Retinue should be in handsom Apparel, and come to Court on the appointed day by nine of the Clock in the Morning: The day being come, *Wagenaer* rose very early, and fetching the Presents from *Joffiesamma's* House, carry'd them to Court, where he set them in publick view. But that which most troubled him were the *Bengael* Oxen, many hundreds of the *Japanners* having waited all the day before to see them; and indeed they made so great a Crowd, that it would have been impossible for him to have gotten through them: to prevent which trouble, the Oxen that stood in the *Hollanders* Inn were cover'd with red Flannel with silk Tassels, Roses, gilded Bells, and all manner of Ribbons. Before day-break they were led to the Court by the Interpreters; where *Wagenaer* met them at the appointed time: he stay'd two hours in the Emperor's little Palace, which stands Westward from the greater, in which the Emperor resided since he was burnt out of the biggest two years before.

Appears before the Emperor.

In the interim *Joffiesamma* came into the usual Waiting-Hall, and taking *Wagenaer* by the Hand, led him through a stately Gallery to the Throne, where he found the Emperor standing upright, and looking more earnestly on the Presents, and chiefly on the *Bengael* Oxen, than on *Wagenaer*, who lay with his Face flat on the Ground; but he lay not long before he was commanded to rise, and return to the Hall from whence he came; where staying with his Retinue, a Person of Quality came to them, and ask'd in the name of the Councel, that two *Hollanders* would come into the open Court, that there they might shew to the Councel (amongst which the Emperor was also present) how they might Harness the Oxen, put them into the Cart, and drive them, for the Emperor taking great delight in them, would see them Draw every day: and also besides the other Presents, the rich *Alcatiff*, wove of Gold and Silver was very acceptable to him; so that the Emperor spent two hours time in viewing the Presents and the *Bengael* Oxen: after which *Wagenaer* had leave to depart; which word being brought by *Joffiesamma*, *Wagenaer* thank'd him for his quick dispatch with the Emperor. The next day he deliver'd the remaining Presents to the Councel and Magistrates of *Jedo*, and to the other Persons of Quality, to whom the *East-India* Company are us'd yearly to present: all of them receiv'd whate're was brought to their Houses by their Servants, none of their Masters ever appearing.

What they did with them before the Emperor.

Joffiesamma gave the Ambassador timely notice, that the Emperor had chosen two new Councellors that Year, *Inoube Cauwatsisamma*, and *Itacera Auwanna Cammisamma*, therefore they ought no ways to be forgotten, whereupon they also had Presents given them.

This Journey cost very dear, being occasion'd by many inconveniences, for not onely did their Voyages by Water last longer than ordinary, by reason of contrary Winds, but also their Journey by Land, because of the slabby and rainy Weather: Moreover, they were forc'd to stay in *Jedo* thirty days where all manner of Provisions ever since the Fire were very scarce, and sold at an exceeding dear Rate; and were necessitated to Present the new Councellors, which was more than they expected. Those that remain'd, *Joffiesamma* advis'd them to carry back to *Nangesaque*, judging it not convenient to sell them at *Jedo*,

What the Journey to *Jedo* cost the *Hollanders*.

becauſe it would occaſion diſcontent and envy amongſt the *Japan* Nobility, and chiefly if one ſhould be more kindly us'd than the other. The *Hollanders* (ſaid he) ſhould make the Inventory of their Preſents at *Nangeſaque*, and bring no more to *Jedo* than what they intended to give away. But *Wagenaer* inform'd *Joffieſamma*, that ſome years ago the *Hollanders* receiv'd expreſs Orders, that beſides the uſual Preſents, they ſhould bring alſo ſome Merchandiſe to ſell, partly to give to new elected Lords, and partly to accommodate other Perſons of Quality asking for them for Money; which Anſwer ſatisfying *Joffieſamma*, he permitted that *Wagenaer* ſhould ſell the remaining Goods; who made uſe of this liberty, and ſold the Goods for 550 *l.* Moreover he judg'd it fit for the future to make the Inventory of the Preſents at *Nangeſaque*, according to *Joffieſamma*'s advice; and the rather, becauſe that for the time to come they could be no more inſtructed by *Sicungodonne*, to whom till then the *Hollanders* left the dividing of the Preſents.

Mean while this antient Interceder for the *Hollanders* ſeem'd to have a great reſpect for them, he being exceedingly pleas'd that they had brought him his deſir'd Commodities, as Pitch, the beſt *Dutch* Sail-cloth, and Garden-Seeds, for which he paid according to what they demanded. He requeſted, that as ſoon as poſſible ſome *European* Medicines might be ſent him: which *Wagenaer* promis'd faithfully to perform. And *Sicungodonne* told them, that he would promote all things that might be advantageous to the *Hollanders* in their *Eaſt-India* Trade: in which he could do much, he being a great Favorite at Court, and very intimate with the Councellor *Enimoſamma*, through whoſe hands the greateſt Concerns of the *Japan* Empire paſs'd.

Japan Nobles are bad Pay-maſters.

But as for the Money which the *Japan* Nobility were in arrears ſince the Fire, which was then two years, the *Hollanders* had no news of it, notwithſtanding a *Japan* Secretary, call'd *Nimon*, employ'd by *Wagenaer* ſeveral times demanded it, for it availed not: The Debtors being moſt of them Perſons of great Quality, it was dangerous to Dun them; alſo a Servant ſcarce durſt bring ſuch a Meſſage to his Maſter, except he be in a very good humor indeed. But amongſt other Nobles *Oenemidonne* deny'd that he had bought any Goods, neither could the Interpreters be perſwaded, or hir'd by *Wagenaer* to demand Payment of him: they pretended to be indiſpos'd, and not in a capacity to ask for Debts: Yet *Wagenaer* ſent him a Letter to put him in mind; which he receiv'd, and promis'd to pay: but when ſent to according to his promiſe, he deny'd himſelf, his Servants telling thoſe that came that he was gone up into the Countrey.

Wagenaer receives order to fetch the Emperors Preſents, in return for his, from the Court.

Till this time the Emperors Preſents, which he return'd the *Hollanders*, us'd to be ſent them to their Inn, but now they receive Order, that they ſhould come to Court to fetch them; and there likewiſe have leave for their departure. Whereupon *Wagenaer* went to the Court on the nine and twentieth of *April*, and ſtay'd an hour in the Waiting-Hall, when by *Hootye Auwanno*, *Sicungodonne*'s Succeſſor, he was led to an exceeding coſtly Chamber, and within twenty Paces before four of the Councel: behind which ſat ſeveral Perſons of great Quality. *Auwanno* gave order to an Interpreter to ask in the Emperor's and Councels Names theſe following Queſtions: What is propos'd to him there.

"In caſe the *Hollanders* ever
"heard that the *Spaniards* in the *Manilla's*, or the *Portugueſe* in *Goa*, had any trea-
"cherous Deſign upon *Japan*, if they ſhould come to have timely notice of
"it, whether or no they would make it known to the Governor of *Nangeſaque*,
"that they might prepare for Reſiſtance? with which they would exceeding-
"ly

"ly get into the Emperor's favor, who would requite ſuch a Courteſie, by "granting them a free Trade, without any moleſtation in *Japan*. Moreover, *Auwanno* added hereto, "That the *Hollanders* for the future ſhould be very "careful, that they Boarded no *Chineſe* Jonks, that Traded to *Japan*, ſo by "Robbing them to make the Seas dangerous: the Emperor as yet knew no-"thing of the Jonks that not long ſince had been taken by them; but if they "did not give over Pyrating, the *Hollanders* would be ſure to repent it; for his "Imperial Majeſty would no ways ſuffer that the *Chineſes*, who were peacea-"ble Neighbors, ſhould be diſturb'd in their Trade.

Wagenaer's Anſwer.

Wagenaer reply'd, "The *Hollanders* do account themſelves highly obliged "to the *Japan* Empire, therefore they would do all things that might be ad-"vantageous to *Japan*; and whenever they had the leaſt knowledge, that the "*Spaniards* and *Portugueſe* ſhould Plot againſt it, they would certainly make it "known at *Nangeſaque*. Concerning the *Chineſe* Jonks which were robb'd, "the Fact was done by rude Sea-men, and without the leaſt knowledge of the "Councel at *Batavia*; wherefore the Criminals ſhould be ſeverely puniſh'd for "an example to others.

Emperors Preſents.

This Anſwer pleaſing the Council exceeding well, they caus'd thirty of the Emperors richeſt Coats to be brought on three long Boards: *Auwanno* ſaid, "Your Preſents, O *Holland* Ambaſſador, are moſt acceptable to the Emperor; "wherefore he hath given you theſe in return, and alſo gives you free leave to "go to *Nangeſaque*. Which ſaid, *Wagenaer* was by *Joffieſamma* conducted to the Guard-Hall, where he wiſh'd him much joy of his quick Diſpatch, and the Em-perors Favor; and alſo proffer'd to do him all the Service he could, if he re-quir'd any thing to his Journey.

Hollanders Preſents are not accepted, and why.

Moreover, the Kings of *Ouwarri*, *Cunocuni*, and *Mito*, the Emperor's Uncle, and alſo the Councellor *Minoſamma*, ask'd for ſome Strings of Blood-Coral, and ſix Caſt of *Loopen*, the form of which was drawn on a piece of Paper, and given to *Wagenaer*. *Minoſamma* requir'd alſo a Perſpective-Glaſs, which being accordingly ſent, was return'd again, the ſame being, as he pretended, too dark; but indeed the fault was in the bad Informations of his Servants, who knew not how to uſe it. And juſt ſo it was with the coſtly Book of Plants of *Rembert Dodoneus*; for although the Flowers, Trees, and Herbs were extraordinary handſom to the Life, yet *Minoſamma* ſent it back again, becauſe he look'd upon the Prints to be too ſmall, and not well drawn; ſo deſiring a bigger Book, and one that was handſomer painted. And as little was the Globe eſteem'd, which with all the Art imaginable was made for the Emperor of *Japan* in *Amſterdam*, becauſe they knew not the meaning thereof; yet ſome of them could find the chiefeſt Kingdoms in *Europe* upon it, and pointing to them with their Fingers, name them: But as for the repreſentation of the Planets, they have many ſtrange thoughts; for moſt of them think, that certainly ſuch Men and Beaſts do inviſibly ſtick to the Clouds; others, that they inhabit the Heavens.

Wagenaer's Journey from Jedo to Nangeſaque.

¶ THirty days *Wagenaer* ſpent at *Jedo*; and going out of this Imperial City on the fourth of *May*, he came in fourteen days time ſafe to *Oſacca*, out of whoſe Haven he ſet ſail the twentieth of the ſame Month, the Wind and Weather favoring him, and got to *Simoniſicci*, where he dropp'd Anchor eight days after he left *Oſacca*.

The Interpreter and *Bonjoiſes* forbad their Pilot to ſail into the *Straights* be-

tween

tween *Bungo* and the Main Coaſt of *Japan*, towards the *Corean* Sea, ſaying, That the time of the Trade-Wind was gone, therefore they ſhould lye longer on the Sea; and that they could not poſſibly get forward, the Winds blowing continually againſt them: The *Hollanders* might, according to the Advice of the Council, travel over-land to *Nangeſaque*, and ſo chuſe a certainty for an uncertainty; and they were ſure to be ſafer on Shore, than at Sea.

Yet *Wagenaer* was doubtful, becauſe new Inventions bring new Inconveniencies and Charge; wherefore he thought it beſt to go the uſual way by Water, and not through *Bungo*, which would increaſe their Charge, that was great enough otherwiſe: Yet it avail'd not that *Wagenaer* ſeem'd to diſlike the Propoſal of the *Bonjoiſes* and Interpreters; but they went againſt his Will their own way, Ferrying over from *Simoniſicci* to the City *Cokero*, lying on *Bungo*, in an Inlet oppoſite to *Simoniſicci*; and landing at *Cokero*, whether *Wagenaer* would or not, he was forc'd to follow them.

His dangerous Journey through *Bungo*.

The Journey was dangerous, becauſe of the Rivers which run between the Rocks, through which they were forc'd to wade: The ſteep Banks and doubtful Depths made it the more troubleſom. With theſe Dangers alſo came Inconveniencies; for the Iſland *Bungo*, otherwiſe call'd *Cikoko*, is but poorly ſtock'd from *Cokero* to *Nangeſaque*; ſo that ſcarce any thing of the meaneſt Proviſions were to be had there.

Wagenaer travell'd in that manner five days, leaving *Jammanganomiſacci* and *Aſsia* on the right hand, and paſſing through the Kingdoms of *Facata* and *Fiſen*, along a dirty way, made ſo by the continual Showrs of Rain that fall there.

In the City *Fiſen* he refreſh'd himſelf, where he got abundance of all manner of Proviſions, and chiefly was entertain'd with a dainty Fiſh, not unlike a Salmon, being taken in the River *Day*, which waſhes the Caſtle *Daymats*.

Deſcription of the City *Fiſen*, and the ſtately Caſtle *Daymats*.

This Caſtle is very beautiful to behold: The Governor thereof hath a Banquetting-houſe, built in the middle of the River, on thick Pillars, between which the Stream ſets very ſwift; in it are ſeveral delightful and ſpacious Rooms; the lowermoſt jutting Roofs are all adorn'd with Golden Balls; underneath them lye ſeveral Pleaſure-Boats, to ſhelter them from the Weather.

The Burrough of the Caſtle *Daymats* affords a Habitation for the Cuſtomers which receive the Cuſtom from the Ships which paſs up and down the River, and the Revenues of the adjacent Countreys; ſo that there is a continual Concourſe of People in this Place, not an Hour paſſing but one or other is carried in a Sedan to the Water-gate; others ride thither on Horſes; ſome rouling of Packs and Barrels, others loading them on Carts drawn by Oxen.

Between this Burrough and the River *Day*, lies a Plain very convenient for Landing or Shipping of Goods which are to pay Cuſtom, The Burrough it ſelf hath three Gates; the chiefeſt lies on the Shore, where the Entrance begins under a Roof, with two Trap-doors, between two Walls that riſe higher and higher to the ſecond Gate, made faſt in the Wall on each ſide; the top of it appears a little above the Bulwarks: Theſe Bulwarks have many Redoubts; on ſome of the outmoſt of them are ſquare Watch-houſes, two Stories high; within are ſeveral fair Houſes, inhabited by the Cuſtomers.

From the Burrough a way leads up the Hill to the Caſtle, inclos'd between thick and high Walls, above which appear the Roofs of very ſtately Buildings. The fair Portals are four in number; but ſix Turrets exceed all the reſt in Splendor, five whereof riſe aloft each with five Stories; the ſixth ſurpaſſes

the

the other, being one Story higher; and the Coſtlineſs of it, dazling the Eyes of the Beholders, can ſcarce be deſcrib'd.

Mid-way between the Burrough and the Caſtle, ſtands a handſom Temple, in which the *Bonzies* daily perform their Service.

The City *Fiſen* lies for the moſt part hid in a Valley behind the Caſtle, and appears with ſeveral high Temples and Turrets, with above twenty thouſand leſſer Buildings.

¶ *Wagenaer* travelling through the Province *Omura*, left *Auwo*, *Tabra*, *Aynoro*, *Oyſinucobi*, *Omodakey*, *Nantsjamma*, *Zetta*, and *Focunda* on the right hand, and came on the ſecond of *June*, five days after he Landed on *Cokero*, to *Nangeſaque*, where he had News from *Formoſa*, That the *Tartars* and *Coxengans* were upon concluding a Peace; wherefore he lay before the *Nankin* Coaſt, to haſten the Confirmation of it. There was alſo News from *Tayovan*, concerning the *Chineſe* Interpreter *Cabeſſa Pingua*, that privately he demanded the Cuſtom in *Coxenga*'s Name, from the Jonks which Traded to *Formoſa*; which being known, he was committed to Cuſtody, and after having receiv'd ſome ſmall Puniſhment, releas'd; but yet was ſince fled, with his Wife and Children, to *China*, where he ſerves *Coxenga* for Toll-gatherer in *Aunay*, and without doubt will plot no great good for the *Eaſt-India* Company. The ſaid *Pingua* is run above ſeventy thouſand Ryals in debt in *Formoſa*. News from *Formoſa*.

Moreover, *Wagenaer* ſtaid till the firſt of *November* for the Ship the *Black Bull*, which was very richly laden; but becauſe ſhe did not come, he was fain to make a Market with *Tonquean* Silk, *European* Piece-Goods, as Cloth, Serges, Perpetuanaes, and *Siam* Furs, and promiſe upon an Obligation, That the *Cargo* in the *Bull*, when ſhe came to an Anchor before *Diſma*, ſhould be laid up for the next Year. The ſtaying away of this Ship, was occaſion'd becauſe at that time leſs Profit was made in *Japan* by eight Tun of Gold, than at other times.

¶ Their

The manner of the *Hollanders* selling their Goods *in Japan* is remarkable.

¶ THeir Sale is after this manner: In *November* the *East-India* Company have free leave to Trade. On *Munday* they ſhew their Goods; for then the Store-houſe on *Diſma*, before *Nangeſaque*, is open'd: A great long Bench ſtands in the middle of the Gallery, which below hath three hundred Rooms for the ſtowing of Goods. Above live the Servants to the *East-India* Company. On the Bench ſtand Silver Chargers, in which lye all manner of Merchandizes, *viz.* Drugs, Pepper, Cloves, Nutmegs, Mace, Cinnamon, Buck-skins, Buff, and other Skins; alſo *Tonkian Peeleng*, Musk, *Europeans* Clothes, Serges, Looking-glaſſes, Speckled Wood, Quickſilver, Brimſtone, and Hats which are worn by the Nobility of *Japan*. Towards Evening all the Store-Chambers are ſeal'd with the Emperors Arms, in the preſence of one of the Magiſtrates of *Nangeſaque*, who ſits with the *Holland* Merchant during the time of Trade, at the chief Table. The Service here is attended by three hundred *Japanners*, daily employ'd by the *East-India* Company.

The foremention'd Gallery is ſquare, and reſts on Pillars of Speckled Wood, twelve Foot high; a winding pair of Stairs leads up to it, the Floor thereof being cover'd with rich Tapeſtry: Round about ſtand Stools, on whoſe Silk Cuſhions the Arms of the *East-India* Company are embroider'd. When the *Japanners* enter the Gallery, they pull off their Shoes. On *Tueſdays* they contract about the Price, the next day they deliver; then the Water-gate of the *Holland* Store-houſe is open'd, where all *November* they lade and unlade their Goods, into above a hundred Barques. Upon *Sundays* they reſt, becauſe the *Hollanders* following their Devotion, permit no Work to be done.

The manner us'd by the *Japanners* in ſelling their Goods.

Mean while, in the ſame Month alſo, is kept an Annual Fair, where the *Japanners* erect Booths of Sail-Cloth, in which they ſell Copper, Silver, *China* Roots, Camphire and Camphire-wood, curious Porcelan Plates and Diſhes, Silk, *Japan* Coats, on the outſides embroider'd with Gold and Silver, and quilted with Cotton, wrought Plate, Rice, Tobacco, wax'd Cabinets and Cheſts. Whilſt thus they ſet their Commodities to ſale, they make themſelves merry with *Sakje*, a Drink made of the beſt Wheat, having a ſtrange ſmell, but as ſtrong as *Spaniſh* Wine. The foremention'd Magiſtrate is Security for all that is ſold. The Silver and Copper weigh'd in a Scale, and mark'd with the Emperors Stamp, is deliver'd in Cheſts. Generally the *East-India* Company take at one time of Sale, for their Commodities, ſix hundred Cheſts of Silver, and two thouſand of Copper; yet ſometimes they take a great deal more or leſs: Every Cheſt of Silver amounts to a thouſand Crowns.

Remarkable Paſſage of *Martin Remei*.

¶ IN the interim *Wagenaer* prepar'd the Ship the *Singing Bird* to go for *Batavia*, but was hindred one day by this Accident: *Martin Remei*, a Native of *Formoſa*, coming as Chyrurgeon from *Tayovan*, with the Ship *Nieuport*, to *Nangeſaque*, had leave to inhabit aſhore, in the hinder part of the *Hollanders* Store-houſe on the Iſland *Diſma*, with three Factors; but was miſs'd in the Morning, on the thirteenth of *November*; yet they found at laſt a Letter in his Bed, that he roſe to bereave himſelf of Life, becauſe a *Japan* Whore, with whom he had lain three days, was gone away, by which means ſhe had bereav'd him of his Pleaſures. *Wagenaer* ſent in vain to ſearch all corners, either to find him living or dead: whereupon he made the Buſineſs known to the Magiſtrates, who gave immediate order, impowering ſome *Bonjoiſes* and Interpreters, and alſo their own Servants, to ſearch all Houſes and Skulking-

places:

places: Whereupon they ſearch'd the Ships, Jonks, and *Japan* Veſſels; and indeed all *Nangeſaque* was in an Uproar about it. *Wagenaer* caus'd his Men to Fiſh round about *Diſma*, and was not a little troubled that he could not find *Remei*: For the Governors reported, That it was a *Portugueſe* Prieſt, brought from *China* thither, that kept himſelf private with ſome yet undiſcover'd *Chriſtians*. But this Opinion ſoon vaniſh'd, when *Remei* the fifteenth of *November*, about the Evening, was brought bound on the Iſland *Diſma*, to the great joy of thoſe that kept the Watch when he made his eſcape; for they would all of them have loſt their Lives for their Negligence.

This *Remei* was gotten over the Walls in the Night, and at low Water to the Eaſt ſide of the Haven before *Nangeſaque*, where he hid himſelf under a long *Chineſe* Straw Sail, till ſuch time Hunger forc'd him to come out: But being inſtantly taken, was carried Priſoner to the Governor, who ſent him to *Wagenaer*, and he kept him in ſafe cuſtody, and ſent him afterwards to *Tayovan*, there to ſuffer puniſhment according to his deſert.

It hapned that at that time the Governor was in an exceeding good humor, who otherwiſe deals very ſeverely with thoſe that get aſhore out of the *Hollanders* Ships: Wherefore the *Japanners* take a Liſt of the Names, Ages, and Offices of the Sea-men, to the ſmalleſt Youth, ſo ſoon as any Ship approaches the Harbor of *Nangeſaque*; and if any one of them ſhould be found wanting when they are going away, both Ship and Men would thereby happen into a great inconveniency, unleſs they could prove, that the Perſon which was wanting died a natural death, or with the Magiſtrates leave of *Nangeſaque*, ſtaid behind on the Iſland *Diſma*.

Another Exploit of a *Dutch* Chirurgeon.

Two Years after, hapned almoſt the like Accident. The Chyrurgeon belonging to the Admiral *Vollenhoven* leap'd over-board in the night, to ſwim aboard of a Jonk, that ſo out of Curioſity he might make a Voyage to *China*; which the Pilot made known to the Commander *Indiik*, who acquainted the Magiſtrates with it, which immediately ſent Soldiers and Servants to make ſearch for him; and if he ſhould not be found, they threatned the *Hollanders* to let their Ships drive aſhore, where with Goods and Men they would ſet them on Fire. On the third day he that fled was fetch'd out of a *Chineſe* Jonk, bound Hand and Foot, and thrown into the Emperors Priſon, whence he eſcap'd not without great trouble, and Sums of Money; and was alſo for ever baniſh'd from *Japan*, upon pain of Death.

Sad Accident of a drunken Sea-man.

¶ But it fell not out ſo well with a drunken Sea-man belonging to the *Groveland*, who took off the Emperors Straw Seal with which the Hatches were ſeal'd; when on the Morning the Interpreters coming aboard, with the Workmen that brought the Balaſt, which conſiſts of little Cheſts full of Copper, weighing a hundred and fifty pound weight, obſerv'd that the Emperors Arms were torn from one of the Hatches: They immediately made it known to the *Bonjoiſes*, which continually ſit on the Prow of the Ship, upon a coſtly Carpet: The *Bonjoiſes* ſeal'd the Hatch again, and immediately inform'd the Governors, who inſtantly ſent twenty of the Emperors Soldiers aboard, to demand the Man which had ſo preſumptuouſly ſpoil'd the Emperors Arms, or elſe they would carry all the whole Ships Crew to Priſon: Whereupon he that was guilty diſcovering himſelf, was carried aſhore before the Magiſtrates, who cutting him in at the left Shoulder, made their Sword come out under his right Arm.

How the *Japanners* cut their Servants in the middle.

¶ IN this bloody Office they uſe no Executioners; but every one that buys a new Hanger, tries it either by cutting a Man, Woman, or Child through with both his Hands.

This kind of Exerciſe happens often, and chiefly when any *Chriſtians* ſtand condemned; for they take them, and hang them up by the Feet on a Gibbet, with their Heads downwards into a Well, in which they cut ſeveral Holes, that the Blood may ſo drop out by degrees. Near the Gibbet on one ſide burns a continual Fire; on the other ſide waves a white Pennon, taken in every Evening, and put forth in the day-time, till the Malefactor be dead and burnt. But the neareſt Relation to the ſo tormented *Chriſtian*, as alſo three of his Neighbors, die, without ſparing either Wives or Children, by the forementi-on'd way of cutting them in at the left Shoulder, ſo bringing their Sword out under the right Arm.

Chineſe Merchants cannot ſell their Goods.

¶ AFter this, the *Chineſes* in *Coxenga*'s Name complain'd again, about the taken Jonk which was caſt away before *Tayovan*; but were order'd to go to *Batavia*, to ſeek for redreſs there: Upon which, they gave out, That if they ſhould come in *Batavia*, they ſhould be murder'd; which Report of theirs was but little regarded. And they had not much better Succeſs with their raw white Silk, of which they ſold not one pound at *Nangeſaque*; whereas, on the contrary, the *Eaſt-India* Company exchang'd al their *Tonquean* and *Bengala* Silk, for good Silver; the *Japan* Merchants having agreed to beſtow all their Moneys on the *Hollanders*, before they bought any thing of the *Chineſes*. Mean while they finding nothing to do, were neceſſitated to depart from thence with their Merchandize, not without great damage: and ſhould they but one or two Years more meet with ſuch a bad Market, it would without all peradventure weaken and diſhearten their great Navigation, and hinder them from ſending yearly fifty loaden Jonks to *Japan*, to the great prejudice of the *Eaſt-India* Company, who in many things are forc'd to give way to the *Chineſes*.

¶ WHilſt *Wagenaer* was preparing for his Voyage to *Batavia*, he receiv'd twenty one thouſand ſeven hundred and ſixty pieces of the beſt white Porcelan. A Month before the delivery of them, another Perſon had brought a conſiderable Parcel of Porcelan to ſell on the Iſland *Diſma*; but becauſe they were too full of Flowers, moſt of them ſtuck on his Hands.

Japanners make great ſtore of Porcelan.

The *Japanners* have ſome few years been more eager in making of Porcelan than heretofore; ſo that not onely the *Hollanders*, but alſo the *Chineſes* vend a great deal thereof. The beſt place for this Commodity is the Lordſhip *Feſen*, of the Earth of which place they make it, being finer and whiter than elſewhere. The *Japanners* grow every Year more and more experienc'd in this Art; ſo that they make their Porcelan better and better. *Wagenaer* contriv'd a ſmall Flower to be made on a blue Ground; but was exceedingly amaz'd, when not long after he ſaw all the Shops full of them.

But whereas *Feſen* produces the beſt Porcelan in *Japan*; ſo in *China*, the Village *Sinkteſimo*. It is worthy our obſervation, That the Earth, which is not unlike fine Sand, of which they bake their Porcelan, is digg'd up near the Metropolis *Hoeichcu*, lying in the Territory of *Nankin*, where they onely knead it into Balls or Pellets, which ſeal'd with the Emperors Arms, are ſold at a certain Price, and ſent to *Sinkteſimo*; for this Village onely, by a hidden Power

How it is made.

or

or Operation in the Waters there, makes the beſt Porcelan. Thoſe that bake, are Ruſtical Clowns, brought up to that Trade from their Infancy. They prepare the Earth two ſeveral ways: Sometimes they work it ſo ſoon as it comes from *Hoeicheu*, after the ſame manner as our *European* Potters prepare their Clay for their Pots and Pans. At other times they let it lye ſo long, till it is grown as hard as a Stone, which they afterwards ſtamp to Powder, ſift it through a very fine Sieve, then mixing it with Water, knead it into Balls, and at laſt preſs it into a Wooden Frame, according to what faſhion they pleaſe: Then they are firſt dry'd in the Wind, and put into an Oven, which fifteen days together is continually hot, and afterwards kept cloſe as many days more, that ſo they may cool by degrees, or elſe they would break all to pieces. After thirty days the Oven is open'd, in the preſence of one of the Emperors Officers, who narrowly looks on every Piece thereof, and, according to the Laws of the Countrey, takes away every fifth Piece of Porcelan to the Emperors uſe. The reſt the Potters at *Sinkteſimo* ſell to the Inhabitants of *Uciengen*, a Village lying at the Lake *Poyang*, on the left hand Shore of the River *Can*. The Place is above two Miles long, rich for Traffick, and repleniſh'd with handſom Buildings; every Year ſo full with thoſe that Trade in Porcelan, that one can ſcarce paſs the Throng. The River lyes generally full of Barques, wherein they load, and ſo tranſport it over all the World: From hence appears the old miſtake of their Opinion in *Europe*, believing, That the Stuff of which they made the Porcelan was the Powder of Sea-Cockles, or Egg-ſhells, or elſe of Earth which their Fore-fathers prepar'd, and kept it a hundred Years after under Ground; ſo their Succeſſors valu'd it according to its Age.

Great miſtake.

¶ *Wagenaer* ſetting ſail in the Ship *Hilverſom* for *Batavia*, ſo ſoon as ever his Guns were brought aboard, and the Rudder hung, was forc'd to be gone, notwithſtanding a great part of his Goods lay upon the Deck.

How the *Japanners* carry the *Dutch* Ships out of their Haven.

The *Japanners* hold it for an ancient Law, That as ſoon as ever the *Hollanders* Ammunition is brought aboard, whether in the Night or Day, contrary or fair Winds, they muſt go to Sea; but if by reaſon of contrary Winds they cannot get beyond the *Prieſt-Mountain*, they have above a hundred Watches about their Ship, which cutting their Cables, tow them out of the Haven of *Nangeſaque*. In the *Corean* Ocean, generally, from *September* to *April*, a Northerly Trade-wind blows ſo freſh, that they can ſcarce carry out their Top-ſails.

The Bank *Pracellis*, formerly a Kingdom.

But this Ship *Hilverſom* ran once in this Voyage no ſmall danger, falling by Night on the Tail of *Pracellis*, which is a Riff or Bank lying about twenty Leagues from the main Coaſt of *Cambodia*, being above a hundred Leagues long, and forty broad. The *Indians* relate, That it was a Kingdom in former Ages, but ſunk by Earthquakes. On both ſides of *Pracellis* lye two Shoals, call'd *Bruers Sand*, and *Alkmaers*; wherefore it is very dangerous here for Shipping: and this is the place where in *Anno* 1660. the rich laden Ship *Tergoes* was ſplit all to pieces.

Wagenaer would fain have put for the *Piſcadore Iſlands*, to find out the long-miſs'd Ship, the *Bull*; but durſt not go too near the Shore becauſe of the Hazie Weather: Yet Anchoring at *Pool Timon*, he found there the Ship call'd *The Sea-Knight*, miſerably torn and ſhatter'd by foul Weather, moſt part of her Maſts being gone, and the Fore-caſtle and Cabins well-nigh waſh'd away by

Miſerable condition of the Ship call'd the *Sea-Knight*.

the Sea: The Merchant *Henry Baron*, and a great many of the Sea-men, ſeem'd more like Skeletons, than Living Creatures: *Baron* was ſtruck with a lameneſs in his Hands, and the Palſie in his Feet; ſo ſeeming to haſten to death, while he was yet living; which made *Wagenaer* earneſtly to ask him concerning the State and Condition of *Tonkin*, that after his Deceaſe he might relate the ſame to the Council at *Batavia*. The Sea-men related, That there hapned that Year a great Sickneſs in *Tonkin*, which ſuddenly took away abundance of People, and ſeiz'd upon the healthfulleſt Perſons in a Minutes Time, firſt a Giddineſs taking them in the Head, of which they fell on the Ground, and died both ſenſeleſs and ſpeechleſs in few Hours; after which manner, the *Netherland* Agent in *Tonkin*, *Nicholas de Voog*, died alſo.

Strange Sickneſs in *Tonkin*.

This *Tonkin* Sickneſs was not unlike the Plague in *England*, firſt known in King *Henry* the Sevenths Reign, *Anno* 1486. which after forty three Years ſpreading over *Germany*, ſwept away an innumerable company of People in a ſhort time.: After which, the Plague began again in *England*, and chiefly in *London*, where *Anno* 1550. died a very great number in a few Months. It is ſaid, That a Maſter of a Family having twelve Children, beſides his Wife and Servants, was well and hearty at Dinner, yet all of them dead before Night. Thoſe that got the Sickneſs, died in few Hours; but if ſuddenly they ſweated out the Poyſon, they recover'd by Degrees.

Plague.

¶ *Wagenaer* furniſhing the *Sea-Knight* with ſome Proviſions, went on his Voyage; but miſſing the *Straights of Banka*, he hapned to come amongſt ſeveral unknown Iſlands, where he drove up and down three Hours, before he got on his right Courſe again. This, and the other trouble of getting over the Tail of *Pracellis*, aroſe from the difference amongſt the Officers of the Ship, every one willing to Steer a ſeveral Courſe, notwithſtanding the ſtrong Currents deceiv'd many; yet in *December*, *Anno* 1659. *Wagenaer* arriv'd ſafe at *Batavia*, and went aſhore with *Henry Indiik* and *Erneſt* of *Hoogenhoek*.

Wagenaer arrives at *Batavia*.

Indiik made Governor of *Diſma*.

But *Indiik* ſtaid but a ſmall time in *Batavia*, being ſent back to *Japan*, to take the Place of *John Bouchelyon*; and accordingly he ſet Sail in the *Calf* Frigat, accompnied with the *Hearn* and *Sparrow*, on the ſix and twentieth of *November*, *Anno* 1660. The Charge and Command of the *Eaſt-India* Companies Treaſure in *Japan* was committed to *Indiik*, whom the Secretaries *Sannemondonne* and *Mooteſnoſtrydonne* complemented (according to the Cuſtom, being eſtabliſh'd in his new Employ) in the Governor of *Nangeſaque*'s Name, deſiring him to take ſpecial care of his Fire and Candles, to prevent all dangers that might accrew thereby; and took alſo a Liſt of the *Netherlanders* Names that remain'd on the Iſland *Diſma*, the number whereof were nineteen, amongſt which were reckon'd *Indiik*'s Son and Daughter, beſides the *Blacks* which were in the Service of the *Eaſt-India* Company.

¶ THe Apparel of the Secretaries, as alſo of all other *Japanners* of any Quality, is very coſtly: Their Heads are ſhav'd bare on the top, and round about hangs ſhort Hair like a Circle, having behind a Lock tied with a Ribbon: The Upper-Coat or Tunick, by the *Japanners* call'd *Korekorre*, is of divers Colours, adorn'd with Silken Flowers, and being very wide, hangs open before, and reaches down to their Knees: About their Middle they wear a Girdle, embroyder'd with Silk and Gold, in which ſtick two Hangers, the one bigger than the other; the Scabbards of them embroyder'd, and

Apparel of the prime *Japanners*.

and the long Handles cover'd with Gold Wyre: Their Tunick they claſp up behind on the top of their Girdles, that every Mans Coat of Arms, which hangs at the bottom of his Waſt-band, may be ſeen: Theſe Scutcheons are made ſquare, and richly embroyder'd; and their Under-Coat, being quilted with Cotton, is tied with the aforeſaid Girdle: Their Breeches very wide and long, trailing above a Foot after them, and they tread on them before as they go. No *Japanner* of any Quality comes ever abroad without an Attendance of three or four Servants at leaſt, whereof one carries a round *Umbrello* after his Maſter, who walks before in an exceeding proud poſture, with a Cane in his Hand; another carries before on his Shoulders a Stick, at each end whereof hangs a ſquare Wax'd Box, in one of which is his Lords Slippers, and in the other his Inkhorn. The Servants are Cloth'd in ſhort Coats, tyed about their Middles with a Cotton Girdle; walk on Clogs, made faſt with a Button between their firſt and ſecond Toes, and go bare-headed; their Heads alſo ſhaven, and a tuft of Hair tied up behind with a piece of Fillet.

But the Secretaries that came to Complement the new-elected Governor, after ſome Entertainment, return'd home.

The *Hollanders* Burying place in *Japan*.

¶ NOt long after, *Indiik* had leave to Interre the Body of the Deceas'd Merchant *Francis Reynerſon*: The Corps put in a Coffin, was carried under a Black Cloth through *Nangeſaque*, by the Book-keepers, Interpreters, and other Servants of the *Eaſt-India* Company, to a Barque, in which they carried it over to the other ſide of the Haven before *Nangeſaque*, and there buried it on a Hill, being the Place for that purpoſe, given by the *Japanners* to the *Netherlanders*.

News of *Coxenga's* Deſign upon *Formoſa*.

Mean while the *Ottena* (for ſo they call the *Japan* Governor of *Diſma*, whereon the *Hollanders* Store-houſe ſtands) brought Information from a *Chineſe* Jonk, that was come with a rich *Cargo* from *Zaetſm* to *Nangeſaque*, That *Coxenga* not long after their departure had a conſiderable number of Soldiers, ready to ſend under

under the Conduct of a valiant *Chineſe* General, and two *Mandarins*, of which one was his Uncle *Sauja*, to *Formoſa*, there to take *Tayovan* and the Fort *Zealande* from the *Eaſt-India* Company, or at leaſt to pillage the Countrey. The Jonk alſo brought news, That the *Chineſe* Admiral *Itchien* coming with a great many rich Merchandizes to *Japan*, had by a mighty Storm loſt all his Upper-works, and with much ado ſav'd his Life: And that in *Tonkin*, ſince the laſt great Sickneſs there, which ſwept away many thouſand People, after the manner aforemention'd, a ſecond Plague had hapned, which did no leſs miſchief; for the Waters breaking up in all parts of the Countrey, had poyſon'd all the Soil, and ſent forth malignant Vapours, which deſtroy'd both Men and Beaſts.

Strange poyſonous Water.

¶ FUrthermore, *Indiik* engag'd the Servants of the *Eaſt-India* Company not onely to come and hear the uſual Evening and Morning Service; but alſo to be preſent at the hearing of the Sermons, and ſinging of Pſalms on the *Sunday*. And whilſt they follow'd their Religion thus undiſturb'd, *Tſoemangy Ficojemon* came to *Nangeſaque*, to Officiate as Governor in the deceaſed *Kaynuſſio*'s Place: Wherefore *Indiik* was not negligent to wiſh *Ficojemon* Joy, by the Interpreters and *Ottena*, of his new Office; deſiring that himſelf might have the Honor to Complement and tender him ſome Preſents; which being granted, *Indiik* went thither, proffer'd his Preſents, and deſir'd *Ficojemon*'s Favor, who modeſtly receiv'd the Preſents, promis'd his Aſſiſtance to the promoting of the *Netherland* Trade, and not long after came with great Attendance to viſit *Indiik* on the Iſland *Diſma*, where he took great delight in the Garden before the Store-houſe, Planted after the *Dutch* manner, and chiefly in the ſtrange *European* Commodities, and alſo in the Preſents which were to be ſent to the Emperor. *Indiik* thought to entertain him with Preſerv'd *Perſian* Fruits, Brandy, and Tent; but he neither taſting the one nor the other, took his leave and departed.

Ficojemon viſits *Indiik*.

¶ SOon after, *Ficojemon* met with ſome trouble, by means of a Citizens Daughter, who hang'd her ſelf in the Night in *Nangeſaque*: He made ſtrict Inquiry after the Reaſon that provok'd her thereto, which at laſt he diſcover'd to this effect. A *Chineſe* Commander of a Ship being enamour'd of the Maid, had upon great Promiſes, and by the aſſiſtance of a *Japanner*, crop'd her Virgin-Flower; which ſhe afterwards ſeriouſly conſidering with her ſelf, and fearing that if ſhe ſhould be with Child, then her Crime would be publickly known, and bring her into utter diſgrace; to prevent the ſame, ſhe laid violent Hands on her ſelf: But the Criminals being taken, and put in Priſon, ran great danger of their Lives; yet at laſt, by many Intreaties, a milder Sentence paſs'd on both; the *Chineſe* being for ever baniſh'd from *Japan*; and the *Japanner*, to the Iſlands *Goto*; and his Goods ſeiz'd upon by the Law, were moſt part of them given to the Parents of the foremention'd Maid.

A ſad accident at *Nangeſaque*.

¶ NOt long after this Accident, *Joſſieſamma* ſhew'd the People a Pattern of his Cruelty, by cutting aſunder two of his Servants, for a ſmall Offence; the one thirteen, and the other fifteen years old.

Joſſi ſamma's cruelty.

A Fire in *Nangeſaque*.

The Night after hapned a Fire in *Nangeſaque*, which in four of the eminent'ſt Streets conſum'd a hundred Houſes, which undid many great Merchants; for they putting all their Goods in the Stone Store-houſes, judging them to be very ſafe, they were all burnt.

¶ The

¶ THe nine and twentieth of *November*, *Nangeſaque* was alſo ſhaken by an Earthquake, which ſometimes ſeeming to abate, ſoon after made the whole Town tremble, which was chiefly on the third of *January*, in the following year; when this Trepidation threatned no ſmall danger in the night. The Joynts of the houſes beginning to gape, the Timber and Walls tumbling down, which occaſion'd a general out-cry in the City; yet with the day-break, the noiſe and Earthquake ceaſed; but the whole City was in a hurry, occaſion'd by five and twenty *Roman Chriſtians*, that after intollerable Tortures, yet remain'd conſtant in their Religions, and were now going to be led out of *Nangeſaque*, there to be hung with their Feet upwards, and their Heads flea'd downwards, ſo to die a lingering death; when they had hung a day and a night in that miſerable manner, two of them deſir'd, that they might appear before the Magiſtrates of the City of *Nangeſaque*; who thereupon, coming to the place of Audience, heard that they were not able any longer to endure the unſupportable torture, but were ready to renounce their Chriſtianity, and imbrace the *Japanners* Doctrine; on which promiſe, being let looſe, they ſpat at a Woodden Croſs, then ſtamp'd upon the Picture of our Saviour Chriſt and the Virgin *Mary*, to the great grief of their Brother Sufferers, which refus'd to be releas'd on theſe terms, but pittifully crying, ſaid, *Surely we ſhall ſoon depart out of this Wretched World, and go to Paradiſe, where we ſhall be out of the Power of the* Japan *Tyrants, and enjoy Everlaſting Beatitude.*

Cruelty us'd to *Roman Chriſtians.*

How the *Japanners* deny *Chriſtianity.*

And when theſe forementiond had hung ſeven days in that manner, with their Heads downwards, there were ſeventy four more new diſcover'd *Chriſtians* brought thither, which were all to be Beheaded; theſe cry'd as loud as their faintneſs would permit them, *Remain ſtedfaſt in the* Chriſtian *Faith, we ſhall e're long meet in Heaven.*

Seventy four *Chriſtians* beheaded.

The ſeventy four, amongſt which were not onely Women and Children, but alſo ſucking Babes were altogether Beheaded, their Heads ſet on Iron Pins, and their Bodies thrown in a deep pit; *Indiik* being an Eye-witneſs, admir'd at their Conſtancy, and the more, becauſe the Martyr'd *Japanners* had ſo little knowledge of the *Chriſtian Religion*; but the *Netherland* Interpreters inform'd him, that ſeveral of them gave themſelves out to be *Chriſtians*, that with their Wives and Children, which for want of Proviſions and chiefly Rice, they were not able to maintain, they might die together, and ſo be rid of the Miſeries of this World.

Why they ſuffer themſelves to be Executed.

¶ THe fourth, fifth, and ſixth of *February* it Froze ſo hard, that the Ice would bear the weight of three Men. Moreover, News came to *Nangeſaque*, that the fourteenth and fifteenth day of the ſame Moneth, a Fire happen'd in *Miaco*, which conſum'd not onely ſeventy Streets to Aſhes, but alſo the *Dayro*'s ſtately Palace.

Freezes hard in *Japan.*

Fire at *Miaco.*

¶ THe ſecond of *March*, *Indiik* Travel'd to *Cokero*, where the Lord of *Omura* ſent him Veſſels to Ferry over from *Tokits* to *Smongy*. In both theſe Towns the Streets were Swept very clean, and the Citizens all abroad to receive and fetch in the *Dutch* Ambaſſador. Upon one ſide of *Smongy* appears the Famous and Magnificent Palace *Omays*, the enterance into it is by broad Steps, cut out of the middle of the two bordering Rocks; on the ſixteenth Step, the Stairs are divided, and aſcend on each ſide of the Gate, behind which, they again

Indiik's Journey thorow *Bungo.*

Deſcription of the Palace *Omays.*

joyn

joyn together; the Gate it ſelf is built on a Square, ſupported by a Rock, before it runs a Rail, below ſtrengthen'd by ſeveral Croſſes, above the Square is a double Rail; the Portal hath two large Entrances, built Arch-wiſe, parted in the middle by two double Pillars; above the Arch, under which you paſs into the Palace, is the out-Court, wherein appears a ſtately Hall, adorn'd with a Gilded Roof that jets over the Walls; at each end of which, are two Gilded Balls; through the enterance of this firſt Portal, is to be ſeen the inner Portal, whoſe Gilded Roof alſo riſes above the other, and hath ten broad Steps leading up to it. This Gate hath three large Entrances; on the four corners of the Roof, lie Couchant Dragons all Gilt; this inner Gate opens in the middle of a long Gallery, which hath eight ſquare Windows towards the Front, and as many within: The lowermoſt Edges of the jetting Roof are adorn'd with Gilded Balls: The Gallery on the right and left ſide look upon two ſtately Turrets, which riſe aloft with three Stories, one leſſer than the other, in which are kept the Treaſures of the Palace; on one ſide is a no leſs curious than pleaſant Garden, full of variety of Trees and Flowers; behind the Treaſuries are two other Towers of the ſame make, in which his Wives and Concubines live.

The Town *Coyo*.

In this part of *Japan*, the Town *Coyo*, Conſecrated to a *Bonzi* call'd *Conſodaxi* is very famous, being held for the Burying-place of the Prince of *Bungo*; or if they chance to be Interr'd elſewhere, there muſt at leaſt a Tooth of theirs be found at *Coyo*.

Indiik's Voyage.

¶ But *Indiik* Sailing from *Cokero* to *Simoniſicci*, he found the Barque there which he had ſent before thorow the *Corean* Ocean with his Goods: So going Aboard on the ſeventh of *March*, in the Haven of *Simoniſicci*, in ſeven days he arriv'd in *Oſacca*. The *Hollanders* Landlord *Icubia Serojemon* and the Interpreters, made *Indiik's* arrival known to the two Governors, before which he appear'd, and brought Preſents the next day, which by both were kindly accepted: And *Indiik* provided with Horſes, came thorow *Firaskatta*, *Jonda*, and *Fiſ-*

His Journey by Land to *Jedo*.

ſima

ſima to *Miaco*, where the old Hoſt *Koſſe Sabrojemon* carry'd immediate News thereof to the Grand Judge *Mackino Sandoſamma*, which that Evening permitted him Audience, kindly accepted the Preſents, and gave him a new Letter of Conduct; wherefore he neglected no time, but went on his Journey, and Lodg'd afterwards in *Cuſatz*, and next in *Sacca*; and forcing over from *Quano*, he got late at night to *Mia*, where he reſted.

Moreover, he found the Houſe for the *Hollanders* Entertainment in *Occoſacci* Lock'd and Guarded, becauſe the Maſter thereof being fall'n out with his Neighbors, was in danger to be ſlain by them. Leaving this Town, he Lodg'd in the Village *Accoſacci*, Ferry'd over the Bay between *Arei* and the Village *Meiſacca*, and was forc'd by reaſon of the great Showres of Rain to ſtay in *Fannama*, he deſign'd to Lodge the next night in *Caneia*, but finding the uſual Inn there Guarded, notwithſtanding it was almoſt dark, and Rain'd hard, he went on, and Ferrying over the River *Oyengauwa*, refreſh'd in *Simanda*. At *Merico* he was again forc'd to paſs by the old Inn, no body being at home, the Maſter thereof being gone to *Surunga*, there to releaſe his Son, who was committed to Priſon for fighting with one of the Villagers.

The eight and twentieth of *March*, *Anno* 1661. *Indiik*, after he had left *Simanda*, and Lodging at *Jeſare*, *Miſſima*, *Odauro*, and *Toska*, came to *Jedo*, in which City were yet many empty Streets, though they went on very vigorouſly in Building; and in regard the Bridges were not yet repair'd, *Indiik* was forc'd to Ride a great way about, before he could come to the uſual Houſe of Entertainment. Arrives at Jedo.

Which no ſooner being enter'd, but he ſent the Interpreter *Fatſiſeymon* and his Landlord *Ginnemon* to the Lords *Joffieſamma*, and *Hootie Auwanno Camiſamma*, who was choſen in *Sicungodonne*'s place to Negotiate the *Hollanders* Affairs at Court, to acquaint them of his arrival: *Fatſiſeymon* and *Ginnemon* brought anſwer, that the foremention'd Lords were joyful for the ſafe and ſpeedy Journey of the *Hollanders*, and that on the morrow, they would acquaint the Councel of their coming; and Order'd moreover, that *Indiik* ſhould get the Preſents ready with all ſpeed, for they knew not how ſoon he might be admitted to the Emperors preſence.

Sicungodonne's Secretary demanded in his Maſters Name, who dy'd two days before *Indiik*'s entrance into *Jedo*, for the Goods which *Sicungodonne* had deſir'd and given Order for the year before; but *Fatſiſeymon* going again to *Joffieſamma*, deſir'd in *Indiik*'s Name, ſome private Conference, which was permitted. Mean while, *Joffieſamma* told him, That he underſtood of the Councel, that the Emperor not long ago, out of his own accord ſhould ask, Will not the *Hollanders* come ſhortly, for it grows late in the Year? Upon which the Councel reply'd, They are expected ſuddenly. This enquiry of the Emperors, *Joffieſamma* judg'd to be an exceeding great favor, that the *Hollanders* ſhould find place in the Emperor's Memory; but ſoon after he chang'd theſe kind Speeches, for when the Liſt of the Preſents for the Emperor, and other Perſons of Quality was ſhown him, that according to *Indiik*'s Requeſt, he might either order them to be added to, or elſe diminiſh'd; he began to reckon up the Price of them, and what every Piece amounted to; which done, he flew out in a Rage, ſaying, *What do the* Hollanders *leſſen their Preſents yearly; at this rate it will in a ſhort time come to nothing? what is this elſe but a parcel of courſe Cloth?* *Joffieſamma* goes to meet *Indiik*.

This anſwer *Fatſiſeymon* carry'd home, which would have ſeem'd very ſtrange to *Indiik*, could he have credited the Interpreter; but becauſe he was known

to be a great Lier and a Cheat, whoſe whole buſineſs was onely to get all what he could, therefore he knew not how to order his Affair, and the more, becauſe the Preſents, beſides divers Rarities amounted to full as much as the laſt years Preſents. Yet *Indiik* was adviſ'd to add three Pieces of Scarlet more to the Liſt, which pleas'd *Joffieſamma*, who permitted *Indiik* to ſpeak with him; whereupon going thither, he found *Gekdonne Joffieſamma*'s Son, who courteouſly Saluted him in a ſtately Hall; which Duty, all the reſt of the Family perform'd. At laſt *Joffieſamma* came forth himſelf, and bade *Indiik* kindly welcome, telling him that he was juſt going to Court about his Buſineſs, that he might procure him a quick diſpatch from the Emperor: So taking his leave, Commanded his Secretary *Sannemon* to entertain the Ambaſſador and his Retinue, he being a good Companion, let them not want Wine and variety of Meats. *Joffieſamma*'s Lady alſo caus'd ſeveral Flasks of her own Liquors to be brought to them, being the Juyce of Plums and other reliſhing Fruits: They took great delight in the Ambaſſador *Indiik*'s Son, to whom they gave ſome Preſents for himſelf, and his Siſter, and deſir'd him to come and viſit them every day.

Indiik nobly entertain'd in *Joffieſamma*'s houſe.

Deſcription of the ſtately apparel of a *Japan* Woman.

¶ EXceeding coſtly is the Apparel of the *Japan* Gentlewomen; for as *Joffieſamma*'s Wife came forth to ſee the *Hollanders*, ſo moſt Ladies of that quality go after the ſame manner. It deſerves our admiration, that the *Japan* Women exceed all other Females that are known in the World, for broad Faces, and great Heads; their Hair Waſh'd every day with the Whites of Eggs, ſhines like Jet: The Maids are diſtinguiſh'd from the Marry'd Women, by a Coyfe which they wear on their Fore-heads; whereas the Marry'd Women wear a looſe Lock before, and another ty'd behind; they all go bare Headed in what Weather ſoever; but yet the primeſt Ladies wear an Embroyder'd Cap on their Heads, which is Peeked on the top; their Hair from under it, on both ſides covers their Shoulders, behind hangs a Lock Brayded with Silk Ribbon: A large upper Gown, folded on their Breaſts, is not onely rich for the Silken Ima-

ges

ges thereon, but alſo the broad Selvedges Embroyder'd with Gold: This Coat or Gown which hangs looſe about the upper part of the Body, and their Arms, is Girt about their Waſte with a broad Tabby-Girdle, on which they beſtow great Charges; from the Girdle downward it hangs cloſe about them, but under this Coat Trail after them ſometimes eight or twelve Coats more, moſt of them Party-Colour'd, and full of Embroyder'd Flowers: Sometimes they wear Clogs, which they make faſt with a Button and Loop betwixt their great and ſecond Toes; and at other times, the Ladies of Honor uſe curious white Buſkins, (by the *Japanners* call'd *Taepis*) but the Noble-men wear them alſo white and red. Moreover, all Gentlewomen of great Quality, whether Widows, Maids, or Marry'd Women never walk abroad without ſome Servant-Maids to attend them, of which every one knows her particular Office. A Marry'd Lady never comes forth into the Street, but is carry'd in a Sedan, or elſe in a cover'd Boat, in which ſhe takes her pleaſure upon the Water; in the Evening onely ſhe goes to walk, but not without her Husband.

How the *Japanners* make merry.

But *Indiik* being Nobly entertain'd in *Joffieſamma*'s Houſe, took his leave: *Cambedonne* Chief Commander of the Palace *Ficojemon*, being newly erected to be Deputy-Governor of *Nangeſaque*, bore *Indiik* Company in the Street, and forc'd him to follow, and go a ſecond time to be merry with him; *Indiik* not daring to deny the *Japanners* Civility, went thither, and entering the Palace, was courteouſly welcom'd, according to the *Japan* Cuſtom, and deſir'd to ſit and Smoke Tobacco, Drink *Tee*, and Wine, out of Diſhes with one Foot. Moreover, there was no Coſt or Charges ſpared in preparing variety of Meat, and at Meals their Ears were delighted, not onely with Vocal, but Inſtrumental Muſick. Towards night, *Indiik* got home, though moſt of his Men were overcome with the ſtrong Liquors. The *Japanners* know no Drinking-Houſes, yet they have convenient Inns for Travellers, whilſt the Nobility and other People entertain one another in their own Houſes, and never quarrel, but when they are Fuddled; but thoſe that are ſobereſt, take care to ſee thoſe that are inebriated aſleep.

Fire in *Jedo*.

The next day *Indiik* return'd the Governor *Joffieſamma* thanks for his kind Entertainment by two Interpreters, and deſir'd to know what was done in the *Hollanders* Buſineſs at Court. *Joffieſamma* not giving the Interpreters any particular anſwer, ſent one of his Gentlemen to *Indiik*, telling him, that two days after, being the ſecond of *April*, he ſhould appear before the Emperor; whereupon *Indiik* unpack'd all his Goods, laying every Parcel by it ſelf; and whilſt they were all buſie in the night about this Buſineſs, a ſudden Fire broke out not above a Muſquet Shot from the *Hollanders* Inn. The Maſter thereof made great lamentation, his Houſe and all his Goods having been burnt thrice in four years time; but *Indiik* ſuddenly ſever'd all the Goods in the Stone-Ware-houſe, ſtopping up all the Windows and Doors of it with Clay, every one looking to ſave himſelf, when the Fire, after having deſtroy'd twelve Houſes, the Weather being very Calm, was quench'd.

The *Holland* Ambaſſador *Indiik* appears before the Emperor.

The day being come to appear before the Emperor, *Indiik* ſent his Preſents yearly to the Court, following them himſelf with a *Bonjois*, and coming before the Gate of the Emperor's Palace, went into a Watch-houſe, where he found *Joffieſamma* and divers other Perſons of Quality; here they ſtay'd an hour: *Joffieſamma*, at laſt going from thence, ſoon return'd, and conducted *Indiik* over ſome fine Mats into the Palace, and paſſing thorow a Gallery into the Guard Chamber he met *Hoetie Auwanno*, who courteouſly ſaluted *Indiik*, and told him by *Joffieſamma*, what honor he muſt ſhew to the Emperor: But whilſt they were

buſie about this Injunction, Orders came, that the Ambaſſador ſhould come in.

A remarkable paſſage happen'd to *Indiik*

Auwanno and *Joſſieſamma*, with an unknown Courtier, went before, brought *Indiik* to the Preſents, which were laid in good order over againſt the Emperor; *Indiik* kneeling down, the three which brought him in fell down behind him: Then *Matſendeiro Bieſecuſamma* the Councellor *Inſiens* Brother, ſaid the uſual Word, *Hollanda Capitein*; at which ſaying, which is their Complement, *Indiik* lifted his Head from the Ground, but before he could raiſe himſelf to ſee the Emperor ſitting on a high Cuſhion, *Joſſieſamma* hit him on the Back with his Hand, as a ſign, that he had not yet leave to lift his Face from the Ground.

Indiik's Son entertain'd in the *Japan* Court.

But ſoon after, *Indiik* was order'd to riſe, and go to the Guard-Chamber, where ſeveral Courtiers wiſh'd him Joy for the Honor which he had receiv'd by appearing before the Emperor. They were ſcarce turn'd about to be gone, but a Gentleman came, that taking the Ambaſſadors Son by the Hand, led him, with the Interpretor *Fatſiſeymon* and the Merchant *Nicholas de Roy* to the place where *Indiik* had ſhewn honor to the Emperor, where the Councel ſtood yet altogether, and ask'd the Child's Age, where Born, and his Name, on which they were anſwer'd, that he was ſix year and a half old, born in *Siam*, and was call'd *Garret*. The Youth ſeeing the rich Cuſhion, ask'd the Interpreter, If the Emperor did not ſit there ſometimes? Which the Councel obſerving, ask'd what he ſaid, which *Fatſiſeymon* Interpreting, they admir'd at it: They alſo ſaw him very earneſtly looking on the Gilded Houſe, and rich Sieling over the Emperors Throne; firſt one, and then the other, taking the Child by the Hand, led him through the Emperors Chambers, and at laſt ſent him again to his Father, who then had leave to depart.

Indiik's other buſineſs in *Jedo*.

After that *Indiik* ſpent two days in dividing of Preſents to the four Councellors of State, and other Perſons of Quality, and was viſited by many, ſo that he found enough to do for a whole day, to ſpeak and Complement all thoſe that came to ſee him, and Entertain them with Tent and Brandy: Amongſt others came *Ficojemon*'s Son, with a Commander of two hundred Souldiers, on whoſe Knee, being hurt, the *Hollanders* Chyrurgeon laid a great Plaiſter, and pour'd ſome Oil into his Sons Ear, to cure him of a pain which he had been long troubled with: *Sicungodonne*'s Secretary alſo fetch'd the two Globes which his deceas'd Lord had deſir'd.

Appears a ſecond time in the Emperor's Court before the Councel.

The tenth of *April*, *Indiik* came again to Court, to receive the Emperors Preſents of Return; and ſtaying about an hour in the Guard-Chamber, *Auwanno* and *Joſſieſamma* conducted the Ambaſſador to a very ſtately Chamber, in which the four Councellors of State ſate againſt Gilded Partitions. *Sacaja Outuſamma* ſat on the right hand of them, all next *Iſien*; then *Bonge* and *Moniſamma*: The

His diſcourſe with them.

chiefeſt Councellor being *Outaſamma*, ſpake, ſaying: Holland *Ambaſſador*, *it is not unknown to you, how acceptable it will be to the Emperor to hear of you, if the* Portugueſe *have any Deſign upon this Empire; as on the contrary, the Emperor is not pleas'd that the Trade of the* Chyneſe *Jonks ſhould be moleſted by your People.* *Indiik* anſwer'd, *That the Councel need not to doubt of the* Hollanders *Fidelity, who would do all things to preſerve the* Japanners *Favor; wherefore they every where employ'd Perſons to obſerve the Affairs of the* Portugueſe, *that if they ſhould have the leaſt knowledge that they had a Deſign upon* Japan, *to acquaint the Governor of* Nangeſaque *with it. Moreover, the Governor of the* Eaſt-India *Trade had given ſtrict Orders, upon Pain of great Puniſhment, That none ſhould any way moleſt the* Chineſe *Jonks*; *Indiik* commanded to withdraw, was ſoon after fetch'd in again. *Outuſamma* ask'd him again, *If he would promiſe*

to

to tell the Governor of Nangeſaque, *when at any time he ſhould meet with any* Portugueſe *between* Batavia, Formoſa, *and* Japan, *whether at Sea or on any Iſlands or main Land, before the* Chyneſes *brought advice thereof?* *Indiik* promis'dto perform it to the utmoſt of his Power. Then being order'd a ſecond time to withdraw, and call'd in again, he ſaw thirty Imperial Coats lying on curious Wax'd Boards, before which he lay down on the ground: When *Joffieſamma* ſaid, *Your Preſents, O* Holland *Ambaſſador, are very acceptable to the Emperor, wherefore he Preſents you with theſe Coats, as a return for yours, and gives you leave to go for* Nangeſaque.

How *Indiik* receiv'd the *Japan* Preſents of return.

Which ſaid, *Indiik* being inſtructed by *Auwanno*, crept towards the Coats, and laying a Skirt of one of them on his Head, ſo returning thanks for them, went away. The Coats pack'd into three Cheſts, were ſent to the *Hollanders* Inn: Moreover, *Indiik* return'd all the *Japan* Nobility thanks for their ſeveral favors in their own Palaces; but not finding *Auwanno* at home, he deliver'd his Meſſage to the Secretary, that in *Indiik*'s Name he would be pleas'd to return his Lord hearty thanks for his ſpeedy diſpatch, which his Secretary telling him ſo ſoon as he came home, ſent *Indiik* three Silk Coats, and proffers to do him all the ſervice he could.

After this, ſeveral other Coats were brought by Noblemens Servants, as returns for their Preſents, which they had receiv'd from the *Hollanders*; all which the Merchant *Nicholas de Roy* modeſtly receiv'd, whilſt the Ambaſſador *Indiik* took his leave in ſeveral places; his Son going twice to *Outuſamma*'s Pallace, who took the Youth, and ſet him in his Lap, feeding him in the preſence of divers Perſons of great Quality.

Is entertain'd by a *Japan* Prieſt.

Indiik was now ready for his Journey, having onely the chief Prieſt at *Aſaxen's* Temple to take his leave of, whoſe favor was very requiſite to obtain, he being brother to *Otta Bietchonſamma*, chief Councellor of State: This Perſon was exceedingly pleas'd, when *Indiik*, beſides ſeveral other *European* Commodities, Preſented him with a curious Woodden Ship, which he afterwards hung in the Church, in memory of the *Hollanders*. Moreover, he entertain'd the Ambaſſadors after a very ſtately manner, carry'd him thorow the Temple, where he ſhew'd him the Myſteries of the *Japan* Religion, and gave him in return ſome Silk Coats, and four Boats of Silver.

Laſtly, *Indiik* ſent to *Auwanno*, the *Hollanders* Solicitor, ſeveral curious Glaſſes, and deſir'd that he might take his leave: *Auwanno* accepted of them, but as for the taking of his leave, he had not time for the preſent, for he expected every hour, ſeveral Perſons of Quality to viſit him, ſo that he could ſcarce in one word wiſh him a proſperous Journey; whereas at other times he would not let the *Holland* Ambaſſador ever have gone without Treating him at his Palace; ſo parting, and going home, *Indiik* reckon'd with his Landlord, paid the uſual Prices for Diet and Lodging, and Ware-houſe room; but he deſir'd that he would pleaſe to lend him a thouſand Taile upon Intereſt, to build and furniſh his Houſe again, his Habitation being thrice Burnt down in four Year. But *Indiik* deny'd his Requeſt, pretending that his Journey (becauſe of the ſcarcity of Proviſions) would amount to a great deal of Money, ſo that he knew not whether he ſhould have enough for himſelf; but yet to obliege him, he preſented him with three Pieces of Perpetuanaes, which were ſpoiled in the Dye.

Departs from *Jedo*.

Indiik after having been Nobly Entertain'd, left *Jedo* on the fifteenth of *April*, accompany'd by his Landlord to *Cawaſacca*; after which, he Lodg'd at *Toska*, *Odauro*, *Miſſima*, *Kaneya*, and *Fannama*, where he Ferry'd over a Bay of the Southern Ocean

Comes to *Miaco*.

Ocean to *Arei*, then Lodg'd in the Village *Accoſacci*, and *Miaco*, in which City the *Hollanders* were very nobly Entertain'd in a new Inn; here he ſtaid till midnight, the Water being ſo low, that he could not Ferry over. Mean while, the Goods and Horſes were Ship'd Aboard; two hours before day, *Indiik* came to *Quana*, and the five and twentieth of *April* to *Miaco*.

Deſcription of the Fiery Mountain *Siurpurama*.

¶ HE left, eight Leagues beyond this City, near the great Lake, the famous Burning Mountain *Siurpurama*, afterwards Inſpected by the *Holland* Ambaſſador *Seldere*. This Mountain is of an exceſſive height, Vomits forth Smoke and Flames: The Smoke alters its courſe according as the Wind blows, and beats down ſometimes in ſuch a manner, that it not onely makes the adjacent Countreys at Noon-day ſeem'd Clouded with Night, but alſo Smothers Men and Beaſts.

Next this Mountain is another, but not ſo high; three Sulphurous Streams come flowing from them, which ſometimes over-flowing, ruſhes into the Vallies, making a great Smother and noiſe, which alſo filling, ſeek their courſe another way, often waſhing down great Pieces of Rocks and Stones: All theſe three Streams running down on the Champain ſpreads it ſelf a Mile and a half in length, but much more in breath: The Countrey round about the Mountains is ſo exceſſive hot, that none can ſtand long there, but it will burn their Feet.

Deſcription of the Sulphur, of which Gold, Silver, and other Mettals are made.

¶ THis Sulphur, taken for a fat, yet fine Matter, made in the under Grounds, producing with mixt Quickſilver, Copper, Silver, Gold, and other Mettals: The chiefeſt Philoſophers affirm, That there are two ſorts of theſe Vapors that lie hid under ground; the one being dry and more Earthy than Watery; the Earthy Vapors afford Materials for Free-Stone, and the other of Sulphur and Quickſilver, being mixt both together, make Silver, Gold, and all manner of Mettals. Moreover, let it not ſeem ſtrange to any, that thoſe Vomitings of the Mountains often ſend forth firm Bodies, as Stones, and pieces of Rocks; becauſe thoſe kind of Vapors are very thick and often Smother the Miners, or if they eſcape with Life, are afterwards troubled with extreme Sickneſs. Theſe Vapors alſo are ſometimes Wateriſh, and mixt with Earth, for if they were all Water, they could not melt, and if all Earth, they could not cleave and ſtick ſo hard together. This Sulphur is the Food of that Fire, which burns on the top of *Siurpurama*; and it Repreſents an undeniable teſtimony of Fire under the Ground, by which the Earth is warm'd as much underneath, as the Sun by its Beams heats it on the top.

Blefken's Voyage to *Iſland*.

Burning Mountain *Hecla*.

¶ BUt beſides *Siurpurama*, are reckon'd amongſt the Burning Mountains *Hecla* in *Iſland*, an Eye-witneſs, *Dithmar Blefken*, deſcribes *Hecla* thus: On the North of *Iſland* lies *Hecla* by the Sea-ſhore, and Vomits up ſometimes beſides terrible Flames, blackiſh Water and Flint-Stones. *Anno* 1568. the twenty ninth of *October*, this *Mountain* gave ſuch a terrible blow, that it made the whole Countrey of *Iſland* ſhake; at which every one expected utter Ruine, the noiſe rattling in the Air, as if a thouſand Pieces of Canon had gone off; the Flames ſeem'd to Fire the Skie; the Ground trembled, and the Smoke ſo darken'd the *Iſland*, that ſometimes they were not able to diſtinguiſh one thing from another; ſometimes the Flames chang'd the darkneſs into light: The boyling Sulphurous Waters flowing above ſix Leagues ſpace over the Countrey.

¶ No

1. Burning sulfur Mountaine, 2. Stromes of Sulfur
3. The Magna land, 4. Japan Interpreter
5. Mesquetier and ingrauer
1. Brandende Solfer-berghe
2. Afstortende Solfersticten
3. 1. Vaste Landt
4. Japanse tolck
5. Lyfschut en Tyckemeer

¶ NO leſs terrible was the breaking forth of a Mountain on *Ternata*: A Fleet under the Command of *Paul van Caerden*, coming to an Anchor there, ſaw the Fire as it were burning above the Clouds, after which follow'd a great Smoke, that turn'd it ſelf round in the Air. Burning Mountain on *Ternata*.

The firſt Ships that Sail'd from *Holland*, under the Command of *John Johnſon Miller*, and *Cornelius Houtman*, were not a little afraid, when they came near the City *Panarucan*, becauſe of a Mountain that ſent forth dreadful Flames, and made great Claps, like Thunder. Near *Panarucan*.

America, according to *Joſeph de Acoſta*, hath ſeveral Burning Mountains; particularly, one call'd *Arequipa*, very Sandy, and two days Journey high. *Arequipa*.

In *Mexico*, near the Village *de Los Angelos*, lyes another, whoſe Foot carries thirty Leagues in Circumference, and from an unmeaſurable high top, both at Sun-riſing and ſetting, caſts out abundance of Aſhes and Smoke; which laſt riſing upright, ſpreads it ſelf in the Air like a Plume of Feathers, till at laſt it vaniſhes, after which appears a thick black Cloud. *Los Angelos*.

Some Leagues diſtant lyes another call'd *Tlaxcala*, on which are continually Lightnings ſeen, and Thunders heard. *Tlaxcala*. *Hiſt. Nat.* b. 3. l. 24.

But the Mountain *Guatimala* exceeds them all, whoſe ſpiring top ſhooting up to the Clouds, is ſeen a great diſtance off in the South-Sea. The three and twentieth of *December*, *Anno* 1586. it vomited forth whole Rivers of Fire and burning Matter, which afterwards deſcending, was found to be nothing but Aſhes and burning Stones; and thus it continu'd ſix Months. Mean while the Earth alſo was ſo ſhaken, that it turn'd the City *Guatimala* topſie-turvey, and buried in its Ruines thouſands of People. *Guatimala*.

About the ſame time, the Mountain near *de Los Reyes* threw up ſo much Aſhes, that flying about the Countrey, it turn'd the Day into Night, inſomuch that for ſeveral Miles none could go out of their Houſes. *De los Reyes*.

Acoſta relates, That a *Spaniſh* Prieſt thought to get Gold out of one of the Burning Mountains in *America*; for which purpoſe, he caus'd Iron Pots and Kettles to be made, to catch the ſeveral Matters that came flowing from it; but they no ſooner touch'd the Flame, but they melted. Ignorance of a *Spaniſh* Prieſt.

In *Sicily* the Mountain *Ætna*, now call'd *Mongibelle*, hath been famous, lying on a Promontory near the Mid-land Sea: An Eye-witneſs, *Thomas Fazellus*, deſcribes it thus: "*Ætna* (ſays he) hath on the South and Weſt ſides of it great "inhabited Villages, planted with extraordinary good Grapes, and all manner "of other Fruit-Trees: The Ground pav'd with Pebble-ſtones, falling from "the Hill in abundance: In ſome places Fountains ſpring up, in others flow "delightful Rivers, which the Fire often ſwallows, or ſtops up with heaps "of burnt Stone. There are alſo great Mill-ſtones found in the hanging of "the Mountain, which were caſt up *Anno* 1537. in a terrible Fire. The upper-"moſt part of this Mountain ſmokes continually, and ſometimes Flames break "through it, ſeen above a League in compaſs; the inner parts are conſum'd "by the Fire; a little below the top lyes Snow continually, which melts not "in the hotteſt Summer; but when the Flames ſtrike downwards, it floweth "over, and pours down into the Valleys like a boyling Stream. In the fore-"mention'd year, the higheſt part of *Ætna* fell into the Hole, ſo that at preſent "it gapes wider, but is not ſo high as formerly. The Hole from whence iſſue "the Smoke and Flames, emits a continual thundering noiſe from its fathom-"leſs Bottom; and the other little Vent-holes always roar. *Philippus Cluverius* *Ætna*.

ſays,

ſays, That he ſaw Stones ejected thence above ſixty thouſand Paces off; and that it alſo ſpoil'd a Way with its burning Sulphurous Streams, of four Leagues long, deſtroying all things before it.

Veſuvius. Moreover, *Veſuvius* in *Italy* is alſo very well known, which ſometimes boyls over in that manner, that it fires *Campania*.

Amongſt other times, this Mountain burnt very terribly the ſixth of *October*, *Anno* 473. the Aſhes thereof flying as far as *Conſtantinople*, The *Roman* Empire for ſeveral years together, according to *Joſeph Scaliger*, kept a Faſt-day in remembrance of that dreadful Conflagration.

¶ IT is very well worth our Labor, to make an Inquiry, Why thoſe Countreys in which Burning Mountains are found, are generally very fruitful? as appears by *Campania*, in which *Veſuvius* vomits continual Smoke and Fire; *Sicily*, famous (as we ſaid before) for Mount *Ætna*; and *Siurpurama*, in the *Japan* Kingdom *Voari*.

The nature of the Earthy Fire. It ſeems without contradiction, that there is Fire under Ground, which ſpreads it ſelf through the Bowels of the Earth, no otherwiſe than the natural warmth of a Mans Heart diffuſes it ſelf through all his Body. This Truth appears plainly, becauſe the Earth commonly ſmokes in the Winter time, and the Snow which falls on the Ground that is newly Plowed, melts inſtantly: From the Water and Earth Vapors or Miſts are drawn up by the Sun and Moon into the Air, where being cleanſed, they fall down again in Hail, Rain, or Snow, which never ſink above ten Foot deep into the Ground. The Heat of the Sun, warming the moiſt Earth, makes the Soil fruitful; but the Fire in its Bowels yields no ſmall help, thereby as it were thruſting up the Seed and Plants.

Warm Fountains. The warm Fountains that ſpring out of the tops of the Mountains, are no deſpicable Teſtimonies; for the Water being driven upwards by the Heat, forcing its way, ſpouts out; not unlike a Still, in which the purer Spirits or Moiſture goes upwards, and through a Pipe come dropping from it; or like the Fumes which riſe from the Stomach up into the Brain, where gathering Subſtance, Nature diſcharges them through the Mouth or Noſe.

Warm Baths in *Japan* and other places. Alſo the warm Lakes or Baths do greatly teſtifie, that they are heated by a Fire inclos'd in the Earth; for if it were otherwiſe, how could the *Japan* Water at *Singok* be of ſuch force, that being pour'd on the Body, it ſhould ſcorch the Fleſh to the Bone? How could the *Italian* Pool near *Parma*, as *Fallopius* relates, draw Flames to it, ſo that the Water being ſet on Fire, cannot be put out but by throwing Cloth over it, or elſe by a ſtiff Gale of Wind?

Sulphur Mountain in *Japan*. It deſerves peculiar obſervation, That *Siurpurama*, without ever ceaſing, ſhould for ſo many Ages together pour down Sulphurous Streams, between decay'd Stones, that all the Ground thereabouts is chang'd into a kind of Sulphur.

Italy, about *Mutina*, gives us a ſufficient Teſtimony hereof: If the Pits out of which they dig Sulphur are fill'd up with Earth, it will in the ſpace of four years be converted into Sulphur.

Neceſſity of the Earthy Fire. Laſtly, This Earthly Fire is neceſſary for the making of Minerals, which being boyl'd by the Heat thereof, are melted and cleanſed. The ſame Fire occaſions alſo Earthquakes; wherefore ſometimes upon the ſinking of the Ground, which conſum'd underneath falls in, terrible Flames break forth.

To conclude: By the abundance of Earthquakes, and richneſs of the Soil,

may

may easily be conjectur'd, That *Japan* hides great store of Sulphur in the Bowels of the Earth, which there serves for the Food of that Subterranean Fire.

¶ But *Indiik* leaving *Siurpurama* on his Larboard, came the fifth of *April* to *Meaco*, where by his Landlord he immediately made his Return known to the Governor *Mackino Sandosamma*, which presented *Indiik* with some Silk Coats, and gave him leave to depart: After which, he was carried by the Master of the House where he lodg'd to see a Comedy, wherein the *Japanners* are very neat and exact: The Players richly attir'd, represent on the Stage all the Transactions of Mankind so well, that they are no ways inferior to any of our *European* Comedians.; and indeed *Indiik* would have judg'd better of them, could he have understood the *Japan* Tongue. *Indiik's* further Journey.

But *Indiik* having deliver'd a hundred *Japan* Silk Coats to his Landlord, to keep for the *East-India* Company, and seen the great Temple of *Dayboth*, and also several other Temples, left *Meaco*, and lodg'd in *Fissima*, where taking Shipping, he came to *Osacca*.

From the City, his Landlord, with a great Train of Friends and Servants, conducted him in two Pleasure-Boats to the Mouth of the River *Osacca*, where the Barque which had the *Hollanders* Goods aboard lay at Anchor: The Wind blowing fresh from the West, they could not make Sail. Mean while the Pleasure-Boats lying on each side of the Barque, the People went aboard her, and made merry with the *Japan* Wine which they had brought with them to drink at the Ambassadors departure. His Voyage.

The third of *May* weighing Anchor, on the eleventh with Rowing and Sailing they pass'd by *Simonisicci*, and came to *Cokero*, where *Indiik* staying a Night, hired Horses and Men to travel through *Bungo* by Land to *Nangesaque*. His Journey through *Bungo*.

After he left *Cokero*, he came on the fourteenth day to *Orismo*, where he took great delight in a Stove or Bath, which was cover'd with a very handsom Roof: The Water came running through Copper Cocks into the Bath, from a Brook so hot on one side, that none can put in their Fingers without scalding: But that which is no less strange, and a remarkable Privacy in Nature, is, that the same Brook on the other side flows extreme cold, in one Channel with the hot Water. Description of the Bath at *Orismo*.

When they prepare a Bath, the Master thereof first lets the hot Water run in, which he afterwards tempers with the cold, as those that bathe require.

This Mystery of Nature is grounded on the Earthy Fire, by which the Waters being heated in deep Pits, spring upwards like a Fountain: But some Rivers have several Avenues and narrow Passages under the Earth, and so often lose their heat before they come to the top; when as others detain their warmth, because they flow through wide Channels, nearer the Subterranean Fire, from whence they rise up directly: It therefore happens (though very seldom) that two Fountains, of which one produces warm, the other cold Water, occasion'd by the forementioned Reason, flow in one Channel, because each by its swift Course detains its own Property: And so it is with the Brook that in *Orismo* affords Water for the Bath.

It appears that the *Japanners* make use of the Profit which Nature bestows on these Waters, according to the Custom of several other People, after divers ways: For though Bathing was customary in former Ages, yet every Countrey observ'd a several way therein. Baths very ancient, and several.

The ancient *Biſcayners* took not Water, but ſtinking Piſs, with which they waſh'd their Gums and naked Body.

The *Scythians* us'd Women, which pour'd Water on Mens Bodies, and after painted them with red Stones.

The *Dardanians* and *Illyrians* permitted a Man to Bathe but thrice in his Life-time, *viz.* at his Birth, Marriage, and Death.

The ancient *Germans* made uſe of a River, in which they ſwam every day; though ſometimes they went before Meals into a Bath, which was formerly obſerv'd by the *Romans*, as at this day by the *Turks*.

Two remarkable Wonders in the Bath at *Orifmo*.

It will not be amiſs to make ſome inquiry, why any one that before he bathes himſelf makes warm Water, but having bathed, it comes cold from him; which happens becauſe the Body before bathing is cold, but warm'd by bathing, makes the Urine cold.

It is alſo a ſtrange Myſtery, that thoſe that when they go to bathe are no ways thirſty, by bathing become exceeding dry; and on the contrary, thoſe that are deſirous to drink when they go in, ſhall have no mind at all to it when they come out: The Reaſons whereof may proceed hence, *viz.* Thirſt is occaſion'd by Drought; wherefore thoſe that begin to bathe when adry, the Body draws through the Pores, by the inward force of the Vital Spirits, the thinneſt Moiſture, by which the Drought is quenched: But thoſe that do not go thirſty into the Bath, force out their Drink by ſweating, ſo that the Body within becomes dry, and occaſions Thirſt.

The *Romans* at firſt had dark and pittiful Baths; but when by their Power they had made great Conqueſts, they became Teachers of all Magnificence; which amongſt other things they expreſs'd in their Baths, the erecting and ordering of which, amaz'd the Eyes of the Beholders. A *Roman* (ſays *Seneca*) thought himſelf very poor, if the Walls of his Bath were not made of *Alexandrian* Marble, and adorn'd with *Numidian* Ledges; a *Theſian* Stone inclos'd the Water; the Floor conſiſted of pure Silver, imboſs'd with Pearls and Diamonds; and the Edifice reſted on ſtately Pillars, being hung round with Pictures, drawn by the Hand of the moſt excellent Maſters. Moreover, they were attended by Barbers, Chyrurgeons, Men to rub them and help them out and in, ſome to keep their Clothes, and other Servants.

Riches of the Baths.

¶ GReat delight the *Holland* Ambaſſador took in this ſtrange Bath at *Orifmo*: But at length going forward in his Journey, he was nobly entertain'd in the Provinces of *Facata* and *Figen*, the Lords of which Countreys provided Horſes and Men for him, cauſing all the Streets of the Cities through which he paſs'd, to be clean ſwept againſt his coming. The Governor of *Oenewarimet* rode out of the City to meet and fetch in the Ambaſſador, in this order: In the firſt Rank march'd five *Japan* Soldiers, which the Governor follow'd on Horſe-back, holding a Standard in his Hand; behind him came the Emperors Overſeer and Warden, one after the other, under two *Umbrelloes*, made faſt on long Sticks, each carried by three Men: Theſe were follow'd by three Chariots, guarded on both ſides with *Japan* Horſe and Foot, in the middlemoſt whereof the *Holland* Ambaſſador was carried.

Deſcription of the City and Lordſhip *Oenewarimet*.

¶ O*Enewarimet* is a ſmall City, lying upon the River *Dony*, abounding with Fiſh, ſcituate on the hanging of a pleaſant Hill, all over ſhaded with Trees. The River waſhes moſt part of the City Walls, which are full of Redouts,

451

douts, and planted with high Trees, that appearing above the Wall, gliſter in the Water. The River runs in a Bay before the City, and flows very ſwift under a Stone-Bridge to the *Corean* Sea: The Bridge very broad, built of Free-ſtone, and riſing in the middle, hath eight curious Arches, and Stone Rails on both ſides: On one ſide ſtands the Cuſtom-houſe, on the Shore oppoſite againſt the City, where the Ships muſt come to an Anchor, and pay Cuſtom; and for denying of any Goods in the Ship, 'tis preſent Death. The Bridge ends on a Promontory, on both ſides waſh'd by the River *Dony*, which leads to the City. The Gate and Wall, built betwixt the Houſes of a broad Street, hath in the middle a large Hatch, through which you paſs into the Town. Not far from thence ſtands a fair Temple, inhabited by the *Bonzi*. But beſides this Street, are ſeveral others, that lead along by the Foot of a Rock, which is exceeding ſteep: The Stairs which lead to the top of it, are cut out of the Rock, on which ſtands an invincible Caſtle, the Walls and Towers whereof may be ſeen at a great diſtance, the higheſt of which is five Stories, one ſmaller than the other; the ſecond, much bigger, hath two ſtately Halls, the uppermoſt of which is as big as the lowermoſt: From one ſide of this Caſtle you may behold the pleaſant Vallies, planted with Rice; and on the other ſide, delightful Hills, over-grown with Trees, which in ſeveral Places ſhade little Villages.

¶ THe ſixteenth of *May*, *Indiik* came ſafe to *Nangeſaque*, and found the Servants of the *Eaſt-India* Company, on the Iſland *Diſma*, in good health. Soon after the Watch on the *Nomoan* Hills, told the Governor of *Nangeſaque*, that they deſcry'd two Sails not far from the Shore: Whereupon *Indiik* having leave to ſend ſome ſmall Veſſels to diſcover the Ships, ſent *Erneſt Hoogenhoek*, with three Sloops, who ſaw that it was the Frigat *Graveland*, and the Fly-boat call'd the *Vinke*, which were Steering for *Nangeſaque*: They brought a Letter with them, written the eighteenth of *May*, 1661, in the Fort *Zelandia*, ſign'd by

Indiik arrives at *Nangeſaque*.

Frederick Cojet, *John Oetjens* of *Waveren*, *Thomas* of *Ypre*, and *David Harthouwen*: The Contents theſe.

A Letter from *Cojet*, concerning *Coxenga*'s Onſet upon *Formoſa*.

" *Coxenga* coming with three hundred Sail, extraordinarily Mann'd, through " the *Lakjemonian Straights*, Landed in *Formoſa* the thirteenth of *April*, and in- " ſtantly made himſelf Maſter of the whole Iſland. The Fort *Provincia* yield- " ed upon the firſt Aſſault of the *Chineſes*: The *Hollanders* that liv'd up and " down *Formoſa*, are all cruelly murder'd: The City near the Caſtle *Zealandia* " lies in Aſhes in ſeveral places, but plunder'd in all: The Fort *Zelandia* was " cloſely beſieg'd: From the *Hector* Frigat, which engag'd with ſeveral Jonks, " and was blown up by her own Powder, none were ſav'd: The Ships *Grave-* " *land* and *Mary* found themſelves unable to engage with *Coxenga*'s Fleet; " wherefore they fled from them: The Ships *de Vink* and *Immenhorne* come hi- " ther from *Kelang*, if they ſhould want Proviſions, or by their Enemies be " forc'd to put to Sea again, they ſhall come to *Japan*, to fetch all things that " you can ſend to our Aſſiſtance, with Proviſions, as Rice, Meal, and *Japan* " Wine; for our Store in the Caſtle begins to grow very ſcarce.

Indiik immediately made this ſorrowful News known by an Interpreter to the Governor of *Nangeſaque*, whilſt the Ships *Graveland* and the *Vink* came to an Anchor before *Diſma*. The Governor deſir'd to have the whole Buſineſs of *Formoſa* in Writing: And that he might have a true Account thereof, *Indiik* order'd, that the Merchant *Nicholas Loenius*, the Miniſter *Mark Maſſius*, and the Captain of the *Graveland* ſhould come aſhore, and relate the whole Circumſtance.

Chineſes Storm the Fort *Zelandia*.

Indiik underſtood moreover, That *Coxenga* fired day and night, from a Platform with twelve Demiculverins, againſt the Fort *Zelandia*; and that already *Waveren*'s Houſe was ſhot down, and a great Breach made in the Wall: yet the Beſieg'd remain'd not in his debt; for *Cojet* ſallying out with a Select Party, made himſelf Maſter of the Platform and the twelve Guns, two of which he carried into the Caſtle, and the reſt he made uſeleſs; and that they had Cruiſed to and again before *Tayovan* till the tenth of *June*; but becauſe they could do no good to the Fort *Zelandia*, and their Proviſions alſo growing very ſcarce, they judg'd it convenient to Sail to *Japan*, and in their way to touch at *Quelang*, not onely to refreſh themſelves, but fetch all the *Eaſt-India* Companies Concerns from thence, they lying bare to *Coxenga*, whoſe Forces were daily expected there; for which reaſon, *Graveland* Anchoring there the thirteenth of *June*, loaded all whatever he could in ſeven days time: Moreover, he took in a hundred and ſeventy Men, with three married *Dutch* Women, eleven *Quelangois* Children, and eight and twenty Slaves of both Sexes. The Women and Children were Landed on *Diſma*, becauſe of the diſorder in the Ship *Graveland*.

The Inhabitants of *Quelang* remove.

The Relation of the Condition of *Formoſa*, tranſlated into *Japan*, and ſent to *Jedo*.

Furthermore, *Indiik* deliver'd this Relation, tranſlated into the *Japan* Tongue, to the Governor of *Nangeſaque*, That *Coxenga* had above nine years ago deſign'd with the *Tayovans* and *Chineſes* that inhabited *Formoſa*, to betray and take the Fort *Zelandia* from the *Hollanders*; but the Plot being diſcover'd, the Traytors were all executed: And the *Chineſes* alſo, ſent under the Conduct of one *Fayet* to Storm *Zelandia*, had little better Succeſs; for the Beſieg'd ſallied out ſo fortunately, that few of them were left to carry the News of their Adventure to *Coxenga*: *Fayet* himſelf was alſo found ſlain amongſt the reſt: Other meaner Soldiers being taken and carried Priſoners into the Caſtle, confeſs'd that they were employ'd in *Coxenga*'s Service, who notwithſtanding this Repulſe,

pulſe, gave not over from proſecuting his Deſign; of which *Coyet* being inform'd, was very vigilant, and the more, becauſe a great *Chineſe* Trader call'd *Pinequa*, being not onely much in the *Eaſt-India* Companies Debt, but alſo ſeveral Merchants in *Tayovan*, ran away privately, which was not onely prejudicial, but dangerous, becauſe they knew the whole Eſtate and Condition of *Formoſa*; ſo that it very much troubled *Coyet*, who well knew that he would relate the whole Condition of the Fort *Zelandia* to *Coxenga*: Alſo he might eaſily gueſs, that *Coxenga*, who had for ſeveral years had a Deſign upon *Formoſa*, would take hold of ſuch an opportunity to accompliſh his deſire. The Jealouſie grew the greater, when News came from all Parts, that *Coxenga* Liſted great Numbers of Men, and prepar'd a great Fleet to Conquer *Formoſa*. *Coyet* obſerv'd all things very narrowly, and ſent a Letter with a *Chineſe* Jonk to *Coxenga*, in which he deſir'd, That he would pleaſe to ſend him word to what end he made ſuch mighty Preparations for War, and againſt whom he deſign'd them: To which *Coxenga*, acting the Politician, cunningly anſwer'd, That *Coyet* ought not onely not to believe thoſe that brought him ſuch News, but to keep them Priſoners, and make them confeſs the Truth by Tortures. And the better to cloke his Intentions, he now and then ſent twenty or thirty *Chineſe* Jonks with Merchandize to *Tayovan*: Yet notwithſtanding all this, *Coyet* ſtill ſuſpected him, writing all things particularly to the Council at *Batavia*, who with all ſpeed ſent twelve Men of War to his aſſiſtance, which about the middle of *September* Anchor'd before *Zelandia*; three of which *Coyet* ſent to *Coxenga*, to obſerve all his Tranſactions, and have an anſwer of every Particular. Theſe *Coxenga* entertain'd exceeding courteouſly, proteſting to them, That he had a very great kindneſs for the *Eaſt-India* Company, of which *Coyet* might certainly aſſure himſelf. By theſe fair Carriages deluded, he now believing all things which had been reported falſe, ſent the Fleet to another Place, onely two great Ships, and as many ſmall ones, which he ſent to fetch in the Lading for the great ones, ſtaid behind. *Coxenga* had no ſooner receiv'd the News of the Men of Wars departure from *Zelandia*, but he ſent with all ſpeed three hundred Jonks, Mann'd with four thouſand Men, to *Formoſa*; and Sailing in the Night through the *Lakjemonian Straights*, Landed many of his Men in the Morning on *Formoſa*, which immediately ſtopp'd up the Inland Channel, and lay between the Fort *Zelandia* and *Formoſa*: Whereupon *Coyet* ſent three hundred Soldiers to prevent their Landing; but they quickly found themſelves ſurrounded, ſo that they were forc'd to fight to the laſt Man, and purchaſe their Deaths dearly from the *Chineſes*. But they having freſh Supplies, Storm'd the Caſtle *Provincia*, ſtanding on *Secam*, oppoſite to *Formoſa*, which being but weak, was not able to reſiſt long againſt ſuch a Powerful Enemy. The fifth of *May* they robb'd and burnt the Town before *Zelandia*, which being guarded by eleven hundred Men, ſome of them fired upon them from two Platforms, on each were Planted twelve Demi-Culverins. Of the four Ships that remain'd before *Tayovan*, the greateſt, call'd the *Hector*, was with a hundred Men blown up: The Ketch *Mary* hoiſed all her Sails, and went directly for *Batavia*: The other two, being the *Graveland* and the *Vink*, Sail'd to *Quelang*, to carry the News of the War thither; from whence returning to *Zelandia*, they Cruis'd up and down along that Coaſt, but at laſt ſtood for *Nangeſaque*. Moreover, *Loenius* related, That *Coxenga* had not conquer'd the Fort *Zelandia* when he came from thence; and alſo that *Cojet* had ſent the Veſſel call'd *Immenhorn*, under the Command of *Jacob Sas*, to *Torriſſima*, to fetch the

the remaining Goods of the Ship call'd the *Harp*, which had ſuffer'd Ship-wrack on that Coaſt; but *Sas* found them not, the Goods being ſent before in ſmall Veſſels to *Satſuma*, where the Lord of the Countrey keeps his Court.

The Governor of *Nangeſaque* immediately ſent this Relation, written in the *Japan* Language, to the Emperor at *Jedo*; but whilſt it was on its way thither, a Jonk richly loaden, from whoſe Yards and Maſts wav'd ſeveral blue Pennons and Flags, came to an Anchor before *Diſma*: The Captain thereof, a *Chineſe*, being commanded to appear before the Governor, related, That *Coxenga* was in *Tayovan*, and was Maſter of all *Formoſa*, and that a hundred and forty of the Beſieg'd ſallying out of *Zelandia* were ſo beaten by him, that onely ſeven of them eſcap'd with life; and that he had alſo burnt three *Holland* Ships, and drove two from the Coaſt; likewiſe, how eleven days after his departure from *Anhay*, new Forces would be ſent to *Tayovan*, to ſupply *Coxenga*'s Army there.

Indiik deſires leave to take the *Chineſe* Jonks.

Hereupon, *Indiik* entreated of the Governor *Ficojemondonne*, in a Letter, That ſince *Coxenga* had dealt ſo treacherouſly with the *Eaſt-India* Company, and ſet upon them unawares, that he would pleaſe to grant him leave to ſeize upon all the Jonks he could meet with at Sea, or elſewhere, belonging to *Coxenga*: Upon which, *Ficojemondonne* ſent this Anſwer, That he durſt not take upon him to grant ſo weighty a Concern; but that he muſt write about it to *Jedo*, and expect an Anſwer from the Emperors Court; but he could not think that the Emperor would any ways grant that the *Chineſe* Trade to *Japan* ſhould be at all moleſted; the more, becauſe *Japan* ſhould not loſe the rich Commodities, and chiefly the Drugs which *China* furniſh'd them withal: But if the *Hollanders* would take revenge on *Coxenga*, they might do it at *Formoſa*, and not interrupt his Jonks at Sea, which Traded to *Japan*.

But is deny'd.

His reſolute Anſwer.

Upon which *Indiik* ſent *Ficojemondonne* this Reply: How could the Court in *Jedo* take it ill from them, to do all the hurt they could to their Publick Enemy, which the Laws of all Nations permitted? Shall the *Eaſt-India* Company be every where ruin'd by *Coxenga*, and not take revenge? The taking of *Coxenga*'s Jonks, muſt be perform'd according to the Councils Order at *Batavia*; and the *Japanners* would not in the leaſt be prejudic'd by it: for the Jonks from *Canton* and *Nanquin* brought over abundance of *Chineſe* Merchandize and Goods, ſo that *Japan* might eaſily diſpence with *Coxenga*'s Jonks; and they would alſo without doubt forſake *Coxenga* and ſubmit to the *Tartar*, when they obſerv'd, that they were debarr'd from the Trade of *Japan* by the *Hollanders* Private Men of War.

Thus it remain'd for a time, *Ficojemondonne* ſending in Writing a true Relation of all the Tranſactions in *Formoſa*, and *Indiik*'s Requeſt for the taking of *Coxenga*'s Veſſels to *Jedo*.

Mean while News was brought that the Watch on the *Nomoan* Mountain had deſcried two Ships: *Indiik* had leave to order *Camphador Riſſe* to prepare three Veſſels, with which the Merchant *Hoogenhoek* ſhould put to Sea; who found that the diſcover'd Ships were the *Goree* and *Diemermeer*, richly laden from *Batavia*. *Hoogenhoek* was alſo inform'd by them, That a third Ship, being the *Buyentkerk*, aboard which was *Derick van Lyer*, *Indiik*'s Succeſſor, would ſhortly follow, though yet out of ſight. All of them ſoon after came to an Anchor before *Diſma*.

Indiik alſo agreed with the Copper-Merchants for the Price of the Copper, who had rais'd it higher than formerly, becauſe the Miners Proviſions and Maintenance

Maintenance was dearer this Year than heretofore, by reaſon that now Rice was very ſcarce.

Hollanders give the *Chineſes* Letters of Conduct.

The *Chineſe* Jonks which were not under the Command of *Coxenga*, came now and then to *Nangeſaque*, but not without a free Paſs from the *Holland* Governors that reſided in *China*, *Siam*, and other Places. On the fourth of *Auguſt* a Jonk that came from the Haven *Faiſoos* ſhew'd a free Paſs, granted by the Ambaſſador *Jacob Kayſar*; and another from *Siam*, that had the like Letter ſign'd in the *Netherlanders* Treaſury in *India*, by *John van Rich*: The Contents theſe; "Since *Anachoda Mamet Mouſoen* is ready to ſet Sail with the Jonk *Opta*, "belonging to *Sinorat* Governor of the *Moors* in *India*, and deſires our Letter "for his Security, that he may not be taken for one of *Coxenga*'s Ships; there- "fore we could not refuſe him ſo reaſonable a Requeſt: The Jonk freighted "with Speckl'd Wood, *Seraean* Rice, ſeveral Packs of Linnen, Brown Su- "gar, Clap-Oyl, *Namrak*, *Cambodia* Nuts, Mann'd with three and twenty "*Moors*, and four and fifty *Chineſes*, bound to *Japan*, all *Netherland* Veſſels are "deſir'd not to moleſt.

Adventure of *Herman Klenk* to the new Governor of *Tayoan*.

After which the Advice-Boat brought news, that there was a Ship about the Point making towards *Diſma*, which approaching the City *Nangeſaque*, ſtrook its Flag, which afterwards pull'd up again, blew from the Main-top, with a pendant waving under it. *Indiik* judg'd by theſe ſigns, that there was ſome Perſon of Quality in the ſaid Ship; wherefore going into a Barge, he Row'd aboard, where coming he was no ways deceived of his expectation; for the Frigat carry'd the Lord *Herman Klenk* of *Odeſſe*, ſent Governor to *Tayoan*, in ſtead of *Frederick Cojet*. Moreover *Klenk* inform'd him, that he weighed Anchor from *Batavia* the two and twentieth of *June* 1661. accompany'd with the Ship *Lornen*, in which was *Jacob Caſenbroad*, choſen by the *Indian* Councel for Deputy-Governor of *Tayoan*, but had loſt ſight of one another the firſt day of their coming out. After that he chaſed a *Portugueſe* Veſſel, her bigneſs about an hundred and twenty Tun, coming from *Cambodia* to *Macau*, the Commander of her call'd *Lewis Baretto Lenel*, being overtaken near *Siampa*, deliver'd both Ship and Goods without firing a Gun; out of which *Klenk* took the beſt Goods, and ſeventeen *Portugueſe*, and put ſeven *Chineſes* and eleven *Blacks* aboard of it; then anchoring before the *Golden Lyons Iſland*, he took in Proviſions and freſh Water. He had news by the Inhabitants of the miſerable condition of *Formoſa*; but reaching *Tayoan* on the thirtieth of *July*, *Cojet* immediately ſent the Pilot *Sicke Peterſon* in a *Chineſe* Boat to him, to adviſe him, that it was no ways convenient for him to ſtay near *Tayoan*, becauſe he might eaſily be taken by *Coxenga*, who had three hundred Sail ready upon any occaſion, but to ſteer directly to *Japan*; whereupon *Klenk* deliver'd the Pilot the Papers ſent by the *Indian* Councel, to carry them, though not without great danger, into *Zelandia*, and ſent with him the ſeventeen *Portugueſe*, then ſteered for *Quelang*, where he ſent a Letter by ſome *Chineſes* to the Governor of the Countrey; but receiving no Anſwer, proceeded in his Voyage to *Japan*; where by a great Storm in a dark Night being driven too near the Shore he ran great danger; being out of all hopes to get off, which God mercifully preventing, came ſafe with his Ship on the twentieth of *Auguſt* to *Nangeſaque*. The Governor *Ficojemondonne* granted the new *Tayoan* Governor to come aſhore that Night, the Frigat having Shipped ſo much Water, that a great many Goods were damnifi'd by it.

Klenk is nobly entertain'd.

Indiik being inform'd by the Interpreters, that *Ficojemondonne* had obſerv'd the Honor and Reſpects which were ſhewn to the chief Governor of *Tayoan*, he to make

make his Reception the more ſplendid, ſent for ſeveral Servants from aboard to increaſe the number of their Train, which the *Japanners* ſaw with great curioſity.

Chineſes Relation concerning *Coxenga*'s Onſet on *Formoſa*, and how he murder'd his Uncle.

After this the *Netherland* Interpreters were inform'd by the *Chineſe* Traders at *Nangeſaque*, that *Savja Coxenga*'s Uncle had a long time had a private Deſign upon *Formoſa*; and at one time he told ſome of his boſom Friends of it, who related it to *Coxenga*; he approving the Plot, reſolv'd to put it in execution: Soon after the Buſineſs began, but *Savja* found himſelf deceiv'd: for he made no other account than to make himſelf Maſter of all on a ſudden, when Storming the Fort *Zelandia* he loſt abundance of Men, ſcarcity of Proviſions, and ſickneſs began alſo daily to increaſe in the *Chineſe* Army, of which many dy'd. From theſe Inconveniences aroſe private Contentions, inſomuch that *Savja* deſign'd to go privately with ſome Jonks from *Formoſa*, and leave the farther management thereof to *Coxenga*: but this alſo being diſcover'd, brought *Savja* to a miſerable end; for *Coxenga* being exceedingly enrag'd thereat, notwithſtanding his Uncles good Service done, caus'd him in ſpight of a great part of his Army, to be chopp'd to pieces.

The Lord of *Facata* viſits *Indiik*.

Soon after theſe tidings came the Lord of *Facata* with a great Train of Courtiers and meaner Servants to ſee the Ships *Graveland* and *Hogland*; where he was much delighted in ſeeing the Sea-men Dance and Leap over-board into the Water to ſwim: And coming on *Diſma* in the *Netherlanders* Store-houſe, *Indiik* ſhew'd him ſeveral *European* Rarities, and thank'd him for the honor which he did him in his Journey from *Jedo* through his Lordſhip to *Nangeſaque*. Then conducted him to *Klenk*, the new Governor of *Tayoan*'s Reſidence, where the Organs and other Inſtruments were play'd upon; and according to his Requeſt, the two Ladies *Loenius* and *Boer* were brought into the Chamber. And at the Lord *Ficata*'s going away, the Ships *Vallon hooren* and *Newport* from *Batavia* fir'd ſeveral Guns. The next day *Indiik* receiv'd from the Lord of *Facata*'s Servants four Casks of *Sekje*, or *Japan*-Wine, and two great Boxes, in one of which lay a Sea-Cat, the other was full of dry'd Cockle-ſhells.

Strange operations of the Bones of a Sea-Cat.

With the Bones of the Sea-Cat ſtamp'd to Powder, and mix'd with Spittle, the *Japan* Goldſmiths make Quickſilver malleable. It is remarkable to ſee how Iron, Lead, Steel, Tin, Copper and Silver ſwim on Quickſilver, whereas Gold onely ſinks, and becomes of a Silver colour, which can onely be taken away by Fire; but not without a great ſtink and ſmell to the by-ſtanders. When the *Japanners* gild their Silver, they waſh it over with Quickſilver, temper'd with the Bones of a Sea-Cat.

Hollanders take *Chineſe* Jonks.

Indiik was inform'd that a *Chineſe* Jonk, was taken about *Poclo Cantacon*, where ſhe was declar'd free Prize, and thirty *Hollanders* put aboard of her by order of the Admiral *Jacob Caeuw*, whom they were to follow: but becauſe the Water went very hollow in a Storm, the Fleet was forc'd to leave *Caeuw*, and ſteer to the Iſlands *Piſcadores*: the Jonk endeavor'd to follow the ſame Courſe; but being driven to Leeward by South-weſt Winds, was neceſſitated to ſtand directly for *Nangeſaque*; before which Road the *Dutch* Commander of her threw ten of the impriſon'd *Chineſes* over-board. The arrival of this Jonk occaſion'd no ſmall fear amongſt the *Chineſe* Traders at *Nangeſaque*: but *Ficojemondonne* took but little notice thereof, becauſe he was certainly inform'd of the treacherous dealings of *Coxenga* in *Formoſa*: The conquer'd Jonk carry'd four hundred Tun of excellent Rice. The *Chineſes* in the Town ſtuck not to report, that they would have ſatisfaction for the Jonk, and alſo prevent the

Throw the Men over-board.

Hollanders

Hollanders from uſing the Rice, that ſo for want of Proviſions their Veſſels might leave the *Japan* Coaſt, and ſo ſecure the *Chineſe* Trade from future danger. But *Indiik* little regarded this their Diſcourſe, becauſe he was aſſur'd, that the Governor of *Nangeſaque* would not concern himſelf in the Buſineſs, but refer it all to the Court at *Jedo*, where the *Hollanders* were full as well belov'd as the *Chineſes*.

The Lords of *Firando* and *Arima* viſit the *Hollanders*.

After this the Lords of *Firando* and *Arima*, with a great Train viſited the *Dutch* Governors *Indiik* and *Klenk*, by whom being kindly entertain'd, they ſent them ſeveral Preſents for their noble Treatment. *Ficojemondonne* alſo gave order to unlade the taken Jonk, in which was found, beſides the Rice, a hundred ſixty four Sacks of Salt-Petre, and a conſiderable Parcel of Tin and Lead; by which the *Japanners* trepann'd the *Chineſes* in a Lye, who deſir'd that the Jonk might be reſtor'd to them, becauſe it was Freighted for *Japan*; of which the contrary appear'd: for the Rice being for *Coxenga*'s hungry Army, the Salt-Petre to make Powder, and the Lead for Bullets, were no Commodities ever brought by them to *Japan*.

Another rich *Chineſe* Jonk taken.

Not long after came alſo a Ship call'd *The Red Hart* from *Toncquin*, laden with the Goods of a *Chineſe* Jonk, taken about *Aynam*, being richly laden with Pepper, Lead, Tin, Rice, Elephants Teeth, *Alcatiffs*, Linnen, and Rice, carry'd one and twenty *Portugueſe*, fourteen *Moors*, and ten *Chineſes*, which were left in the empty Ship to go whither they pleas'd.

Mean while *Sacquemondonne*, one of the chief Magiſtrates in *Nangeſaque*, viſited *Indiik* in the *Netherlanders* Store-houſe in *Diſma*, bringing a Saddle and Bridle with him, which had been lent by *Harman Klenk* to the Lord of *Facata*: the Magiſtrate deſir'd in the forementiond Lords behalf to have one made by it, that he might keep the ſame; for he could not find a *Japanner* that was able to match it.

A Diſcourſe between *Sacquemondonne* and *Indiik*.

Indiik look'd upon this as a feigned Meſſage, and onely a Buſineſs to ſearch into the *Hollanders* intentions in taking the *Chineſe* Jonks. But *Sacquemondonne* coming to *Indiik* ſaid thus to him: "That he had long ſought an opportunity "to have ſome private Conference with him in the Iſland *Diſma*, but till then "he could never find a time to do it in, yet now both hapned: for the Lord "of *Facata* had given him occaſion, and the Governor leave: the honor of the "Viſit ſhewn by the Lords of *Firando*, *Arima*, and *Facata*, was grounded on real "affection which they had for the *Hollanders*; and that it was to no other end, "but to bewail their misfortunes which they had ſuffer'd by *Coxenga*'s means: "this honor was a certain teſtimony, that the *Eaſt-India* Company was exceedingly belov'd at the Emperors Court; for if his Imperial Majeſty did not "eſteem the *Hollanders*, no *Japan* Lord would ſo much debaſe himſelf as to "viſit them, much leſs to ſend them Preſents: and alſo *Indiik* could no ways "be ignorant of the great Intereſt the *Nangeſaquean* Governors had at Court, "and their Fatherly inclination every where expreſs'd in the promoting of the "*Hollanders* Trade, who being now at variance with *Coxenga*, had leave to do "what miſchief they could every where: But ſince he was the laſt time commanded in *Jedo*, in the Emperors Name by the Councel, not to pillage any "*Chineſe* Jonks, or moleſt that Trade, he could not but be ſuſpected for diſobeying their Orders: and fear'd that there would ſome inconvenience ariſe "from plundering the *Chineſe* Jonks; and if there could be no other way found "by which the Differences between *Coxenga* and the *Hollanders* could be decided?

Indiik's Diſcourſe with the *Nangeſaquean* Magiſtrate.

Indiik reply'd in the preſence of *Klenk* and *Lier*, ſaying, "The Viſits and "Preſents of the Lord of *Facata*, *Firando*, and *Arima*, are ſufficient to make the "*Eaſt-India* Company think themſelves obliged for the honor and bounty "ſhewed to them: The Governor of *Nangeſaque*'s Favor, by whoſe means all "things happen at Court according to the *Hollanders* deſires, they eſteem'd and "priz'd exceedingly; and there could be no greater piece of ingratitude, "than not to acknowledge it; wherefore they made it their whole ſtudy to "reſpect, honor, and oblige the Governor of *Nangeſaque*. Moreover they "could not deny, but that they had promis'd the Councel in *Jedo*, not to take "any *Chineſe* Jonks; but thoſe Promiſes were grounded upon the Peace then "between the *Hollanders* and *Coxenga*; but ſince they had underſtood from the "*Itziban* and *Nibanſue* (which in the *Japan* Tongue ſignifies the firſt and ſecond "Ship) that *Coxenga* without proclaiming a War, and without the leaſt cauſe, "had treacherouſly faln upon *Formoſa* with forty thouſand Men, that hath "quite alter'd the caſe. All Peoples Laws granted free leave to reſiſt force "with force; ſo that a man doth not do miſchief enough, though he uſeth his "whole endeavors to ſpoil; and this is grounded on the Law of equal revenge. "The whole Eſtate of *Tayoan* had been twice deliver'd in Writing to the Go-"vernor of *Nangeſaque*, who had ſent them to their Emperors Court; by "which the Court was inform'd of the *Hollanders* Deſign to do all the miſchief "they could to *Coxenga*, which cannot be ill reſented, becauſe it is not contra-"ry to the foremention'd Promiſe. Moreover, there is alſo another way to "make *Coxenga* change his bloody War into Peace, which hath already been "made known to *Ficojemondonne*: for if by order of the *Japan* Emperor, the "preſent, and hereafter the following Goods and Moneys taken out of the "*Chineſe* Jonks, ſhould be kept by the Governor of *Nangeſaque*, till *Coxenga* had "ſatisfi'd the damage which he had done to the *Hollanders*, he would then ſoon "come to an Agreement: Yet if this Propoſal ſhould be diſlik'd by the Em-"peror, another way might ſtill be found; for the *Holland* Men of War to "ſpoil his Trade to the *Manilla's*, *Nanquien*, *Japan*, and other Places, ſo by that "means impoveriſhing, force him to an Agreement; for what will that trea-"cherous Robber do, when the Havens to which he Trades are block'd up by "the *Hollanders*?

Farther Diſcourſe with *Sacquemondonne*.

The Magiſtrate *Sacquemondonne* obſerving *Indiik*'s Anſwer, ſaid, "That the "*Hollanders* had right in the taking of *Chineſe* Jonks, but no Anſwer being come "yet from the Emperor, they muſt forbear a while, that they might not incur "the diſpleaſure of the Court at *Jedo*.

Indiik anſwer'd again, "The *Eaſt-India* Company joyn all their Forces to-"gether to pleaſe and ſerve the *Japan* Empire, but if they ſhould ſuffer ſuch "wrongs as *Coxenga's*, they would ſoon be ruin'd by not ſeeking to ſubdue "their Enemies, who like a ſmall Fire, at firſt is eaſily quench'd, but let "alone deſtroys whole Cities. It is too late to ſeek revenge when an Ene-"my, by neglecting of time, grows ſtill more and more powerful, and ſome-"times grows to that heighth, that he no ways values his Antagoniſt. How is "it poſſible to ſubdue *Coxenga*, if his rich laden Jonks come home ſafe and un-"moleſted from all Places? is he not thereby enabled to do more miſchief? "who will give a mad Man his Sword to be ſlain by it himſelf?

Sacquemondonne acknowledg'd, that all *Indiiks* Diſcourſe was grounded on Reaſon, but was ſuſpicious of the *Chineſe* Jonks which lay richly laden in the Bay of *Nangeſaque*: for if the *Hollanders* did not obſerve the Emperor's Com-

mands

mands, what could then be expected, but that they would be all made Prize by the *Holland* Ships, of which there then lay a conſiderable number there? *Indiik* ſoon reſolv'd him of this doubt; "The *Holland* Ships (ſaid he) are to "put to Sea on a ſet-day, their going away is certain, before the *Chineſe* Jonks "weigh Anchor. The *Hollanders* went on directly to the Place where they "were ſent, without looking after any. It might be true, ſeveral of their Fri- "gats Cruiſed to and again before *Tayoan*, and ſeveral Havens of *China*, waiting "for the Jonks, and that which was done by thoſe Ships he could not anſwer "for, having no Command over them, as over thoſe that lay at *Nangeſaque*.

Sacquemondonne taking great delight in this his Relation, promis'd to give an account thereof to the Governor of *Nangeſaque*; and taking his leave, thank'd *Indiik* for his kind Entertainment.

Not long after *Joffieſamma* came home from *Jedo*, whom *Indiik* bad welcome by the Interpreters; which he kindly accepting, told the Interpreters, "That "he had receiv'd the news of *Coxenga*'s treacherous Deſign on *Formoſa*, which "made him think that he ſhould not have found any of the *Hollanders* Ships at "*Nangeſaque*; but before he came from thence he was inform'd to the contra- "ry, and now was very glad to ſee them himſelf.

Diſcourſe with the *Nangeſaquean* Governor.

Moreover, he gave them leave to begin and make Sale of their Goods on the twenty eighth of *September*.

And it ſeem'd to be no ill ſign, that ſeven of the *Japan* Watch-Barques Row'd afhore, onely leaving three amongſt nine *Holland* Ships, and one Jonk taken from the *Chineſes*, whereas at other times a Barque full of Soldiers was always ty'd behind every Ship.

Indiik viſits the Governor.

The twenty ſeventh of *September*, *Indiik* went with *Klenk* and *Van Lier* to viſit the Governor *Joffiedonne*, and to congratulate his Return from *Jedo*. He alſo told him that *Klenk* was ſent to be Governor of *Formoſa* by the *Indian* Councel at *Batavia*; but finding all the Ways towards the Fort *Zelandia* block'd up by *Coxenga*'s Veſſels, that it was impoſſible for him to get in, came thither.

Joffiedonne ſaid, "That he had ſeen the Relation at *Jedo*, written by *Indiik* con- "cerning *Coxenga*'s treacherous Deſign, and that he long'd to ſee the event of "the War in *Formoſa*.

Laſtly *Indiik* told him, That *Van Lier* there preſent was ſent to ſucceed him, hoping that he would be pleas'd to acknowledge him ſo: which *Joffiedonne* not onely accepted, but alſo promis'd to do all what he could to promote the *Hollanders* Trade.

Strange adventure of the *Sperwer* Frigat, caſt away on *Quelpaerts-Iſle*.

¶ SInce *Indiik*'s departure, *Anno* 1661. from *Nangeſaque* to *Batavia*, came thither in a ſmall Veſſel eight *Hollanders*, that had ſuffer'd Shipwrack in the Ship *Sperwer*; the remarkableneſs of the Accident merits our Relation.

The *Sperwer* Frigat Sailing from *Batavia* the tenth of *June* 1653. Landed *Cornelius Keyſar* on *Taoyan*, to ſucceed *Nicholas Verburg* in his Place of Government: from thence the Frigat ſteer'd her Courſe for *Japan*; but overtaken by a great Storm, hapned in the night-time, to be driven near a ſmall Iſland: the Captain thereof looking out at the Window ſpy'd the danger; wherefore he us'd all poſſible endeavors to come to an Anchor behind the Iſland, ſo to be out of the way of the hollow Seas; the deſign fell out according to his deſire, but the Ship lying betwixt the Iſland and a great Riff (which breaking the Sea made it very rough) were forc'd to Ride very ſhort at Anchor: the Day diſcover'd the *Chineſe* Coaſt, which was ſo near them, that they could ſee People in Arms

ſtand on the Shore, ſeeming to ſtay there longing to ſee a miſerable Shipwrack: two days the Storm continu'd, then growing calmer they weighed Anchor to get out of ſight of the *Chineſes*, which like hungry Wolves watch'd for a Prey, ſhewing themſelves in great numbers: afterwards the Ship was driven by the Current between *China* and *Formoſa*; but ſoon after the Storm blowing afreſh, they were not able to carry out the leaſt Sail till the Guſts were more favorable: mean while the Ship being ſo miſerably toſs'd ſprung a Leak, ſo that they could ſcarce keep her free with Pumping; ſometimes a Sea beat over her in ſuch a manner, that the Water could ſcarce find ways to run out again, ſeeming as if it would ſink immediately. With theſe inconveniences came far greater; for towards the Evening a Sea waſh'd away one of the Galleries, and ſoon after another the Head, ſo looſning the Boltſprit; yet they had not been in ſuch great danger, had not the Ship rowl'd ſo extremely, and the Seas follow'd one another ſo ſuddenly: they judg'd it convenient to hale up their Mizin, and Sail before the Wind; the ſecond Watch they diſcover'd Land, but the Ship in the dark was got within Muſquet-ſhot of the Shore before they could ſee it: the ſteep Shore ſuffer'd the Ship to run againſt a Rock, which with three blows broke it into a thouſand pieces, and of ſixty four Men eſcap'd onely thirty ſix, moſt of which were miſerably wounded by the ſharp Rocks; thoſe that lay in their Cabbins, being tir'd with watching, died all: amongſt thoſe that were ſav'd was the Captain, *Reinier Egbertſon* of *Amſterdam*. From the Wreck they ſav'd one Barrel of Flower, one Barrel of Salt-Beef, ſome Pork, and a Rundlet of Tent, which prov'd very happily for the wounded. Moreover, they gather'd up as many Pieces of the Ship as would make them a Booth to defend them from the Weather; for they knew not in what Countrey they were, how call'd, or whether inhabited or not, becauſe the Skie being Clouded for ſeveral days, they could take no obſervation.

On the ſecond day after they ſuffer'd Shipwrack they ſaw a Man, whom they beckning to come to them ran away; ſoon after came three other, of which one carry'd a Muſquet, the other two Bows and Arrows, which alſo fled from them; but one of the Sea-men running after them unarm'd, got ſome Fire, which they wanted extremely. Againſt the Evening their Tent, or Booth, was ſurrounded with above a hundred Men, wearing Hats made of Horſe-hair. The next day came a ſmall Army, being about two thouſand Foot and Horſe, while the *Hollanders* were making of a bigger Tent. The Commander of them fetch'd the Book-keeper *Henry Haemel*, with the Pilot, Quartermaſter, and a Boy, out of the Booth, which were all four thrown down on the Earth before the General, at which the whole Army made a kind of ſtrange noiſe. The *Hollanders* that remain'd in the Tent, believ'd certainly, that their Companions were put to a miſerable death; but they us'd them not ſo cruelly: for the *Coreans* onely put an Iron Chain about their Necks, to which a great Bell was made faſt under their Chin. Then ſome of the Officers went into the Booth, and had a great deal of Diſcourſe which the *Hollanders* underſtood not; but they ſignifi'd to them that they intended to go to *Japan*, but ſuffering Shipwrack they were come aſhore there to ſave themſelves. The *Chineſes* look'd upon thoſe Goods which they had ſav'd, and finding onely a little Meal, Salt-Beef and Pork, they brought ſome Rice boyl'd in Water, which was a great refreſhment. Not long continu'd their joy that they were not in a barren Countrey; for whilſt they were eating, a great many of the Soldiers came running towards their Tent, every one holding a Rope in his hand,

Strange uſage by the *Coreans* of thirty ſix Shi, wracked *Hollanders*.

hand, which made the *Hollanders* think that they ſhould be bound and kill'd: but this fear ſoon vaniſh'd, when the *Coreans* ran with all ſpeed towards the Wreck, every one laboring to hale the Wood aſhore, which burning they carry'd the Iron away. In the interim the Pilot taking an obſervation, found that it was *Quelpaerds-Iſland* where they had loſt their Ship, and were in thirty three Degrees and thirty two Minutes Latitude. Moreover, the *Coreans* ſtill buſied themſelves in haling aſhore the Pieces of the Wreck, and burning it for the Iron; and laſtly they ſet the whole Wreck on Fire, which might have coſt them dear: for two Braſs-Guns deeply loaden went off, but it ſo hapned, that the Muzzles of them lay towards the Sea: this Blow ſtruck ſuch a fear amongſt them, that every one fled, and coming to the *Hollanders*, deſir'd to know of them if it would do the like again; but they informing that there were no more Guns that were Charged in the Ship, they went on with their work.

Moreover, the *Hollanders* viſited the Governor of *Quelpaerds-Iſle*, and preſented him with a Bottle of Tent, which pleas'd him ſo well, that he became very kind to them, ſending them boyl'd Rice twice a day, and bid them come and ſee the puniſhment which would be inflicted on thoſe that had robb'd the wreck'd Veſſel. The Iron they had ſtole was tied to their Backs, and they themſelves laid upon the Ground, receiv'd ſeveral Drubbings on the Balls of their Feet with a Stick about a Fathom long, and as thick as an ordinary Boy's Arm, ſo beating them unmercifully.

Their Journey through *Quelpaerds-Iſland*.

After this was over, the *Hollanders* had order to be gone with all their things; ſo travelling with a Guard of Foot and Horſe, they went that day four Leagues, and Lodg'd in a ſmall Town call'd *Tadjunch*, in an old Store-houſe: from thence they went to the City *Moggan*, where the Governor of *Quelpaerds* keeps his Court; here on a great Market-place three thouſand Armed Men were drawn up in Battel aray: The Governor caus'd *Henry Hamell*, with the Pilot and Quartermaſter to come to him, and ask'd them where they were going? at which *Hamel* cry'd ſeveral times, *Japan* and *Nangeſaque*; at which the Governor nodding his Head ſeem'd to underſtand it. The remaining *Hollanders* were alſo carry'd four and four to the Governor, Examin'd, and Lodg'd in a Houſe, in which, as they afterwards underſtood, the Kings Uncle had a long time been kept Priſoner, and at laſt died there, becauſe he endeavor'd to depoſe his Nephew. Every day they had their allowance of boyl'd Rice, wheaten Flower, and another ſtrange Food which they could not eat, wherefore they liv'd moſt upon Rice. The Governor, a Man aged about ſeventy years, and of a noble Aſpect, ſignifi'd to them, that he would Write to the King, to know what ſhould be done with them, but it would be a conſiderable time before he could have an Anſwer; for the Place where the King kept his Court was thirteen Leagues over-Sea, and above twenty Leagues from *Moggan*: But whilſt they waited for it, the *Hollanders* had freſh Meat allow'd them, and alſo leave for ſix at a time to walk abroad by turns. The Governor oftentimes invited them to his Palace, bidding them write their Names; and cur'd thoſe that were wounded at their Landing; and alſo prepar'd ſeveral noble Dinners for them: In which kind Hoſpitality the *Heathens* far exceed very many *Chriſtians*.

Strange adventure of a *Hollander*.

But amongſt ſeveral ſtrange Adventures, that is moſt remarkable which hapned to the Book-keeper *Hamel*, Pilot, and Chirurgeon: Theſe, as formerly, carry'd before the Governor, found a Man ſitting by him with a red Beard,

and

and being ask'd if they knew not ſuch a Man? they anſwer'd, That he ſeem'd to be a *Hollander*; at which the Governor fell a laughing: at laſt the red-Bearded Man diſcovering himſelf, ask'd them in the *Dutch* Tongue, what People they were? and whether they were going? at which the *Hollanders* were all amaz'd, but *Hamel* anſwering, ſaid, "That they Sail'd from *Amſterdam* to "*Batavia*, and from *Batavia* to *Japan*; but ſince they left *Formoſa* they were over-"taken by a mighty Storm, which drove the *Sperwer* Frigat, already torn and "ſhatter'd, againſt the Rocks of the Iſland *Quelpaerds*. *Hamel* alſo ask'd him what he was? and although he had almoſt forgot his Native Tongue, yet he told him "That he was born in a Village call'd *De Rijp* in *Holland*, and nam'd "*John Johnſon Welterre*, and that *Anno* 1626. he Sail'd in a Ship from *Amſterdam* "to the *Eaſt-Indies*; afterwards by order of the *Indian* Councel in *Batavia* Sail'd "in the *Ouwerkerk* Ketch to *Japan*, but by contrary Winds forc'd upon the "Coaſt of *Corea*, freſh Water began to grow very ſcant; wherefore (ſaid he) I "was commanded, with my Countreyman *Derick Gerritſon*, and an *Amſter-*"*dammer* call'd *John Peterſon Verbaeſt*, to go aſhore, to ſee if we could find any "freſh Water: no ſooner had we ſet foot aſhore, but we were all three ſur-"rounded and carry'd up into the Countrey to the King's Court, where ever "ſince we have had Meat, Drink, and Clothing, but could never obtain leave "to go with ſome Veſſel or other to *Japan*: and though he had for ſeveral "years entreated leave of the Court to depart, yet they had always one An-"ſwer, which was, *That the King did not give leave to any Strangers to go out of his* "*Kingdom*: which Sentence all *Hollanders*, or what elſe ſoever they be, are "ſure to undergo. Moreover (ſaid he) my two Companions died ſeventeen "years ago, at the time when the *Tartars* invaded *Corea*.

All which Diſcourſe being Interpreted to the Governor, was written down and ſent to the Court.

Mean while the time came, in which the old Governor was to give place to the new; for every three years they obſerve change of Government amongſt the *Coreans*. The old Lord had a very great inclination for the *Hollanders*; for before he went away he provided them againſt the next Winter, giving every one a Coat, a pair of Buskins and Stockings. He alſo return'd them the Books which he had taken from them; and gave them good ſtore of Train-Oyl to burn in their Lamps at Night, promiſing them alſo at laſt, that he would uſe all the means poſſible at Court to obtain leave for their going to *Japan*. But the new Governor prov'd quite another Man, for he carry'd himſelf very ſtrange to the *Hollanders*; and ſince the departure of the firſt Lord in the beginning of *January*, *Anno* 1654. they wanted Proviſions, being ty'd to very ſmall allowance, which made their impriſonment very inſufferable: wherefore ſince they had yet liberty to go out by ſixes at a time, they ſearched daily if they could not find any Veſſels lying near the Shore, with which they might in the Night make their Eſcape. The laſt of *April* ſix Priſoners endeavor'd in the Night to get over the Wall; but diſcover'd by the Barking of the Dogs, which wakened the Watchmen, their Deſign took no effect. After which time the Pilot and five more reſolv'd on the like Eſcape: Theſe going out upon a Day which fell to their turn, found ſome diſtance from the City *Moggan*, hard by a ſmall Village, a little Veſſel with all Neceſſaries thereto belonging, where going aboard they hal'd it over a Bank in ſight of the Villagers, which at firſt were amazed to ſee them; but afterwards obſerving that the *Hollanders* were in earneſt they put off to Sea, gave notice thereof to the Owner, who with a Gun

Remarkable paſſage of five *Hollanders*.

charged

charged came running after them in the Water, whilſt they were buſie ſetting up the Maſt and Sail; but not being acquainted with the *Corean* Veſſels, both Maſt and Sail fell over-board; yet they got it up again, and put all things in their right place, when placing the Maſt it broke out, ſo that it fell all again into the Sea, by which means they loſt all hopes of eſcaping, driving more and more to the Shore, and exactly towards a Barque full of Armed *Coreans*; which they boarding, the five *Hollanders* leap'd over into the ſame, for the ſixth could not get in; by this their leaping the Arm'd Barque ſhipp'd ſo much Water, that they had enough to do to keep her from ſinking: but when Landed, they carry'd the five *Hollanders* to the Governor, who caus'd them all to be loaden with Fetters, hung a Board about their Necks, on which he nail'd one of their Hands, and ſtripping them laid them on the Ground upon their Bellies, ſo tying them faſt to four Poſts, ſent for the remaining *Hollanders* thither to ſee them: thus laid, the Governor caus'd the Interpreter *Weltevree* to ask them, If they had agreed upon their Eſcape without the knowledge of their Companions? or if they knew of their Deſign? How they durſt venture to go in ſo ſmall a Veſſel without Water, Bread, or any other ſuſtenance, through ſo vaſt an Ocean to *Japan*? The fetter'd *Hollanders* anſwer'd, That their Companions had not the leaſt knowledge of their Deſign. Moreover, they would rather run all hazards whatſoever for their liberty, nay rather die, than undergo ſo many miſeries, and at laſt be ſtarv'd to death: which they had no ſooner ſaid, when an Executioner, ſtanding in the middle of them, with a Stick a Fathom long, a Finger thick, and round on the top, gave every one twenty five blows on their bare Buttocks, that none of them in five Weeks were able to ſtir out of their Cabbins.

Hollanders carry'd to *Corea*, and their chief Adventures.

But whilſt they lay in that miſery, Orders came from the *Corean* Court, that the *Hollanders* divided into four Jonks ſhould be ſent fetter'd from *Quelpaerds-Iſland* to *Corea*: upon which the Governor began his Cruelties afreſh, linking both their Feet and one hand together, fearing elſe they might conquer and carry away one of the Jonks, which indeed would have been hazardous if they had gone aboard unbound; and the more, becauſe the *Coreans* are generally Sea-ſick. Two days they were toſs'd up and down at Sea, and not getting the leaſt Ground becauſe of contrary Winds, they return'd to *Moggan*, where the *Hollanders* were put into their old Priſon.

¶ THis *Quelpaerds-Iſland* reckons fifteen Leagues in its Circumference; hath on the North-ſide a convenient Harbor for Ships, and lies oppoſite from the South Promontory of *Corea* thirteen Leagues; the Paſſage to which is very dangerous, becauſe the Water is full of blind Rocks, and no anchorage to be found betwixt that and *Quelpaerds* Haven; ſo that thoſe Ships that are by a Storm, either out of the Eaſt or South-eaſt driven from the Coaſt of *Japan* thither, are eaſily loſt.

This Iſland affords ſtore of Proviſions, is full of People, Horſes and Cattel; in the middle a high Mountain, crown'd with Trees, ſeems to touch the Clouds: the leſſer Hills have barren tops, yet the Valleys abound in Rice, Wheat, and Barley.

¶ AFter five days time, the Wind changing, the *Hollanders* as before, were again Shipp'd aboard of four Jonks, and getting to *Corea* at Sun-ſet, were carry'd aſhore at the Sun-riſing; where being furniſh'd with Horſes, they

Their remarkable Journey there.

they all met together in the City *Heinan*, whither they came in four ſeveral Companies; for the four Jonks Landed them all in ſeveral Places. Whilſt they Lodg'd in *Heinan*, the Governor *Paul Johnſon Kool* died, having never enjoy'd his health ſince he ſuffer'd Shipwrack. The Commander of their Guard gave order to bury the Corps: after which the *Hollanders* travell'd through the Cities *Sanſiang* and *Tiongop*, and alſo by the great Caſtle *Jypanſangians*, built upon a Rock: then they paſt the Town *Tunge*, and the great City *Sendy*, where ſome years ago the King of *Corea* kept his Court, but was now onely the Reſidence of a Vice-Roy. Going from hence they Lodg'd in *Jeſorn*, the laſt City in the Territory *Thielado*. Laſtly, after they had travell'd ſeventy Leagues, and beſides the foremention'd Villages, paſs'd through *Lynjin*, *Jeſaen* and *Conſio*, they came into the Royal City *Sioor*; where not long after they were Examin'd at Court by the Interpreter *Weltevree*; whereupon the Priſoners declaring their whole Adventure, at laſt begg'd that they might have leave to go for *Japan*, that they might once more ſee their Wives and Children: which their Requeſt was deny'd, receiving this Anſwer, *That the King never ſuffer'd any Stranger to go out of his Countrey, therefore they muſt not think of any thing, but to die in* Corea.

Soon after every *Hollander* receiv'd a ſmall Board, with the King's Arms burnt on it, and every ones Name, Extract, and Office which he was to perform, Carv'd on the ſame in *Corean* Letters. *Weltevree* bore the Command as Sergeant over them all. An expert Soldier taught them to handle the *Corean* Arms, and whilſt they were buſie in learning this Martial Diſcipline, the *Tartars*, according to their cuſtom, came to fetch in his Revenues from *Corea*: whereupon the King ſent the *Hollanders* to the ſtrong Caſtle *Nanna Sanſiang*, built on a Rock ſeven Leagues beyond *Sioor*, to which in time of need the King takes his flight.

A ſtrange undertaking of two Sea-men.

When the *Tartars* went the ſecond time out of *Sioor*, the chief Pilot *Henry Johnſon* an *Amſterdammer*, and the Gunner *Henry vander Boſs* alſo went out with them, under a pretence to cut ſome Wood for Fewel, but their Deſign was to intermeddle themſelves with the *Tartarian* Horſe, that if ſo they might find a Way home through *Tartary*: they ſtay'd therefore till the ſaid Horſemen with the *Corean* Money were half paſs'd by, then running amongſt them, but were known by ſome *Coreans* that follow'd after, and re-taken, put cloſe Priſoners, where not long after they dy'd. Their Companions could never be certainly inform'd if they dy'd a natural death, or whether they were Executed.

During this time, news was brought to the King's Court, that another Ship was loſt on *Quelpaerds* Iſland, wherefore three *Hollanders* that beſt underſtood the *Corean* Tongue were ſent thither, becauſe *Weltevree* being over-grown with Age, was not able to Travel. Laſtly, The King grown weary of the *Hollanders*, reſolv'd to make them away by Murder, but the King's Brother begging their Lives, (as *Weltevree* inform'd them) they were ſent to the ſtrong Caſtle *Thiellapeing*, where they found the three *Hollanders* ſent to *Quelpaerds* Iſland, here being a Houſe provided, in which the thirty three *Hollanders* were Lodg'd. The Governor ſeem'd to have ſome ſmall inclination for the *Hollanders*, but his Succeſſor a hatred, forcing them to fetch Fuel three Leagues off, over the Hills, and kept thoſe Clothes from them, which they were promis'd at the *Corean* Court, ſo that they endur'd extream cold, and were alſo very much plagued with Lice, which almoſt kill'd them; yet it happen'd at laſt, that half of the Priſoners had leave by turns to go a begging, whilſt the other half ſtaid at home, for the *Coreans* ſeldom deny any requir'd Alms, and chiefly the Prieſts, which being

being there in great abundance, are very charitable. Theſe kind of People entertain'd them very courteouſly, the more, becauſe they began to ſpeak the *Corean* Tongue, and related to them the Affairs of *Europe* and *India*, in which they took great pleaſure.

¶ *Anno* 1660. A new Governor ſucceeded the old one of *Thiellapeing*, he being of a quiet and mild diſpoſition, Proteſted oftentimes, that if it were in his Power, he would releaſe the *Hollanders* inſtantly. In the ſecond Year aroſe a great Famine in *Corea*, the over-dry Seaſons having ſo ſcorch'd the Ground, that thouſands of People dy'd of Hunger, ſome eating Wild Herbs, others Barks of Trees; and had not the Valleys afforded them ſome Corn, moſt of the People had been Stary'd. The *Hollanders* bore no ſmall ſhare in this general Calamity. Their allowance which was given them by the King's Order, being exceedingly pinch'd. Famine in *Corea*.

In the interim, Order came from Court, that the two and twenty *Hollanders*, (for the reſt dy'd of hardſhip) were to be divided into three Towns, twelve ſhould go and live in *Sayſing*, five at *Sutſen*, and as many more at *Wammon*, and whilſt they ſuffer'd either more or leſs inconveniencies, according to the Diſpoſitions of the Governors, which chang'd every three year, who either us'd them kind or cruelly, there appear'd two Blazing Stars, or Comets, about the latter end of 1664. The firſt appear'd in the South-Eaſt, the ſecond in the South-Weſt. Theſe Signs ſtruck the *Coreans* into a great Conſternation, becauſe the ſame were ſeen juſt before the *Tartars* Invaded them, and alſo when the *Japanners* ſent over their Forces thither. The *Coreans* therefore enquir'd of the *Hollanders*, What thoſe Planets Prognoſticated? What the *Europeans* thought of them? They anſwer'd, That experience had ſufficiently taught, that thoſe Stars were always very Prodigious Signs, generally threatning War, Famine, or Sickneſs. The King exceedingly amaz'd, Fortifi'd all his Towns, Caſtles, and Bulwarks, with double Watches; and forbad ſtrictly, that none living near the Sea-ſide ſhould burn Lights at Night. Blazing Stars.

¶ But the *Hollanders* at laſt found a way to make their eſcape, they having a long time before gather'd ſome Moneys together, for which they intended to buy an old Fiſhermans Barque; it being ſubtilly contriv'd, to make their Landlord believe, that they would now and then go to the ſmall Iſlands before *Corea*, to fetch Cotton from thence, of which he ſhould have his ſhare. This Propoſal was very well approv'd of by the *Coreans*, ſo buying a ſmall Veſſel, he gave it to the *Hollanders*, who, what e're they could catch, whether Sails, Anchors, or Proviſions, in the Night carry'd them Aboard, and whilſt they were thus buſie, preparing for their departure, the Chyrurgeon *Matthew Bokken*, *Cornelius Derickſon*, and *John Pieterſon de Uries*, came from the City *Sutſen* to viſit their Countreymen in *Sayſing*. Theſe being made acquainted with the Deſign, forwarded it with all diligence, and indeed it fell out very fortunately, for *De Uries* was exceeding well experienc'd in the Art of Navigation. The fourth of *September*, *Anno* 1666. they began their Voyage eight of them, being *Henry Hamel*, *Goverard Dionys*, *John Pieterſon de Uries*, *Garret Johnſon*, *Matthew Bokken*, *Cornelius Derickſon*, *Benedict Clark*, and *Dionys Govertſon*, firſt clambering over the Walls of *Sayſings*, and getting Aboard, Weigh'd Anchor about Ebbing Water, and ſetting of the Moon, they furniſh'd themſelves with Water at a ſmall Iſland near *Corea*, and in the dark, Sail'd thorow all the Jonks of War: In this paſſage they Remarkable paſsage of eight *Holland* Priſoners.

ſtrook Sail, that ſo they might not be diſcover'd, and fell to Work with their Oars, till they loſt ſight of *Corea*; ſo Steering South-Eaſt, they went right before the Wind, and in a ſhort time got to the Weſtward of *Goto*, where the Wind blowing very fierce, they came to an Anchor; here whilſt they Rode faſt, a ſmall Veſſel with ſix Men, every one Arm'd with two Swords, came Sailing by them, and put one of her Men a Shore, which cauſing ſome ſuſpicion in them, made them Weigh Anchor, and endeavor to put off again to Sea; but the foreſaid Veſſel prevented them, by making ſigns, that they muſt ſtrike their Sail, and come farther up into the Haven; at which the *Hollanders* cry'd, *Hollande*, *Nangeſaque*, whilſt they were Tow'd to the Shore, and ſurrounded with a great many Boats.

The *Japanners* took two Men out of the *Corean* Barque, which went a Shore where all things were in an uprore; and about Midnight, a great Barque came Rowing cloſe by their ſides, which inform'd them of the Arrival of the *Holland* Ships at *Nangeſaque*, which made them take freſh courage, as well as the *Japanners*, furniſhing them with Proviſions for nothing; who alſo cover'd the *Corean* Barque, which had no ſhelter with Mats againſt the continual Rain. The fourteenth of *September*, after thirteen years Impriſonment, they came to their Countreymen on the Iſland *Diſma*, to their great admiration.

Zelderen's Journey.

¶ But the Journey which *Van Zelderen* made from *Nangeſaque* to the Emperor, is better worthy of our Obſervation; who having kept his day of Sale in *November*, with all manner of Drugs, Scarlets, Hats, Looking-Glaſſes, Elants or Buff-Skins, Musk, Cotton, and other Commodities in Silver Diſhes, plac'd on the long Table, ſtanding in the middle of the Gallery in the *Hollanders* Store-houſe, which is (as we ſaid) divided into three hundred Rooms, and four Streets, ſtanding on the Iſland *Diſma*, by a narrow Channel, ſeparated from the City *Nangeſaque*; above Stairs live the Servants belonging to the *Eaſt-India* Company, below lie the Merchandizes in ſeveral Apartments, the Locks of which are Seal'd up with the Emperors Arms, in the preſence of a *Nangeſaque* Magiſtrate, who daily Dines in the Store-houſe, at the firſt Table, where he is ſerv'd all with Plate.

Mountains about *Nangeſaque*.

¶ Moreover, *Nangeſaque* lies between exceeding high Mountains, which are cut thorow very artificially with Walls, ſo that the Water in the Inclos'd Parks is at that command, that every one lets in what he pleaſes, becauſe they can either ſtop, or let in the Water which comes running down the Hills. But though *Nangeſaque* in this Point is much Indebted to Art, much more ſhe ought to thank Nature, that the Soil about it abounds with Rice, Wheat, and all manner of Plants. About *October*, the *Nangeſaquean* Citizens are always up in Arms, and March thorow the City, every Precinct makes a particular Company, before which, the Arms of every ones Employment are carry'd, not without great State: None dare Diſcharge a Gun for fear of Fire; a Souldier is held in very great eſteem amongſt the *Japanners*, for he may viſit a Merchant in his Shirt, and if he ſhould not be Saluted by him with bowing his Head and Hands to the Ground, he is ſure to be ſoundly beaten. But much more abominable and horrid is the Cuſtom of Murthering Children, eſpecially Girls, for the Parents that think their Children troubleſome to them, throw the Females (ty'd to a bundle of Straw) in the Water, and drown them. The Boys are deliver'd to the Emperors Officers, which Train them up in Martial Diſcipline.

Their Citizens Martial-Diſcipline.

¶ But

CANGOXUMA

Description of the mighty City *Congoxuma*.

BUt the *Holland* Ambaſſador proſecuting his Voyage to *Jedo*, was overtaken by a ſtiff Gale out of the North-East in the *Corean* Ocean, that running right before it with her Fore-Sail, he ſoon arriv'd in the Haven of *Congoxima*, and dropt Anchor before the *Beacon-Hill*, which was firſt, with the Approbation of the *Japanners*, built by the *Portugueſe*, at the time when they drove a free Trade there.

Congoxuma is the firſt City, where the *Portugueſe* Landed, and got footing in *Japan*; by the means of a *Japan* Youth, call'd *Angier*, who fearing the cruelty of his Perſecutors, ſecur'd himſelf in a *Japan* Cloyſter, where he made his eſcape to *Malacca*, whither he Sail'd in a Merchant-Man, Commanded by the *Portugal George Alvares*, *Anno* 1547. The Jeſuit *Francis Xaverius* coming acquainted with him there, he not long after went with him to *Congoxuma*, where being kindly Entertain'd by *Angier*'s Friends, he had an opportunity to Plant the *Roman Religion*.

After this, the *Portugueſe* made this City *Congoxuma* their Staple, for which it lay very convenient in the Kingdom of *Saxuma*; the foreſaid Beacon ſquare on the top, with a Turn'd Ball, ſtands on a thick Cedar Pole, ſupported with two great pieces of Timber, which on the top are faſten'd to the Pole with great Iron Hooks; a high Ladder, of which the Rounds jet out beyond the ſides, ſtands againſt, and leads up to it; below is a Watch-houſe, and on the other ſide ſeveral Houſes built on the hanging of the Mountain; onely in ſome places the tops of the Houſes appear above the Hills. This Beacon, Sea-men can diſcover about ſeven Leagues off at Sea, becauſe the Rock on which it ſtands is of an exceſſive height; at the Foot thereof, a little towards one ſide is a Fiſhers Village, and before that, good Ground to Anchor in, cloſe under the Shore.

Reception of the *Holland* Ambaſſador.

¶ THe *Holland* Ambaſſador Sail'd in a ſtately Jonk towards the City againſt a ſwift flowing River, which comes along thorow the middle of *Congoxuma*, from a Harboring Mountain, and runs into the *Corean* Ocean. The ſpeedy Current of the *Rhone* in *France*, or the *Donaw* in *Hungary*, flow but ſlowly in compariſon of this, which paſſeth thorow *Coxenga*. The Jonk in which the Ambaſſador was, had two Maſts, between which ſtood a Tent, or rather a Cabbin on ſix Pillars, the edges adorn'd with Gilded Imagery; before on her Bow, hung two Anchors. Thus he Sail'd in, between ſteep and high Rocks, of which, ſome terrifi'd the Beholders as they were paſſing by them.

Within the Harbor appears a ſtrong and Artificial Water-Caſtle, built by *Ongoſchio*, the Emperor *Chongon*'s Grand-Father, when he deſign'd to take the Crown from *Fideri Taicoſama*'s Son; becauſe *Congoxuma* was a place of great concern to him; for this City is not onely the Key of the Province *Saxuma*, but of all *Bungo*. This Water-Caſtle rais'd out of the Sea with Free-Stones, is ſquare, with many Redouts, like the *European* Bulwarks. Here is kept a ſtrong Garriſon, where the Ships pay Cuſtom. Moreover, the Stone-Cauſey made up out of the Sea, and along the Rails on both ſides Plated with Copper, deſerves no ſmall admiration. This Cauſey leads from the Water-Caſtle, to two great Watch-houſes, the Out-walls of which reſt on the ſaid Cauſey, and have an excellent Proſpect of all the Haven, each of them Garriſon'd with five hundred of the Emperors Souldiers, which have a continual eye with thoſe in the Water-Caſtle on all Tranſactions, becauſe the King of *Saxuma* hath often-

times boldly taken up Arms againſt the Emperor, refuſing to pay him the uſual Tribute, but ſtill been brought to reaſon; yet notwithſtanding his bad Fortune, he would now and then take freſh Courage, and receive more Loſſe: between the Watch-houſes and the Mountain, on the North-ſide of the City is a convenient Harbor, in which the Jonks and other Veſſels in great numbers come to an Anchor, or are moor'd to the Shore: Cloſe by are the City-Store-Houſes, built on a Stone-Wall, rais'd out of the Water, in the middle whereof is a large ſquare Gate, with the Stairs of Free-Stone, that deſcend into the Haven, at which all the Goods and Merchandizes that are brought to *Coxenga*, are Landed and carry'd into the City. The Store-houſes on the North-ſide of the Gate, conſiſts of four ſpacious Halls; but that which is on the other ſide hath a double Roof, and fourteen large Rooms, beſides Garrets. Between the North Store-houſe, and the Watch-houſes, the River flows out of the City into the Haven, and is adorn'd on one ſide with brave large Cuſtom-houſes, in which, Art ſhews its Maſter-piece, no Charge having been ſpar'd in the building of them; here the Ships muſt pay a ſecond Cuſtom, which brings in a great Revenue yearly to the Emperor.

Japan Temple, in which they waſh their dead.

¶ But oppoſite to theſe Toll-houſes, appears a ſtately Temple, in which the Bodies of Dead Perſons are plac'd, for ſome days before they are burnt, after the *Japan* manner. The *Bonzies* belonging thereto, get vaſt Sums of Money, eſpecially from the rich People, for cleanſing of the dead Bodies, that they may appear the more acceptable to their Gods, *Amida*, *Canon*, or any other whom they chiefly ſerv'd in their Life time. This kind of Cuſtom of keeping the Dead Bodies Unbury'd for ſome time, to cleanſe and then to burn them, hath been in uſe a long time in the World; for the Ancient *Romans* and *Greeks* obſerv'd ſuch a Cuſtom with their Dead, before the Birth of our Saviour. The *Greek* Tragedy written by *Euripides* brings in King *Creon*, ſaying:

In *Phœniſſis.*

I will withdraw, that ſo Jocaſta *may*
From her Sons body, cleanſe the filth away.

Ælianus var. Hiſt. l. 4. c. 1.

I underſtand that the *Dardanian Illyrians* (ſaith *Ælian*) are waſh'd three times, once when born, a ſecond time when Marry'd, and laſtly, when they are dead. The *Jews* alſo obſerv'd this Waſhing of Dead Bodies, St. *Luke* ſaith of *Tabytha*, *And it came to paſs in thoſe days, that ſhe was ſick and dy'd; whom when they had waſh'd, they laid in an upper Chamber.* The Embalming of Dead Bodies is full as Ancient. *Tacitus*, *Herodotus*, *Diodorus Siculus*, *Pomponius Mela*, *Cicero*, *Sextus Philoſophus*, *Lucian*, and other Ancient *Greek* and *Latin* Writers aſcribe the firſt Embalming of the Dead to the *Egyptians*; with which Opinion the Goſpel agrees; for *Moſes* relates, that the Patriarchs *Jacob* and *Joſeph* were Embalm'd by the *Egyptians*: *And* Joſeph *commanded his Servants the Phyſitians to Embalm his Father: and the Phyſitians Embalmed* Iſrael. *And forty days were fulfilled for him (for ſo are fulfilled the days of thoſe that are Embalmed) and the* Egyptians *mourned for him threeſcore and ten days. And* Joſeph *died being a hundred and ten years old, and they Embalmed him, and he was put in a Coffin.*

Acts 9. 37.

Gen. 50. 2, 3, 26.

Pyrrhon. Hypotheſ. c. 24.

Sextus Philoſophus tells us, That the *Egyptians* took out the Bowels of the deceas'd Bodies, and fill'd them with Balſom, and other Perfumes, to preſerve them from ſtinking and rotting, and kept them in their Houſes, ſetting them at the Table with them: Of which the *Latin* Poet *Sylvius Italicus* ſaith thus:

Syl. Ital. l. 12.

Egypt

Egypt *Embalms her Dead with rich Perfumes,*
And then at Feaſts gives them the chiefeſt Rooms.

Nay, they oftentimes gave the dead Bodies of their Parents or near Relations as a Security to their Creditors, which if they did not releaſe whilſt they liv'd, might not (ſaith *Lucian*) be buried.

Moreover they us'd for their Embalming Salt, Cedar-Oyl, Honey, Wax, Myrrhe, Chalk, Lime, Aſphalt, and Nitre.

The Waſhing of Bodies was perform'd by the *Roman* and *Greek* Women. *Plato* brings in *Socrates* ſaying, *It is convenient before I drink the Poyſon that I waſh my ſelf, that I may not leave any thing to do for the Women, to waſh me after I am dead.* In *Phædone.*

The *Japanners* ſeem alſo to have learnt from the *Romans*, That the preparations for the Burial are to be perform'd in the Temples, for all things neceſſary for Funerals were to be had for Money in the Temple of *Libitina*, Goddeſs of the Dead. And according to the eſtabliſhment of the *Roman* King *Numa Pompilius*, every one was bound to throw certain Sums of Money into the Treaſury of *Juno Lucina*, when ever they had a Child born, and alſo when any one dy'd, into a Pot, Conſecrated to *Venus Libitina*: But the Embalming of Dead Bodies was perform'd by Men.

Moreover, not far from this Temple, towards the City, are ſeveral Stone Store-houſes againſt Fire, in which the Treaſures of all the Province of *Saxuma* are kept, and are once a year, by the Emperors Forces fetch'd to *Oſacca*; between theſe Buildings and the Water-Caſtle ſtands a fair Temple, to which the Countrey People come daily in great numbers, there to Pray for a Bleſſing on their Plants, Trees, and Cattel, to which they ſhew Reverence, almoſt like the *Romans* and *Greeks*, who in former times us'd to honor their Idol *Pan* with a Goats Face and Bucks Feet, as a Deity plac'd over all Herdſmen and Hunters; and alſo to the *Fauni*, they attributed Horns, and Horſes Feet, to whom they ſacrific'd a Goat; as likewiſe Milk to *Sylvanus*, God of their Foreſts; And in like manner, to *Bacchus*, the God of Wine; the Deform'd *Priapus* of the Gardens; *Ceres*, the Corn Deity, and *Oreades*, of the Mountains.

Further deſcription of *Congoxuma.*

But on the South ſide of the River, which flows thorow *Congoxuma*, the City ſpreads it ſelf, running up againſt a high Mountain, and is hid, for the moſt part, behind the Rock, on which the Beacon ſtands. Then again, on the hanging of a Hill, about the middle, in the South part of the City, ſtands a large Temple, whoſe Roof appears above all the Houſes, exceeding coſtly within. The King of *Saxuma* going thither, was made, and receiv'd into the Orders of the *Bonzi*, ſo to ſave his Life, which he had forfeited, becauſe he refus'd to pay Preſents, and rebell'd againſt the Emperor. Moreover, in the Eaſt part of *Congoxuma*, near the foot of a Mountain, is the place of Execution, Inclos'd within a Stone Wall.

Whilſt the *Holland* Ambaſſador ſtaid to refreſh himſelf here, being every where kindly entertain'd, he ſaw eleven *Japanners*, and three *Portugueſe*, being *Chriſtians*, Nail'd on Croſſes, and Roaſted by a gentle Fire.

Four Leagues from *Coxenga*, towards the North-Weſt, appears a Mountain, whoſe top reaches above the Clouds, and is taken for the higheſt in the World, except the Mountain *Tereyra*, on the Iſland *Tenariff*, for it is a general Opinion, that that is neareſt to the Heavens, and Vomits forth Fire and Brimſtone above the Clouds.

¶ The

¶ THe *Holland* Ambaſſador finding the Weather fairer, and the Wind grown calmer, proceeded on his Voyage, and paſt at laſt by the Village *Umbra*, and in the like ſtill Weather, reach'd *Mongy*, where he came to an Anchor: When ſoon after the Inhabitants came to him with all manner of Proviſion; from thence, Sailing between ſeveral ſmall Iſles, which in great abundance lie ſcatter'd before *Dungo*, he got ſo much ground, that againſt the Evening he Sail'd into the Bay of *Nanatzjamma*: But now, his Voyage going on more ſlowly, the Ambaſſador Anchor'd on the eleventh day in the Haven of *Cammenoſacci*; over againſt which lies an Iſland inhabited by a conſiderable number of Fiſhermen: Here the Seamen exchang'd Silk Peelings for Silver Flower-Pots of Wyer-Work, made ſo artificially, that no Countrey in the World can make the like; here they alſo got all manner of freſh Proviſions.

Zeldron's further Journey.

Not long ſtaid the *Holland* Ambaſſador at *Cammenoſacci*, but Weighing Anchor in the Night, Sail'd between the ſmall Iſlands *Camro*, *Jore*, and *Szuwa*, and Anchor'd near the Village *Caroto*, lying to the South of the main Coaſt of *Japan*: The Inhabitants of this place furniſh'd them with exceeding good Locuſts, which kind of Food was us'd above two thouſand years ago amongſt the *Indians* and other Eaſtern People, and held in great eſteem.

l. 14. *de Animal* c. 13. *Ælian* relates, That the *Indian* King had always a certain Diſh of Worms, that grew in a Plant, and were Roaſted.

John Manardus relates, That in *India* he ſaw the like Stuff, mixt with Rice, which Food the Inhabitants love extreamly.

Sir *John Mandevil* ſaw three hundred years ago, the Princes on the Iſland *Talache*, making good Cheer with Wood Worms.

l. 17. c. 29. This kind of Food alſo was accounted a great Dainty amongſt the *Romans*, and chiefly thoſe Worms that grew in Oaken-Trees, which being taken, and brought up with Meal, were accounted a very choice Diſh.

Moreover, The Souldiers which went with the Emperor, *Charles* the Fifth, from *Ferrara* to *Tunis*, (as *Braſavolus* relates) obſerv'd, that the *Africans* liv'd on raw Locuſts.

Beſides the Locuſts, the *Holland* Ambaſſador got for his Retinue, a Cow, which was kill'd in the Village *Caroto*, and ſome Goats, which thereabouts are taken in abundance. Thus refreſh'd, he Sail'd about the Iſlands *Caminagari*, and *Jocoſima*, to *Tantonomi*, a Village full of fair Buildings, and Populous, lying on a Promontory of the Main Coaſt of *Japan*; where they Ferry over to *Tonſa*, and where one of the Emperors Cuſtom-Houſes ſtands, which brings in above forty thouſand *Rials* of Silver yearly.

Deſcription of the City *Mewarry*.

¶ THe Ambaſſador haſting his Voyage, reach'd the high Point of *Mewarry*, where he was quite becalm'd; four Sea-men and a *Japan* Interpreter had leave to go a Shore here, where they found a City built on Hilly Ground, round about which lay many pleaſant Meadows that abound with Corn and Rice, but chiefly with Plum-Trees, the Fruit whereof Preſerv'd, were ſent all over *Japan*, to uſe in their Drink, *Tee*, and *Tzia*. The Citizens of *Mewarry* look'd very ſtrange upon the *Hollanders*, having ſeldom or never ſeen any of them before.

The *Japanners* Opinion of the deceaſed Souls.

Some of his Retinue deſir'd of the *Japan* Interpreter to ſee ſome of the Temples in *Mewarry*, which were ſixteen in number, but it was not a convenient time, becauſe

becauſe the Inhabitants there that day kept a Feſtival, for the departed Souls. The whole City was in a Hurry, every one was in his beſt Apparel, carrying his Idol out of the City, to the Graves of their neareſt Relations; where the Idol being ſet down, both young and old fell on their Faces to Worſhip it, and Pray'd very earneſtly, that *Amida*, *Xaca*, *Canon*, or any other god (for every one ſerves whom he liſt) would be pleas'd to ſhew Mercy to the Souls of their Deceas'd Friends, that they might not be tortur'd with thoſe that dy'd wickedly, in the boyling Waters of *Singok*, but that they might be carry'd, and remain in the place of Everlaſting Happineſs. Moreover, they believe, that the Souls of the Deceas'd, for ſome years, wander up and down about their Graves.

This Office of Sacrificing and Praying for the Dead, is generally perform'd by the young Men out of the City; and when they have done, every one takes up his Idol, and go one after another into the City, after the manner of a Proceſſion: But in their return, they talk to themſelves, as if they had a Soul that walk'd with them, with which they hold a very ſerious Diſcourſe. And thus they continue till they come to their Houſes, where they prepare all manner of Dainties for the Soul; ſome place the Diſhes with Meat under their Pent-Houſes, others upon the Roof, where they let it ſtand about half an hour, then fetching it in, and ſetting it up very ſafe, the young Men run Hooting and Hollowing out of the City, ſtriking in the Air with Boughs of Trees, ſo (as they ſay) to drive the Souls of the Deceas'd back again to their Graves: Then taking Breath, they return home, where they ſpend the whole Night in all manner of Laſciviouſneſs: But this Ceremony which they uſe to the Souls, are obſerv'd ſeveral ways in *Japan*, for in other places (as we have at large deſcrib'd before) they throw Stones againſt, and on the top of the Houſes, ſo to drive the Souls back to their Graves.

Furthermore, The King of the Province *Mewarry* keeps a brave Court in this City: Next to which is a *Seraglio*, wherein, a conſiderable number of Ladies are kept for his Concubines. Againſt the Evening, the four *Hollanders* and the Interpreter being Aboard again, they made Sail, and Steer'd between ſeveral Iſles to *Binga*, a fair City, which appears with ſeveral Turrets and high Temples: Againſt the Evening, they Stem'd with the Iſland *Sinoja*, and in the Morning had ſight of *Fibi*, when a ſtiff Gale out of the North drove them more to the South-ward; ſo that ſoon after they came near *Margan* Rocks, which riſe very high out of the Sea; on the higheſt of them lies a curious neat Town; below which the Rock is very artificially hewn out, for a convenient Haven againſt all Winds whatſoever: Here the Ambaſſador drop'd Anchor, and when grown ſomewhat calmer, ſtood out again, but could not reach beyond *Fibi*, however, at Night he got to *Daſacci*; and although the Storm began to blow afreſh, yet next day he got to *Ouſimata*, from whence he Sail'd over to *Wota*, where he lay at an Anchor all Night, and in the Morning Weighing, got to the Banks before *Muro*, where he ran a ground, the Barque giving a great blow, and had without doubt burſt aſunder, had not the Wind blown off from the Shore, ſo that haling out all their Sails, they at laſt got off, and afterwards judg'd it convenient to fall down to the Iſland *Jeſima*, ſo to get into a deeper Water. On *Jeſima*, as alſo on all the other little Iſlands, ſtood a Beacon, built four and twenty years before, upon an occaſion (which the *Japan* Interpreter related) being at the time when the Iſlands of *Bungo* and *Saykok* rebell'd againſt the Emperor, and made the Water between *Japan* and *Tonſa* very dangerous by their Piracy; wherefore the Iſlanders, ſo ſoon as ever they deſcry'd any Ships from their Beacons, Beacons.

gave

gave notice thereof to the Main-Land, by fireing them in the Night, or making a great Smoke in the day-time; whereupon they immediately Guarded the Sea-Shore, and ſent off ſeveral Veſſels well Man'd; ſince which time they obſerv'd the ſame Cuſtom with their Beacons, either in bad Weather, or when any one endeavors to make his eſcape, that hath by ſome means or other incur'd the Emperors diſpleaſure. On which occaſions a certain ſign is given, ſo that he who thought to ſave himſelf by flight, ſeldom eſcapes, notwithſtanding he ſuddenly gets into ſome Haven or other; for the Water between *Bungo*, *Tonſa*, and the Main-Coaſt of *Japan*, from *Simoniſacci* to *Oſacca*, is full of little Iſlands, on every one of which ſtands a Beacon, Guarded and continually Watch'd by two Men, that have three Shillings a day.

Pleaſant Scituation of *Swoja*.

The *Holland* Ambaſſador, after he left *Jeſima*, Steer'd his Courſe Eaſterly, and drop'd Anchor in the Haven which waſhes *Swoja*; where going Aſhore, he found the Countrey thereabouts ſo exceeding pleaſant, that the whole Earth cannot ſhew a finer ſpot of Ground. How much have the *Romans* cry'd up the Countrey about *Capua*, which yields Fruit twice a year, where there is a diſputable difference, whether the Ground be Fruitfuller that produces Corn or Vines? The *Greeks* alſo ſpent much time in deſcribing the famous *Tempe* in *Theſſalie*: But certainly both *Tempe* and *Campania*, may not be compar'd to the pleaſantneſs of *Swoja*, which is on the South Waſh'd by the Ocean, that makes a convenient Harbor, having againſt Northern Storms a high Shore; againſt Eaſtern, the Promontory of *Saccai*; and againſt Weſtern, the mighty Iſland *Tonſa*; and the high Rocks on the South-Shore break the violence of the Waves, when at any time a South Wind blows the Billows againſt the Shore. Moreover, round about the City, the Countrey is exceeding delightful, becauſe of the ſeveral Growths with which it is adorn'd. In ſome places the Ground being Hilly, is Crown'd with ſhady Trees; in others the Valleys abound with all manner of Plants; there are Plow'd Fields; here pleaſant Meadows full of Oxen and Sheep. The City *Swoja* it ſelf, very curiouſly built, hath many great Store-houſes, in which the Merchandize from all places are laid, to be tranſported thence to *Oſacca*, *Saccai*, *Miaco*, and other places of Trade. The Ambaſſador *Zelderen* unladed ſome Hart and Buck Skins here, whilſt the Sea-men went to ſee the Neighboring Town *Akas*, becauſe the Citizens of *Swoja* related a ſtrange Story of an accident, which for the moſt part ruin'd that Town. And indeed,

Ruine of the Town *Akas*.

when they came thither, they found above half of *Akas* lying deſolate, ſome Houſes being faln in, others ſunk into the Ground, yet others appear'd with ſome part of them lying on the Earth, but the other part ſtood in a pretty good condition. The Inhabitants whereof told them, That not long ſince, a terrible Earthquake ſhook the Earth two days together, then the Flames broke forth betwixt the crack'd Earth, as if it would have devour'd all things; and laſtly, there aroſe ſuch a Fog, that choak'd many.

Not far from this, lies a Sulphurous burning Mountain, whoſe Subterranean Fire having conſum'd the Earth, at laſt broke forth. The Emperor *Toxogunſama* allow'd them ſome of his Revenues, to Re-build that part of the Town which was ſo harras'd.

¶ THe *Holland* Ambaſſador leaving the Haven of *Swoja*, Sail'd within a Muſquet Shot of *Fiungo*, then ply'd up to reach *Sacca*, but the Wind blowing hard out of the North-Eaſt, he was driven back to *Avans*, where he ran

Stathalters zu miako
Uyt Rydinge vande Gouverneur van
MIAKO
Governor of Miaco's Proyres

run great danger, having much to do to ſave himſelf from running againſt a high Rock, which they could not have ſcap'd, had not the Wind come about to the North-Weſt; wherefore Haling in all their Sails, they Steer'd towards *Sacai*, where they came to an Anchor. This is not onely a handſome, but an antient City, ſurrounded with a ſtrong Wall.

The *Japan* Emperor hath in all his Fortifications plac'd Overſeers; whoſe Offices are to look after the repairing of the Walls, and putting in new Stones ſo ſoon as they ſee any one begin to decay: Whilſt they Rode here at Anchor, the Ambaſſador *Zelderen* ſaw a *Japanner*, who having great Stones ty'd about his Neck, Legs, and Middle, leaping into the Water, drown'd himſelf for the honor of *Canon*. The Veſſel in which he was brought from the Shore, was immediately burnt, being too Holy to be us'd thereafter for any Worldly Affairs.

Japanner drowns himſelf.

¶ THe *Holland* Ambaſſador haſting on his Voyage, and paſſing by *Ofaca*, came to an Anchor cloſe under *Miaco*, whereinto he was conducted in great State: The foremoſt that came were eight hundred Horſemen on well-train'd Steeds, every one Arm'd with a Bow and Quiver full of Arrows, a long Pike, two Swords, a large Cutting-Knife, a Helmet, and Waxt Buskins, by the *Japanners* call'd *Taepjes*; Behind them, came two *Japan* Officers Riding one by another; the Emperors Standard-Bearer follow'd, holding a long Staff, at the end whereof Wav'd a great Flag, repreſenting on Embroyder'd Gold and Silver round O's, and five pointed Stars, and below the O's a half Moon, a Snails Horn, three Stars, and the Flower *Toxangpenung*: Then came ſeven Men playing on Pipes, and ſix with Trumpets; behind theſe follow'd five on Horſeback, beating on Kettle-Drums; then a great ſquare Canopy was brought by four Supporters, under which Rode one who held the Emperors and the City *Meaco*'s Arms, before his Breaſt, on the Horſes Neck; next follow'd ſeveral Muſicians, Playing on all manner of Inſtruments: Laſtly, came the Governor, ſitting in a very coſtly Coach, the Wheels Waxt and Gilt, went ſlowly about, between which were two great Oval Openings, and two other, but much leſſer; the Curtains very handſome, being of Flower'd Silk, on the top were two Gilded Dragons, who with their fore Feet hold a Coat of Arms; the four Corners were adorn'd with Turn'd Cups, the Coachman holding a Pike with a Gilded Star at the end of it, in his left Hand, and in his right, four Reins, which came thorow as many Holes of the Axel-Tree; he ſate with his Legs under him on a ſquare Seat, cover'd with Flower'd Silk; behind the Coach alſo ſate three Muſicians, on each ſide went ſeveral Servants with Fans; The four Horſes which drew the Coach, were led by four Perſons of Quality; the Governor looking out ſometimes between the Curtains, all thoſe that ſaw him fell down with their Faces flat on the Ground, juſt behind the Coach came a Guard of Souldiers, half of them carrying Pikes, and the other half Muſquets, which were follow'd by a Merchant, richly Cloth'd, his Horſes Head whereon he was Mounted, adorn'd with a ſtately Plume of Feathers; ſome diſtance after him, a Sedan, or rather a Throne was carry'd by fourteen Gentlemen, ſeven going on each ſide, carry'd a long Pole, to which the Sedan was made faſt on their Shoulders; this Throne having an aſcent of five ſteps, on a Square, each corner ſupported by a curious Turn'd Poſt, about every one of which Silk Curtains were ty'd, the Covering alſo of Silk, was adorn'd with Fringe. In this Sedan, two of the Magiſtrates of *Meaco* were carry'd, then follow'd ſeveral

Deſcription of the Ambaſſadors Reception in *Meaco*.

Great State of the Governor of *Meaco*.

ral other ordinary Sedans with Noblemen; and laſt of all, Rode divers Troops of Horſe: The *Holland* Ambaſſador receiv'd in this State, Rode towards the City.

Deſcription of *Meaco*.

¶ THe firſt Gate of the City *Meaco*, hath three Entrances, whereof the middlemoſt is the biggeſt, built between a Free-Stone-Wall; the inner Gate is one Story high, from whoſe Roof Stream'd a Flag with the Citie-Arms. *Miaco*, by the *Japanners* alſo call'd *Cabucoma*, and *Cocquay*, contain'd formerly in its Circumference one and twenty Miles, but is ſince, by the Civil Wars, become above a third part leſs, yet at this day it reckons above eighty thouſand Families, divided into the upper and lower City; the lower ſpreads it ſelf to *Fiſsima*, and is ſo coſtly built, that one Edifice ſeems to be above a Mile long. In the upper *Miaco*, the *Dayro* with his *Cungies* (that is, Counſellors) keeps a ſtately Court; himſelf looks like a Savage, being never Shav'd, nor his Nails par'd; beſides, five Eminent Colledges in the City, there are five Free-Schools more about *Miaco*, viz. *Coja*, *Wegru*, *Franzon*, *Homi*, and *Bandu*, every one of which hath above three thouſand five hundred Scholars, which are there taught the Arts of Rhetorick, Oratory, Hiſtoriography, Aſtronomy, Poetry, and Arithmetick.

Strange Tree.

Here grow Palm Trees, of whoſe Juyce the *Japanners* make an excellent Drink; the Root digg'd up and dry'd in the Sun, then Planted again, in a ſhort time will grow to be another Tree.

Not far from *Miaco*, the Mountain *Frenojamma* riſeth with its ſpiring top towards the Clouds.

Peter Davity tells us of a very ſtrange Mountain, ſeen in the Kingdom *Jetchu*, which Flames continually.

Pet. Davity in his Deſcription of *Aſia*.

In the *Meaconean* Lake is a Fiſh not unlike a Poor-Jack, which the *Japanners* dry and ſend to all parts of the Countrey: The foreſaid *Davity* relates alſo, That the *French* King, *Lewis* the thirteenth, had taſted of them.

Strange Graves in *Japan*.

Moreover, here as in moſt places of *Japan* are ſeveral Tombs or Graves, rais'd of Free-Stone, about two Foot high, in which being hollow, the Friends to the Deceas'd often times lay Water and raw Rice, which the poor People or Birds fetch from thence. They alſo ſtrow the Graves with Flowers, and Boughs of Trees.

Taicoſama's Court.

¶ VEry admirable is the Palace which *Taicoſama* built in *Miaco*, in which hang a thouſand Pieces of Tapiſtry, Embroyder'd with Gold; juſt before the Palace is a ſpacious open Court, in the middle of which ſtands a Theatre, where they Act both Tragedies and Comedies; on every ſide thereof ſtand four Turrets, each four Stories high: The Houſes and Apartments are for the moſt part built of Wood, yet handſome to behold. They ſeldom Build of Stone, becauſe the Earthquakes are ſo frequent in *Japan*, and though often times whole Villages, nay, Cities are burnt down, yet they all Build again of Timber, wherewith the Woods furniſh them plentifully; for they not onely produce ordinary Timber, but alſo White Wood, not unlike that, of which in *Europe* we make Virginals; beſides all manner of Fruit-Trees, and tall Cedars, whoſe lofty Crowns ſeem to ſalute the Skies: The Cedars are us'd moſt for Pillars, and Maſts.

Wood in *Japan*.

The *Japanners* have ſtrange Orders when a Fire happens in the Night, for the Street in which the Fire is, muſt help themſelves, for none elſe will come

come near to aſſiſt them; by which means, many times the Fire gets ſuch a head, that the Flame conſumes all before it.

¶ IN *Meaco*, as in moſt other places of *Japan*, they drive a great Trade, in far better order than in any part of *Europe*; for it is no ſmall help or benefit, that all the *Japan* Lordſhips, Dukedoms, and Provinces have one Meaſure, both for wet and dry Goods. Their Meaſure, call'd *Ichin*, is ſix *Rhyneland* Feet long, divided into ſix greater, and ſixty leſſer parts, or elſe every Foot into ten Inches: From this *Ichin* they make their Ell call'd *Iſſiack*, which is exactly the ſixth part of the *Ichin*; but the *Iſſiack* hath alſo ten great, and ſixty leſſer parts; the tenths are call'd *Iſſon*; ten *Iſſons* make an *Itſiebou*, and ſix *Itſiebous* one *Ichin*; which Meaſure all Shop-keepers uſe, and is ſo exact, that it differs not a Hairs breadth. *Japan* Meaſure.

All the Streets in *Japan*, as well in the Cities as in the Countrey Villages, are of an equal length, *viz.* ſixty *Jekjens*, or *Ichins*, that is, thirty *Rhyneland* Rods; ſixty Streets make a *Japan* Mile, or a thouſand eight hundred Rods. In the High-ways, at every Miles end, are little round Hillocks, thrown up by Men employ'd for that purpoſe, on which they plant four high Trees, which are great Guides and Helps to Travellers. Their Streets and Miles.

Moreover, the *Japan* Weight is full as exact as their Meaſure, which conſiſt of *Fiaekin*, being a hundred and twenty five *Dutch* Pounds; one *Fiaekin* makes a hundred *Cattys*; one *Catty*, ſixteen *Taile*; one *Taile*, ten *Maes*; one *Maes*, ten *Coudryn*; one *Coudryn*, ten *Rinnen*. *Japan* Weight.

The ſame order they obſerve with their Coyn. The Mint-Maſter coyns no Money, either of Copper, Silver, or Gold, but every Merchant goes to the Farmers of the Metal-Mines, of whom he buyes the groſs Silver and Gold as cheap as he can, then makes it of an exact weight, according to the Emperors Order; then he delivers the Pieces to the Emperors Officers of the Mint, which meet on certain days, to weigh the Money which is brought in to them, whether it be full weight; and if it wants but half a Grain, they cut it in the middle, and ſo return it to the Owner: Thoſe that are weight, the Officers mark with their Stamp; which done, it muſt be tried and weigh'd twice more; for although they ſhew the Stamp, that the Money wants nothing in weight, yet it is not paſſable: Wherefore the Merchant delivers it to Officers appointed for that purpoſe, to try whether it be not mix'd, but true Metal, who when they find but the leaſt mixture in it, they alſo cut it to pieces, and give it again to the Owners; but if it endures the proof, it is carried to the Maſters of the Mint, who then weighing it again, Coyn it; which done, it may be paid away; for if any way it ſhould chance to be too light, it may neither be receiv'd nor paid by any, on forfeiture of all their Eſtates. *Japan* Coyn very ſtrange.

Moreover, their paying of Money is very ſtrange; for the *Japanners* having great ſtore of Gold and Silver, obſerve a Cuſtom to receive their Money without telling or ſeeing it. The Mint-Maſter puts the Gold in Papers, which contain the value of two hundred Pound *Sterling*; theſe ſeal'd up, paſs from one to another without being queſtion'd. They alſo uſe little Wooden Boxes, in which they put twenty ſeal'd Papers of Gold, which is as much as a Man can handſomly carry; every Box amounts to four thouſand pound *Sterling*: And the like Boxes, but of another faſhion, they uſe for their Silver, in every one of which lies twelve hundred Crowns, and is ſeal'd with the Coyners Seal: But doth it not ſeem ſtrange, that never any deceit is found in that blind way of paying of Money? Strange way of Trading in *Japan*.

Japan Gold and Silver Coyn.

Furthermore, the *Japanners* have but three ſorts of Gold Coyn; the biggeſt Piece whereof is worth ſixty Crowns; the ſecond, eight; the third, two. The Silver, though weigh'd and coyn'd, is of no certain value; for the Coyners put it together into little Packs worth ſixty Crowns. Their Copper Coyn hath a ſquare Hole in the middle, through which a String being put, and ſeveral of them tied together, paſs for ordinary things amongſt the Common People.

In the uppermoſt Eaſtern Parts of *Japan*, no Coyn paſſes for Merchandize but Gold; yet at *Nangeſaque*, amongſt the Foreign Traders, they tender their Payments for the moſt part in Silver, becauſe they may not carry any Gold out of the Countrey, being contrary to the Emperors Order: Wherefore the Emperor, amongſt other Reaſons, took a great diſlike againſt the *Portugueſe*, becauſe they tranſported ſeveral Tun of Gold out of his Dominions.

¶ THe *Holland* Ambaſſador leaving *Meaco*, travell'd along the Foot of the Mountain *Frenojama*, through *Oets*, to *Jeſi*, lying at a Lake about eighteen Leagues long, out of which the River that flows through *Meaco* and *Oſacca* into the Sea, hath its Original. *Zelderen* being deſir'd in *Jeſi* to ſee the pleaſant Mountain *Pauromama*, lying near the ſaid Lake, Eaſt-North-Eaſt from *Jeſi*, durſt not deny the Invitation; but was carried thither in a ſtately Barge, with two Maſts, each with a ſquare Sail: When the Wind fail'd them, the *Japanners* row'd with broad-leav'd Oars: On her Bowe hung two Anchors: In the middle of the Barque was a ſquare Seat, reſting on four Poſts, through which the Main-Maſt went; the ſides of the Seat were adorn'd with gilded Imagery; on the top of it the *Japan* Sea-men handed their Main-Sail; under it ſate the *Holland* Ambaſſador, bare-headed, attended on each ſide by *Japanners*, holding a Fan in their Hands. Before the Barque row'd a *Japan* Boat, in which the Ambaſſadors Men play'd on their Trumpets. In few Hours they got together to the Mountain *Pauromama*, where they found ſeveral Barques, with long Pennons ſtreaming from their Maſts, riding at Anchor. At the Foot of the Mountain, on the Shore, ſtands a fair Portal, on both ſides ſupported with ſquare Pillars; the Gates thereof open in the middle: A Wall of great Free-ſtone runs near the Water-ſide, for a Defence to the Governors Houſe, a very ſtately Building, though it is not ſeen afar off, becauſe hid behind ſome part of the Mountain. Near this Houſe are ſeveral others, inhabited by Gentlemen, and other meaner People, all incloſ'd in the forementioned Wall.

Japan Barque.

Deſcription of the Mountain *Pauromama*.

The Mountain it ſelf is very ſteep, and of a great height; but hath many Juttings out, along which, winding Stairs lead to the top, where ſtands a Temple inhabited by the *Bonzi*, which having three Roofs, ſeems to be but ſmall, becauſe it ſtands an exceeding height, from whence ſeveral *Japan* Towns and Cities may be ſeen, as namely, *Itzibe*, *Minacutz*, *Zintzſamma*, *Cuſatz*, *Tamonizu*, *Jeſi*, *Oets*, *Meaco*, *Fiſsima*, *Jonda*, *Firaskatta*, *Uchats*, *Vinari*, *Micava*, and many other Places. Half way between this Temple and the Governors Houſe, ſtands the Reſidence for the Emperors Soldiers, built on a Promontory, being ſeveral Houſes. On the right ſide, in the hanging of the Mountain, the Governor hath a curious Garden, the Trees whereof being planted one above another, ſeem to ſee themſelves in the Lake. In the middle of the Garden ſtands a ſtately Banquetting-houſe: On the left ſide, where the Mountain runs ſloaping into the Lake, ſtood four Huts, inhabited by Ruſticks. Moreover,

Pauromama or Mount of Pleasure.
Pauromama VREUGDENBERG
1. The Gate of the Gouverners hous
2. His hous with many other
3. A Hous for the Bonsieses
4. The Mount ouera where very pleasant
5. A Temple for some Bonsieses
6. The Gouverners garden hous
7. Place where the Ships Ride at anchor
8. Four Rustiks houses
9. The Ships in wh. the Ambassadours come
10. The Jahe much bigger than the South sea

over, the Mountain is ſo well ſtor'd with Trees and other Plants, that the World can ſcarce ſhew a pleaſanter place. The *Greeks* boaſt much of *Theſſaly*, ſurrounded with Hills and Mountains; for to the North lyes *Olympus*, to the South *Othrys*, to the Weſt *Pindus*, and to the Eaſt *Oſſa* and *Pelion*. *Strabo* tells us, That the Mountains *Olympus* and *Oſſa* were ſeparated by an Earthquake; and that the ſpace between made a Bay for the Stream *Peneus*, into which ſeveral Rivers flow, that from thence run through the Valleys of *Tempe*, made pleaſant by the riſing Hills. It is ſcarce to be credited how the *Roman* and *Greek* Poets tired themſelves in deſcribing this *Tempe*: Yet notwithſtanding all, it falls much ſhort of the Pleaſantneſs of the Mountain *Pauromama*.

The Ambaſſador *Zelderen's* Gentleman-Uſher took an exact Draught of the Mountain, from the Barge which was made faſt to the Governors Water-gate; and having juſt finiſh'd it, the Lord *Baſuro Micondono*, which came with *Zelderen* from *Jeſi* to *Pauromama*, came walking towards him, and ſpent a conſiderable time in viewing of the Draught.

The *Holland* Ambaſſador was moſt ſumptuouſly entertain'd, after the *Japan* manner; for the People in this part of the Countrey are exceeding generous, the Children themſelves being ambitious of nothing ſo much as getting a good Name, and ſtriving to out-do one another in Courteſies. No *Japanner* fears any danger where he is belov'd. It is very ſeldom that a Man of any Repute will curſe his Enemies, becauſe he rather chuſes to revenge his Cauſe with the Sword than Tongue. When any one deſires another to be his Second in an unequal Match, they never refuſe it, though it coſt both Life and Fortune. Generouſneſs of the *Japanners*.

¶ SOon after *Zelderen* proceeded in his Journey to *Jedo*, which was very pleaſant, and ſeem'd the ſhorter for the remarkable Stories which the *Japan* Interpreter now and then related concerning it: Amongſt others, he told them, "That ſome years ſince he ſaw the Temple of the Idol *Topan*, "whoſe Image ſtood on a Copper Altar caſt like Clouds; himſelf Arm'd like "a Warrier, a Coronet Helmet on his Head, his Hand graſping a mighty Club, "ſo ſeeming to fly through the Sky, and moving his Club to occaſion Thun-"der. When it thunder'd, a *Bonzi* whoſe Head was adorn'd with Conſecra-"ted Leaves, which no Thunder could harm, offer'd ſeveral Fiſhes. Strange Idol *Topan*.

To this Relation, the Interpreter added a ſecond, not without many Circumſtances: "Not many Years ago (ſaid he) the Iſland *Bungo* lay joyn'd to "the Main Coaſt of *Japan*, ſo that the People could go afoot from *Cokero* to "*Simoniſicci*; when it chanc'd, that ſome Thieves had ſtoln the Golden Image "in the Night from the Temple of *Fotoques*, at which *Fotoques* was exceeding-"ly enrag'd. The Thieves living about *Cokero*, hid the Image in their Caves, "ſo that the Malefactors were not known: But *Fotoques* taking it as a great "diſgrace, and very hainouſly, rent *Bungo* from the main Coaſt of *Japan*, and "ſwallow'd up a whole Tract of Land, ſo that the Sea between *Japan* and "*Tonſa* ever ſince was united with the *Corean* Ocean. In the interim, he took "great care of his Image; for he caus'd it, though of pure Gold, to ſwim "like Wood, and carried it through the Sea to the Iſland *Mettogamona*, where "driving aſhore, it was taken up and put in a Temple, and is there to this "day Religiouſly worſhipp'd. Strange Relation of the Idol *Fotoques*.

"Not far from *Mettogamma* (ſaid the Interpreter) lies an exceeding high "Mountain, oppoſite to the Iſland *Moeko*, on the top of which ſtand ſeveral "Temples,

Wonderful Opinion of the *Japanners* concerning the Creation.

" Temples, which may be ſeen a great diſtance off at Sea: In theſe Temples " the *Bonzies* worſhipp'd that great God, which formerly not onely Created " the Sun, Moon, and Stars, but alſo the fifteen leſſer Deities which ſome Ages " ſince convers'd upon the Earth. The Prime God commanded the Subſtitute " Gods that they ſhould make a Brazen Egg, in which they were to entloſe " the four Elements, Water, Earth, Air, and Fire, and alſo the four principal " Colours, Red, Yellow, Blue, and Green. Out of this Egg the four Ele- " ments and Colours being tempred ran together, in ſuch a nature, that the " viſible World appear'd. The World thus created, Man was wanting: Not long " after, a Woman growing in the Shell of a *Callabaſh*, had no Soul, which the " Chief God pittying, made a Stier come to the *Callabaſh*, who through his " Noſtrils blew Breath into the *Callabaſh*, which came to be a Soul in the grow- " ing Woman; who then coming forth, was familiar with the inferior Deities, " by which means Mankind not onely increas'd in number, but alſo in wick- " edneſs, differing more and more from their Heavenly Extract, growing ſtill " worſe and worſe, mocking at Thunder, Rainbowes, and Fire; nay, they " blaſphem'd the great God himſelf (whom when the Interpreter nam'd, he " bow'd his Head to the Ground) whereupon he call'd his inferior Deities " about him, telling them, That he reſolv'd to deſtroy and ruine all things, " kick the Sun, Moon, and Stars out of the Firmament, mix the Air and Wa- " ter together, and make a round Globe, in which the four Elements ſhould " be all reſolv'd into their former Maſs: And chiefly he commanded the Idol " *Topan* to make Thunderballs to ſhoot through the Air, and fire all the King- " doms with Lightning; which was no ſooner ſaid, but it was done, the " whole World on a ſudden lying together like a heap of Rubbiſh, ſo that " none were ſaved, except one Man and his Family, that had entertain'd and " duely worſhipp'd the Gods. The Chief and Supreme Deity took care in " this general Ruine for the innocent Man, locking him in a deep Cave, be- " fore which he put a great Shell, that the Water might not run into the Pit or " Cave.

Japanners acknowledge the Fall of *Adam*, and the Flood.

Who doth not obſerve by this Diſcourſe, that the remoteſt *Heathens* acknow- ledge, though darkly, the fall of *Adam* and the Flood, in which *Noah* and his neareſt Relations were ſav'd? The *Romans* and *Greeks* alſo repreſented the ſame in their Golden, Silver, Copper, and Iron Ages; and alſo with *Deucalion* and *Pyrrha*, ſtrangely preſerv'd from a Deluge. The forementionʼd *Japan* In- terpreter judg'd that the *Portugueſe*, *Caſtilians*, *Engliſh*, and *Hollanders*, had alſo their Original from the Man that was ſecur'd in the Cave againſt the Flood; the Reaſons of which his Diſcourſe, were grounded on theſe Arguments: " When (ſaid he) the Supreme God deſtroy'd all things, yet *Nipon*, that is, *Ja-* " *pan*; *Mangy*, ſo they call *China*; and the Kingdom *Lechy*, bordering on *China*, " were preſerv'd; therefore the Inhabitants differ much from thoſe of *Europe*, " becauſe they have not ſuch great Heads, nor ſuch *Camoſie* Noſes, hollow " Eyes, broad Eye-brows, and well compact Bodies as the *Japanners*.

Strange Relation of the *Japan* Interpreter.

" Moreover, the vertuous Man got out of his Cave, when the Idol *Canon* " call'd back the Seas to their reſpective Bounds, and *Topan* gather'd the ſcat- " ter'd Thunderbolts together; and ſetled himſelf in the Province *Koejelang*, " where he got ſeveral Children, which intermarrying grew to a conſiderable " number. But when theſe Generations increas'd ſo faſt, the Gods which " were commanded up to Heaven, ask'd leave of the Supreme Deity that " they might return again to the Earth, and there be familiar with Men;

" which

Einholung der gesanten zu mia
t. Inhalen vand AMBASSADEURS.
The Reception of the AMBASSADOURS.
1. The Ambassadeurs
2. Chirrham Cuanamboo governor of Mia
3. The Hollanders Retinue
4. Ships trumpeters
5. The Governors
6. Mia Normans or Sedans
7. Musicaners
8. Musqueters
9. Troopers
10. The Sea
11. The Shoare

" which being granted them, they deſcended into a pleaſant Wood, where " whilſt they were conſulting how they ſhould beſt take the Veniſon, the In- " habitants of *Koejelang* joyning their Heads together, ſaid, *Theſe are the Gods* " *which drown'd our Forefathers; let us take Revenge for ſo hainous a Crime*: And " conſidering which way it might beſt be done, they judg'd that the readieſt " would be to ſet Fire on all parts of the Wood, which in few Hours conſu- " med all the Trees: Some of the Gods that went to eſcape from the Flame, " were cut to pieces by the People that had encompaſs'd the Wood; others " were burnt; yet ſeven of them getting up to Heaven, complain'd of that " execrable Plot to the Chief God, who being exceedingly enrag'd at ſo great " a piece of Villany, immediately commanded an Angel, whom he im- " power'd, to puniſh them for their Crime. The Angel no ſooner deſcend- " ed, but he drove the Offenders out of the Province *Koejelang*, to the Boyling " Waters at *Singock*, in which they are continually tortur'd, without the leaſt " reſpite or ceſſation.

¶ MEan while the *Holland* Ambaſſador proceeded forward on his Jour- hey, and Ferried over from *Quano* to *Mia*; where he had no ſooner landed the Emperors Preſents, but the Governor of *Mia*, with a conſiderable Train of People, came out of the City to receive and conduct him. Juſt without the Gate ſeveral Copper Baſons were hung on croſs Poles, on which the *Japanners* tabering, made a great noiſe. Moreover, ſeveral *Norimons* or Sedans were carried towards the Water-ſide, every one guarded with a conſiderable number of Soldiers. At the foot of a high Rock ſtood the Ambaſſadors four Trumpets, each of them ſounding a *Levit*. The Governor *Obirham Giantodono* had no ſooner gotten ſight of the Ambaſſador, but ſtepping out of his Sedan, he went to meet him, and bow'd himſelf after the *Japan* manner to the Ground. Behind ſtood ſome of the Guard with Muſquets, others with Pikes and Halberds.

Holland Ambaſſadors reception at *Mia*.

Laſtly, the Ambaſſador going from hence, ſoon after arriv'd at *Jedo*, where having ſtaïd ſome time, and diſpatch'd his Buſineſs, he had leave to go for *Nangeſaque* again.

¶ NEar *Firando* he found the Whale-Fiſhers, which go yearly to *Corea* to catch Whales. The bigneſs of theſe Sea-monſters is to be moſt admir'd; their Pizzles being generally fourteen Foot long, which they hide in their Bellies: When they couple, they rage with Luſt, holding their Bellies together, and embracing one another with their Fins, above an Hour at a time; after which, according to *Julius Cæſar Scaliger*, they bear their Young ten Months.

Deſcription of a Whale.

Diſt. c. 13. *fol.* 150.

The ordinary Whales are commonly a hundred and twenty Foot long, and their Heads are the third part of their Body: On their Noſes are two round Holes, at which they ſuck in abundance of Water, and ſpout it out again an exceeding height: Their Eyes are three Yards long, and a Foot and a half broad: Their Ears, with which they hear any ſmall noiſe, are leſs without than within; they open their Mouths five Fathom wide; their Tongue, eighteen Foot long, and ten broad, reſts on eight hundred Supporters full of downy Hair. The Whale-catchers ſeldom find any thing in their ripp'd-up Bowels, more than ſome handfuls of Sea-Spiders and Weeds, though it is known that they feed on Fiſh; for a Whale hath been taken that hath had forty

Cods

Cods in his Belly. It may with reaſon be believ'd, that ſince the Paſſage of their Throats is but narrow, they chew all that they eat. The Females bear their Youg till grown to the bigneſs of a Cow, which continually keeps under its Dams Fins, and forſakes her not till ſhe Spawns. Although they give Suck, they have no outward Teats or Dugs; for they are plac'd near the Womb, and ſo full of Milk, that (as *Francis Rondeletius* relates to have ſeen on the Coaſt of *Acquitain*) great Wine-Veſſels were fill'd with it, ſuck'd from a ſtranded Female Whale.

Moreover, it is very ſtrange to obſerve the great Inclination between a Whale, and a little Fiſh call'd a *Truſch*, which ſwims continually before it, whoſe Eyes, by reaſon of his great Eye-lids, often dazel, and gives him notice when he is too near a Shelf or Rock: Of which *Claudian* the *Latin* Poet ſaith thus;

Lib. 2. in Eutropium.

Thus would the Whale run againſt Rocks and Sands,
But that his Guide ſuch Prejudice withſtands,
Leading the Monſter through the Surging Sea,
And with his Tail ſhewing a ready Way.

But whereas the Fiſh call'd *Truſch* bears a great Inclination towards the Whale; ſo on the contrary, the *Tonny*, and *Dolphin*, but eſpecially the *Sword-fiſh*, have a general Animoſity againſt him; for the *Sword-fiſh* getting under him, rents up his Belly, and creeping in, eats out his Tongue; from whence it comes, that dead Whales are oftentimes found floating without a Tongue. *Pliny* tells us, That theſe Monſters do not only ſleep in the Night, but ſeem as if they were dead, lying with their Heads out of the Water to breathe. It is very remarkable to obſerve the Natural Affection which the Males have for the Females, which was generally taken notice of, when *Anno* 1577. fourteen of them came before the Village *Terheide* in *Holland*, of which one being a Female, hapning to get faſt on the Shore, the Male with great force threw abundance of Water to her, ſo if poſſible to get her afloat; but all being in vain, ſhe ſticking too faſt in the Sands, he alſo ſwam towards her, where they were both kill'd and taken by the Fiſhermen. No leſs is the Inclination which the Dam hath for her Young; for when it is in danger of running againſt Rocks or Shelves, ſhe catches it up in her Mouth.

Lib. 3. cap. 34.

Manner of Whale-fiſhing at *Nangeſaque.*

The *Japanners* that inhabit *Firando*, catch the Whales near *Corea*, after the ſame manner as the *Hollanders* take them before *Greenland*, and *Spitsbergen*: So ſoon as they diſcover them, they go thither in ſmall Boats, carrying Harping-Irons with them; which being full of retorted Hooks, they ſtrike the Whale in the ſides of the Head: At the end of the Harping-Iron is a Line two hundred Fathom long. The Fiſh thus wounded, immediately bounces towards the Ground; whereupon they give him ſtill more and more Line. If the Line ſhould chance to be foul of any thing, it would certainly over-ſet the Boat. At the end of the Rope hangs a Barrel, which driving on the top they follow; but it oftentimes happens, that the Whale ſinking too deep, hides both Line and Barrel. At other times he lies rolling on the Ground, or comes driving dead up again: If he chanceth to be yet living, they pierce his Sides with Lances, which the Whale feeling, makes ſo great a buſtle, that the Seamen run no ſmall hazard of loſing their Lives. The dead Fiſh is either tow'd to the Ship, or towards the Shore, where the Feet being cut off with great Knives,

freights

freights their Veſſels, which afterwards being boyl'd at *Firando*, is ſent to all parts of *Japan*.

¶ But the *Holland* Ambaſſador paſſing by *Meaco*, ſoon after arriv'd at *Nangeſaque*, where he kept the uſual Day of Sale, which was publiſh'd by ſetting up of Bills, that all the Merchandize was to be ſold on the Iſland *Diſma* in *Nangeſaque*; which they proclaim'd by tabering on large Copper Baſons: Whereupon the Merchants conſulting together, every one wrote in roll'd up Papers at what Prices he would have the *Hollanders* Commodities; the one not knowing what Rate the other hath ſet down, the *Bonjoiſes*, to which the Notes are deliver'd, open them; and thoſe that they find to bid moſt, receive the Goods; after which the Payment immediately follows, either in Boats of Silver, or ſeal'd Papers of Coyn'd Silver; which Payments are ſo juſt, that there is not the leaſt fraud in any of them; for if it ſhould be found out, the Trader would not onely loſe his Life, but alſo his whole Family, and twenty of his Neighbors, five on each ſide of his Houſe, and ten of thoſe that liv'd oppoſite againſt him.

For the Landing and Shipping of the Goods, a conſiderable Number of Laborers are conſtantly employ'd, which all come before the *Hollanders* Storehouſe on *Diſma*, where the *Bonjois* throws as many Pieces of Wood, mark'd with the *Eaſt-India* Companies Arms, out of the Window, as there are occaſion for Laborers. It is pleaſant to behold how the Multitude ſcrambles, every one endeavoring to get a piece of Wood; Boxing, Wraſtling, and all other Robuſtious Exerciſes, being free at that time. He that gets one of theſe Pieces, ſticks it at his Girdle, which being ſhew'd to the *Bonjoiſes*, he hath order to work at a ſet Price.

In *October* the Ships that go for *Batavia*, and ſo from thence for *Holland*, weigh Anchor from *Nangeſaque*: Soon after follow the Ships that are ſent to *Malacca*, *Surrat*, *Cormandel*, and other *Indian* Coaſts. So ſoon as the Rudder is hung, and their Ammunition aboard, the Ships muſt be gone, although the Goods lie above Decks in the Rain, and the Wind and Weather be contrary. If the *Hollanders* ſtay but ever ſo little time, they are immediately encompaſs'd with a hundred well-mann'd Boats, which cut their Cable, and tow their Ship beyond the *Prieſt-Mountain*, where from *September* to *April* blows a ſtiff Northerly Wind, ſo that the Ships in a very ſhort time loſe ſight of *Japan*.

Departure of Ships from *Nangeſaque*.

¶ Two Ships, or at leaſt one, goes yearly from *Nangeſaque* to *Tonquin*, before which City lies a dangerous Shelf, running thirty Leagues into the Sea. The City it ſelf is about the bigneſs of *Amſterdam*; the Gates and Bridges built of Alabaſter, are comely to behold. In this Place is much Silk and Musk, which they truck for Scarlets, Linnen, and Ambergreece: The Alabaſter they load for Ballaſt. The Kings Palace, before which the *Holland* Ships ride at Anchor, is very coſtly: The King himſelf ſerv'd by three hundred Concubines. No Prince in the World hath better Troops of Horſe than he; the Horſes ſo curiouſly ſhaped, that they may well compare with thoſe of *Turky* or *Hungary*. The Men ſit bowing forward, holding a round Shield in their Hand, with a Box or Flask full of Bullets and Powder tied on the right ſide: Their Arms are naked up to the Elbows; on their Helmets they wear Plumes of Feathers: Whilſt the King eats, they beat on Kettle-drums before his Hall. The Inhabitants freely proffer their Daughters to the *Hollanders* to vitiate them.

Deſcription of *Tonkin*.

Deſcription of *Malacca*. ¶ SOme Ships that ſail from *Nangeſaque*, go for *Malacca*; which City lies on an even Shore, being about three Miles in length, well ſeated for Conveniency of Trade, and cut through with a River, made paſſable by a fair Bridge, over which the Citizens come to one another.

At the time when *Alphonſus Albuquerque* re-took the famous City *Goa* for *Emanuel* King of *Portugal*, the *Arabian Mamud* King of *Malacca* had contrary to his Oath ſet upon ſome *Portugueſe*, and kept them cloſe Priſoners: But *Albuquerque* haſting to *Malacca* to releaſe them, met in his way with a *Malacca* General call'd *Naodabeguca*, who ſetting upon them, bought his Death dearly, falling down at laſt with a hundred gaping Wounds on the Ground: It occaſion'd no ſmall wonder, that not one of them bled a drop; but ſo ſoon as a Golden Armlet was taken from him, the Blood guſh'd forth from all parts in great abundance, ſo that *Naodabeguca* inſtantly gave up the Ghoſt. The Priſoners inform'd, that a Bone of the Beaſt call'd *Cabim* was inclos'd in the Armlet, by whoſe Power the Blood was ſtopp'd.

Strange Wonder of a wounded *Malaccan*.

Strange Wedding-houſe. ¶ *Mamud*'s Daughter marrying to the Prince of the *Panenſes*, kept her Wedding in *Malacca*: The Nuptial Ceremonies were perform'd in great State: A great Houſe, or moving Caſtle, built on thirty Wheels, and hung with rich Tapeſtry, was by Elephants drawn through the City; within ſtood the Tables cover'd, and the Gueſts, ſung, danced, and acted all manner of pleaſant Paſtime.

Whilſt thus *Malacca* was in the height of its pleaſure, *Albuquerque* brought his Fleet into the Harbor, and demanded the delivery of the *Portugueſe* Priſoners, which *Mamud* out of fear deliver'd him; yet the *Portugueſe* ſet the City on Fire, and not thus ſatisfied, *Albuquerque* would have a place in the City to build a Caſtle, that they might drive their Trade without fear: Moreover, he demanded the Damage and Charges which the Fleet had coſt preparing, becauſe it was done purpoſely for this Expedition. The Kings Son, and Son-in-Law, cry'd out, They would venture the utmoſt of it, which though the Event prov'd never ſo bad, could not be worſe than the inſufferable high Ambition of the *Portugueſe*. Thus the two young Princes perſwaded *Mamud* to take up Arms, who otherwiſe would have bought Peace, though on unequal Terms. Whereupon with ſpeed raiſing ſome Fortifications, but chiefly guarding the Bridge that went over the River with Men and Arms, he carried out his Elephants with Towers full of Soldiers, to hinder the Landing of the *Portugueſe*; yet they, notwithſtanding all his reſiſtance, Landed, *John Lima* marching directly on towards the ſmalleſt part of the City, where the Kings Palace ſtood, and alſo a *Mahumetan* Temple, but hapned to fall in amongſt *Mamud*'s Son *Alodyn*'s Soldiers, which occaſion'd a fierce Battel for a conſiderable time, when *Mamud* himſelf came with his Elephants on the Backs of the *Portugueſe*; wherefore *Lima* facing about with a part of his Men, broke their Ranks, and wounded their Elephants, who returning amongſt their own Army, made ſuch a Rout, that they tumbled one over another, every one then ſeeking which way to fly. *Mamud* being cruelly wounded, ſav'd himſelf by flight: *Alodyn* alſo began to give ground.

Malacca on Fire.

Valiant Fight.

But *Albuquerque* found ſo great Reſiſtance at the Bridge, that he ſounded a Retreat; yet a few days after he renew'd the Fight, when it fortun'd much better; for although *Mamud* had undermin'd the Streets, ſo to blow up the

Portugueſe

Portugueſe with Powder, yet they being inform'd of it, went along another way into the City, led by *Albuquerque*, whilſt *Anthony Abreus* made himſelf Maſter of the Bridge.

But *Albuquerque* ran great danger; for the *Malaccans* keeping cloſe together in their narrow Streets, made fierce reſiſtance; the Women and Children throwing Stones, and other combuſtible things, out of their Windows; yet at laſt he forc'd them to fly, raiſing a Bulwark at each end of the conquer'd Bridge, and cover'd the ſame over on the top with Sails, to keep off the Heat of the Sun.

Mamud running into the Woods, there died of Grief.

The City it ſelf was given to the Soldiers for Booty, of which the fifth part ſhould be preſerv'd for *Emanuel* King of *Portugal*, whoſe part amounted to two hundred thouſand Golden Crowns. Great Booty in *Malacca*.

Albuquerque building a ſtrong Caſtle here, gave the Command of it to *Rhoderick Palatyn*.

But not long after, *Alodyn* had like to have made himſelf Maſter of the new Fort by Treachery; for one *Maxelys*, extracted from *Bengala*, made particular acquaintance with *Alphonſus Perſona* Treaſurer of the Caſtle, *Alodyn* giving *Maxelys* a good Sum of Money, that he ſhould admit Soldiers, in Merchants Apparel, to murder and kill all the Garriſon; which he had done, had not *Perſona*, though mortally wounded behind by *Maxelys*, retain'd ſo much ſtrength, that he got open his Door, and cry'd out, *Treaſon*. Treachery in the Fort.

¶ After this, the *Portugueſe* liv'd here undiſturb'd, till *Cornelius Matelief*, ſailing from the *Texel*, *Anno* 1605. with eleven Ships, Mann'd with thirteen hundred fifty ſeven Men, fetch'd four great Ships out of the Haven of *Malacca*, rais'd a Platform on *Pulo Malacca*, and landed ſeven hundred Men, which made the *Portugueſe* retreat to their Suburbs, fortified with a ſtrong Wall; and out of their Suburbs, which were ſet on fire, into the City. *Matelief*'s Voyage.

Malacca it ſelf the *Portugueſe* had ſo fortified with wide Trenches, ſtrong Forts, Gates, and Towers, that it would eaſily endure a great Siege: *John de Patuan* King of *Jor*, brought ſome Aſſiſtance to them; but thoſe Countrey People were neither fit to work, for lazineſs; nor to fight, for fainthearted-neſs.

In the interim *Matelief* rais'd another Platform, againſt the corner of the City-Trench, from which he fired continually. In the City died daily above forty People, of Hunger and noyſom Smells: But the Beſiegers alſo ſuffer'd almoſt as great Inconveniences, not only a great Sickneſs hapning among them, but being lodg'd under the open Canopy of Heaven, were miſerably ſtung by the Waſps, ſo that continual waking had quite tired them; yet they took freſh Courage, when two Ships came from *Holland*, with two hundred forty five Men, to their Aſſiſtance: But ſoon after the little *Sung* Frigat diſcover'd the *Portugueſe* Fleet ſent to relieve *Malacca*. *Malacca* beſieg'd.

Matelief being inform'd thereof, fetch'd his Guns from the Platforms aboard, brake up the Siege, and prepar'd himſelf for an Engagement. The next Morning the Fight began, near the Promontory *Rachabo*: Both Parties loſt each of them two Ships; but *Matelief*'s Gun-powder growing ſhort, he reſolv'd to clap them aboard, and enter. Calm Weather twice hinder'd their valiant Deſign, and the third time the *Portugueſe* taking advantage of the dark Night, fled to *Malacca*, where they came to an Anchor cloſe under the The Fight between the *Hollanders* and *Portugueſe*.

Shore. The *Hollanders* Fleet wanting all Neceſſaries, ſteer'd for the Kingdom of *Jor*, there to get ſuch Proviſion as was to be had: but the chiefeſt which they wanted, being Gunpowder, *Jor* could no ways furniſh them withal: Yet the *Hollanders* not willing to leave their Buſineſs half undone, reſolv'd (come of it what would) to fall upon the *Portugueſe* Fleet that Rode at an Anchor under *Malacca*. In the firſt Engagement *Matelief* conquer'd four of the greateſt Gallions; in the ſecond, three. The *Hollanders* alſo burnt no ſmall number of their little Veſſels; ſo that the great Fleet, which conſiſted of ſixteen Gallions, four Galleys, fourteen Foyſts, and one Carvil, Mann'd with three thouſand ſeven hundred *Portugueſe*, and above twice as many more *Indians* (at which the Kingdoms *Achien*, *Jor*, *Pahan*, and *Patama* trembled,) had nothing remaining but a few ruin'd Ships, by a ſmall Fleet.

Hollanders Trade to *Bengala*,

Great Broyls there.

Moreover, the *Hollanders* alſo drive a vaſt Trade to *Bengala*. *Anno* 1659. the King's Brother march'd with a mighty Army againſt the King to the great prejudice of this mighty Kingdom. The Rebel had ſuch great aſſiſtance, that it wanted little but the King had loſt both Life and Crown, had not the *East-India* Company furniſh'd him privately with all manner of Ammunition from *Batavia*: But whilſt the King's Party was a long time threatned with ruine, the *Hollanders* ſecur'd all their rich Commodities in the Ship *Avenhorn*.

The *Hollanders* Staple is in *Ongli*, where the *Engliſh* alſo keep a Store-houſe. But the King of *Bengala*, in return for the Aid he receiv'd from *Batavia*, hath given the *Hollanders* ſo great Priviledges, that the *Engliſh* effect but little there. Their Reſidence is up in the Countrey near the famous River *Ganges*.

The *Hollanders* Store-houſe, built of Stone, is fortifi'd by a ſtrong Fort with twelve Guns, and very deep and broad Trenches, upon one ſide of it are a hundred Huts made of Straw and Leaves, by the Natives call'd *Gabbegalbes*. Theſe Leaves are three Foot and a half long, three Fingers broad, ſharp at the ends, and prove convenient ſhelters againſt the Weather.

Bengala Merchants go very handſom in Apparel.

¶ THe *Bengala* Merchants go very richly Clothed; their Hair cut very ſhort they cover with a Ribbon of white Cotton, commonly fifty Yards long: they wear ſhort Whiskers, but their Beards hang down to their Breaſt; their upper Garment is a Coat of fine white Linnen, Laced before with white Silk Ribbon, and about their Waſte a Silk Girdle, hanging down under their right Arm; their Breeches are not unlike the *Chineſes*, and their red Shoes agree with the *Moors*. The ordinary Man goes bare-headed, with a Cloth thrown about his middle, and a pair of narrow Breeches; Shoes and Stockings they uſe none. Their Women go with their Breaſts bare, and their Hair hangs over their Shoulders, tied up in Locks.

Trade in *Bengala*.

¶ THe *Eaſt-India* Company barter in *Bengala*, *Japan* Silver, Copper, wax'd Cheſts, and Tin, which *Malacca* produces, and alſo Quickſilver, Scarlet, and all ſorts of *Netherland* Stuffs; likewiſe Nutmegs, Pepper, Mace, Cloves, and chiefly Elephants, which they bring from *Ceylon*; of which they make four hundred Crowns apiece: for all which Merchandiſe they receive in Truck, brown *Bengala* Sugar, which by the *Hollanders* is for the moſt part tranſported to *Perſia*. Here alſo is a great Trade driven with Salt-Petre, of which the ſeven Powder-Mills at *Batavia* make Gunpowder. The raw Silk and Cotton to be had at *Bengala*, is commonly carry'd to *Japan*.

¶ To

¶ TO the West of *Bengala* lies *Negopatam*, a great Town, inhabited by *Moors*, which drive a vast Trade at Sea, but oftentimes use *Dutch* Pilots. The Ropes of their Ships are made of Shells, or Barks of Trees. *Negopatam.*

The Apparel of the *Negopatam* Women is very strange: for those that are of any Quality wear a fine Shift, through which the upper part of their Body is seen, then a Cloth wrapp'd about them six times, covers them from the middle downwards; their Elbows are adorn'd with Golden Armlets two Fingers broad. But that which is most foolish, the Female-*Moors* wear two Gold Rings through their Noses. Womens Habit there.

The Town *Negopatam*, lying on an even Shore between two Rivers, hath neither Gates, nor Walls.

In the Rivers are always store of Barques and Fisher-mens Boats. Before the City are several Wharfs on which they build their little Vessels.

Six Leagues from *Negopatam* lies *Pulo Pille*, provided with large Docks for great Ships.

¶ THe *Negopatam* Parents Marry their Children in the eighth and ninth year of their age; at which Solemnities the Bride and Bridegroom sit in a Sedan one over against another, whilst the Guests drink themselves dead drunk, and Dance, Hollow, and clap their Hands like frantick Persons. Strange way of Marrying.

¶ THe *Hollanders* Store-house is built with cross Timber-work, mix'd with Stone. When the Governor of the *East-India* Company comes abroad, either on Horseback, or carry'd in a *Palankin*, or Sedan, he hath a great Guard of *Moors* with him, all Arm'd with round Shields, and long Swords.

The *Hollanders* barter here a sort of *Japan* Wood, us'd at the burning of dead Corpses; and also the *China* Root, *Japan* Chests, Porcelan, and Camphire, against all sorts of Cottons. Formerly they us'd to freight their Vessels with *Negopatam* Rice; but since *Japan* abounds in that Grain, they gave over that Trade.

Lastly, the *East-India* Company drive a great Trade in Elephants, of which *Ceylon* affords the best.

The transporting of them is somewhat strange, being in large Barques, cover'd over on the top with *Palmito*-Trees, cut off close by the Ground: the Leaves whereof are the most acceptable Food for the Elephants. When the Barque carries the Elephant aboard of a great Ship, they blind and hoise him over with strong Cables; under his Belly they put pieces of four-doubled Canvase, so broad, that it reaches from his fore to his hind-Legs; and when thus hoised over, they put them under Deck, and place them one over against another, putting onely a Manger with Fodder between them. How they transport Elephants.

The *Hollanders* meddle not with the looking after these Monsters, but the *Ceylonians* creep under their Bellies, and rake away the Dung.

¶ THe Elephant is the chief pattern of the wonderful Works of God. God calls him *Behemoth*: *Behold now* Behemoth *which I made with thee, he eateth grass as an Ox, Lo now his strength is in his loins, and his force is on the navel of his belly.* *Job* 40. *Vers.* 15, 16. Behemoth.

Thomas Aquinas and *Nicholas Lyra*, following the Opinion of most of the

Rabbin

Rabbins, underſtand that *Behemoth* is an Elephant, and created on the ſame day that Man was; and though it be a fearful Monſter, yet it is afraid of Mankind: for he ſatisfies himſelf like an Ox with what the Earth produceth, and trembles at the ſmell of a Mans foot-ſteps.

The *Indian* Elephants far exceed thoſe of *Africa*. The ſtrength of thoſe in *India* may be judg'd by the great Towers which they carry on their backs.

In the Wars by *Antiochus Eupator* againſt the *Jews*, every Elephant carry'd a ſmall Tower with thirty ſix Soldiers, beſides the *Indian* which guided him. That theſe Monſters live three hundred years *Ariſtotle*, *Pliny*, *Ambroſe*, and *Nonnus* witneſs.

Policy of the Elephants.

Moreover, *Philoſtratus* the *Greek* Writer ſaith, That the Elephant is likeſt to Man of any Beaſt in Policy and Prudence: his Sence the Elephant expreſſes two ways, either by his natural Apprehenſion, or by good Inſtruction: to the firſt muſt be reckon'd, that the Elephant rowls himſelf in the Mudd againſt the heat of the Sun; and when he goes to drink, he firſt ſtirs the Water with his Snout, that he may not ſwallow any hurtful Creature; which is more credible than what *Theophilactus Simocatus* ſaith, That the Beaſt ſtirs the Water becauſe he is afraid of his own Shadow. When they go to wade through any River, the youngeſt walk before, for otherwiſe the old ones would ſink and make the Ground deeper by their weight, ſo that the young ones could not poſſibly get over.

But concerning the Apprehenſions of this Beaſt, ſeveral credible Witneſſes give us many remarkable Examples. *Seneca*, *Pliny*, and *Suetonius* relate, That the Elephants in the Theatre at *Rome*, not onely Fenc'd with Swords, but Danc'd on the Ropes.

Hieronimus Oſorius relates, That *Anno* 1514. an *Indian* Elephant bow'd himſelf three times to Pope *Leo* the tenth.

Augerus Busbequius relates in his Embaſſy to the *Turkiſh* Emperor, That he ſaw a young Elephant, who obſerv'd the ſteps, and Danc'd exactly after the Time of a ſtring'd Inſtrument, and caſt a Ball backwards.

Epiſt. Lypſ. ad Janum, Hamannum.

It deſerves peculiar obſervation, what *Peter Bellon*, an eye-witneſs, related to *Carolus Cluſius*, who told it again to *Juſtus Lipſius*, That his Elephant coming weary and hungry into the Stable, where he found an Aſs eating of Corn, he drove him from the Manger, and eat up what he found: but ſoon after the Maſter of the Elephant coming into the Stable, gave him his fill of Corn; the Beaſt conſidering the wrong which hunger had made him do the Aſs, he divided the Corn, and gave the Aſs as much as he had taken from him.

Lib. 8. c. 9.

This vaſt Monſter, as we ſaid, is very fearful of Man-kind. *Pliny* ſaith, "So "ſoon as the Elephant ſpies the foot-ſteps of a Man, though he never ſaw one "before, he is afraid of private Ambuſcades, and looking about him, goes not "a ſtep forwarder, but makes it known to his followers, ſo from one to the ve-"ry laſt; whereupon they all return.

Lib. 8. c. 5.

The ſame *Pliny* relates, That *Bacchus* ſet thirty Elephants againſt ſeveral Priſoners which he had condemn'd; but they, leſs beſtial than their Maſter, would not obſerve or obey his cruel Commands: Wherefore *Ptolomy Phyſcon* made the Elephants drunk when he would have the naked *Jews*, with their Wives to be put to death. And full as fearful they are of Stags.

When *Alexander* the Great had paſt beyond the utmoſt bounds of the *Herculean Pillars* and *Bacchus* Encamp'd his Army, thoſe that were ſent into the Forreſts for Wood, came amazedly running back upon the ſight of a great number

ber of Elephants coming towards their Army: at which *Porus*, an *Indian* King encourag'd *Alexander*, telling him, That he need not fear the leaſt danger, if his Troopers took but ſome Hogs on their Horſes, and with beating compell them to make a noiſe, at which the Elephants all return'd back again into the Woods.

¶ BUt to return again to *Malaçca*: This City is inhabited by *Hollanders*, *Chineſes*, and *Malacquers*. Half a Mile off at Sea lies the *Red Iſland*, from whence the *Hollanders* took *Malacca* from the *Portugueſe*.

The *Malacquers* of *Queda* ſome years ſince maintain'd a War againſt the *Eaſt-India* Company, but were ſubdu'd by force of Arms.

Queda belongs to the Queen of *Achien* on *Sumatra*; who not long ſince would have Marry'd with a *Hollander*, but that the Councel in *Batavia*, for ſeveral weighty Reaſons, judg'd it no way convenient.

¶ BEtween *Queda* and *Peru*, thirty Leagues from *Meaco*, lies the uninhabited Iſle *Dingding*, cloſe by the *Marine* Coaſt. *Dingding* an Iſland.

Here is that famous red Wood, of which the *Eaſt-India* Company, *Anno* 1663. made a trial.

The Haven before *Dingding* full of Fiſh, and very ſafe, which they enter Eaſtward, and go out Weſtward.

The Water which flows from the Mountains along the Valleys into the Sea, is as good as any freſh Water in *India*.

A League Weſtward from *Dingding* appear the three Iſlands, which the *Hollanders* for a certain accident call'd *The Man-eaters Iſles*, becauſe the *Weeſop* and *Schelling* Frigats were caſt away there, and the People which were ſav'd, going aſhore were all ſlain by the Inhabitants.

Anno 1661. five Ships going from *Malacca* to fetch their Countrey-men, found them unbury'd; whereupon they brought their Guns aſhore, to take revenge on the Cannibals, and built a Ship of the Pieces of the Wreck that were remaining, which was afterwards us'd at *Malacca*.

¶ THe *Eaſt-India* Company traffick at *Meſopatam*, with *Japan* wax'd Cheſts, Copper and Silver, beſides other *European* Commodities.

This *Meſopatam* is a great City, inhabited by *Moors* that drive a vaſt Trade with large Ships; the Tackle whereof is made of Trees, as we mention'd before.

¶ IN *Peleacato* is alſo no ſmall Trade driven, the *Hollanders* having a Fort there cloſe under the City, fortifi'd with ſixty Guns, which was aſſaulted by the Natives; but being beaten off by *Laurence Pitman*, left a conſiderable number of their Party dead behind them: after which *Peleacato* came wholly under the ſubjection of the *Eaſt-India* Company.

The Veſſels which they have there are very remarkable, and by them call'd *Catamarous*, being four round pieces of Wood ty'd together: he that ſteers it ſits with his back-ſide in the Water, Dabbles with his Feet, and Rows with an Oar, ſmall in the middle, and broad at the end, which he moves to and again, ſo making his way very faſt through the Water.

The King, who keeps his Reſidence up in the Countrey, is a Tributary to the great *Mogull*.

On

On the ſame Fort ſtands an exceeding high Maſt, upon whoſe top is plac'd a Flag five hundred Yards long, which is ſeen eight Leagues off at Sea.

¶ SInce the Governor of *Goa* Conquer'd the City *Cochin*, on the Coaſt of *Malabar*, the third of *February Anno* 1653. the *Netherlanders* have driven a great Trade there. Through the City runs a Rivulet ſixteen Foot deep; and an Iſland lying before *Cochin* makes a convenient Harbor there.

The *Malabar* Coaſt produceth good ſtore of Ambergreece, which in ſtormy Weather thrown upon the Shore, the *Malabars*, a ſtrong People, ſtrugling with the Waves, take up in great quantities, and preſerve in their Stores.

THus we have given you a large account of the preſent Eſtate, prodigious Wealth and wonderful Magnificence of the Empire of *Japan*, taken out of the Journals of ſeveral Embaſſies from the Councel of the *Netherland Eaſt-India* Company, ſetled in *New Batavia*; being the lateſt and fulleſt Obſervations that ever were taken concerning that Iſle, reaching within three years of this our preſent Publication, preſuming the Diſcourſe, though long, will not be tedious, the variety of Argument being ſuch, and ſo ſtrange, that hitherto, we preſume, hath ſcarce reach'd any *Engliſh* Ear. If this by-Volume meet with a kind acceptation, we ſhall be encourag'd to give you betwixt our great *Atlantick* Work, for your divertiſement, a Continuation of *China*, as full of Novelty, and as much, or rather more illuſtrated with Sculptures than the former.

FINIS.

00033049

Digitized with financial assistance from the

Government of Maharashtra

on 02 July, 2018